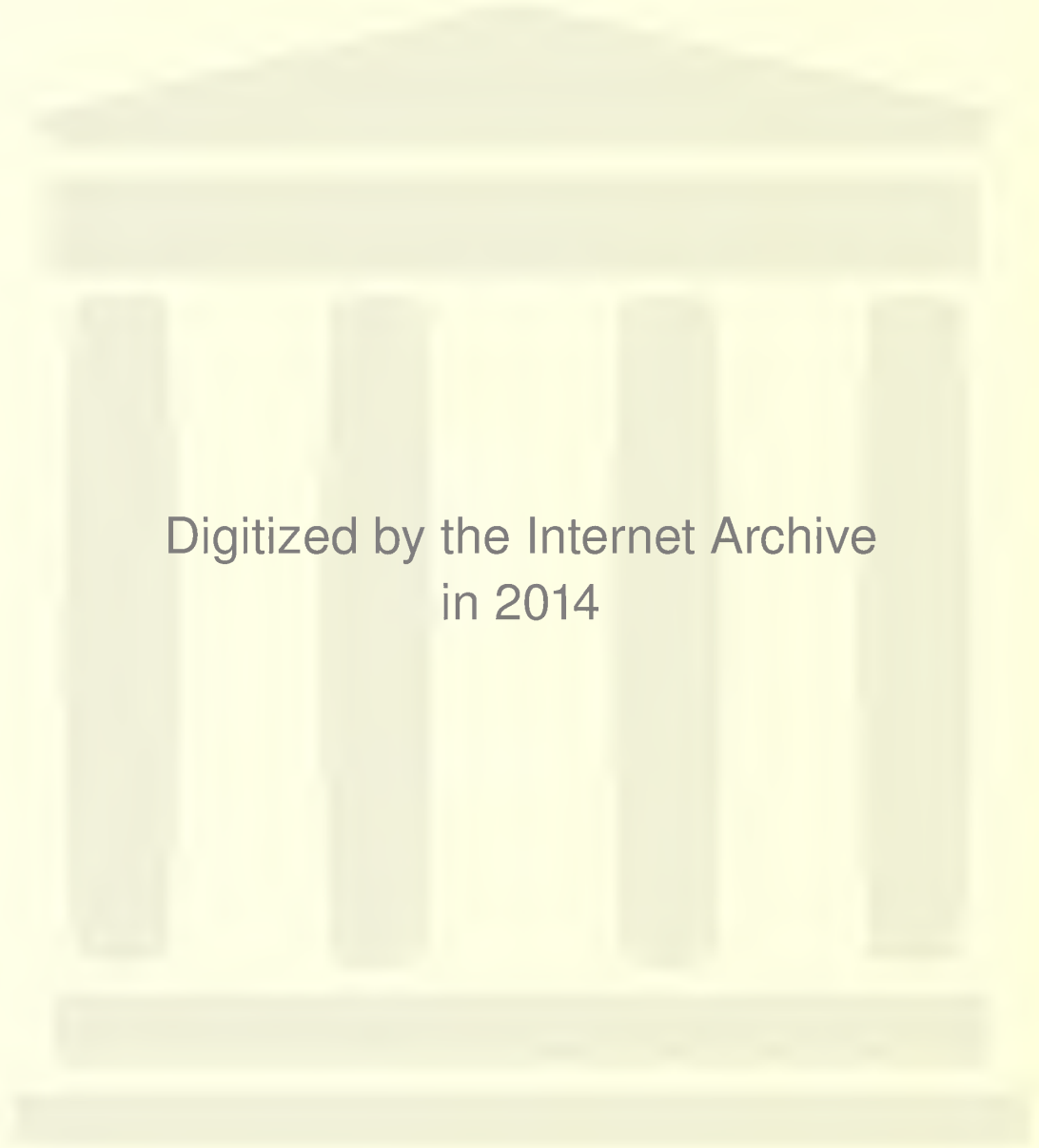
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# The Free Will Baptist

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January, 1987

# GETTING THERE

In order for someone to start over, that person has to know where he is. In order for someone to get somewhere else, he must know his present position, where he is presently standing. That is true whether someone is in a big church or in a department store, traveling on an interstate highway or walking on a college campus . . . or in life, for that matter. Very seldom does someone just happen on the right road. And the process for redirecting one's life is usually painful, slow—and often confusing.

It has been suggested that one of the most encouraging things about new years, new weeks, and new days is the word, **new,** the term that Webster says means "refreshed, different from one of the same that has existed previously . . . unfamiliar." I guess that best of all, the word **new** offers us a place to start over. We can refresh ourselves. Change directions. Begin anew.

But that also requires that we know where we are. It requires taking time to honestly admit our present condition. It means facing the music. Before we can find our way out of the situation we are in, we have to know what that situation is! Once that is accomplished, we are ready to start over.

Perhaps you can readily admit that this hasn't been your all-time-spiritual-high-plateau year. Perhaps you have dodged, squirmed and squeaked your way through and from one spiritual encounter and challenge to another. But no more. You're tired. Exhausted says it better. Perhaps you have been "swallowed" alive by your circumstances. You feel oppressed, overused, and underdeveloped. You're not that old . . . but you've run a long way. You might hear a subtle whisper, "You're through. Finished. Burned out. Used up. You've been replaced, forgotten."

Well take heart, nothing could be further from the truth. If God can take a disobedient prophet like Jonah, turn him around and set him on fire spiritually He can do the same with you. He is a specialist at making something useful and beautiful out of something broken and confused.

Where are you? Start there. Openly and freely declare your need(s) to God. He is ready to help you run toward that new day called tomorrow.

**On the Subject of New**

This issue of *The Free Will Baptist* is different from any that has ever been. Within its pages are new topical divisions; new approaches at presenting relevant material are being tried.

Whenever anything new comes about, it is met with some resistance. And we know that everything that is being tried is not all we want it to be. But we do feel as though we have taken a giant step forward in our attempt at making *The Free Will Baptist* all it needs to be. We would appreciate suggestions and comments regarding the publication's new look.

We would also like to thank you for your support in the past. As we enter this new year, may it be a good one for us all. God bless you!—the Editor

**ON THE INSIDE**

Few individuals influence a church as does its minister. And the State Convention of Original Free Will Baptists is facing a shortage of ministers. This issue opens with an article dealing with the call into the ministry. Information relative to the new tax law is also highlighted.

State Convention news fills many pages of the publication. Information about the Hymnal Committee's recommendation to the State Convention is included, as is an article pointing out our need for unity if we desire to grow. Work of the various ministries of the denomination is detailed and a look at the Cape Fear Conference and its history begins our Conference Survey.

New features include a Bible Study, a Monthly Devotional Thought, Letters to the Editor, and sections for parents, youth and children.

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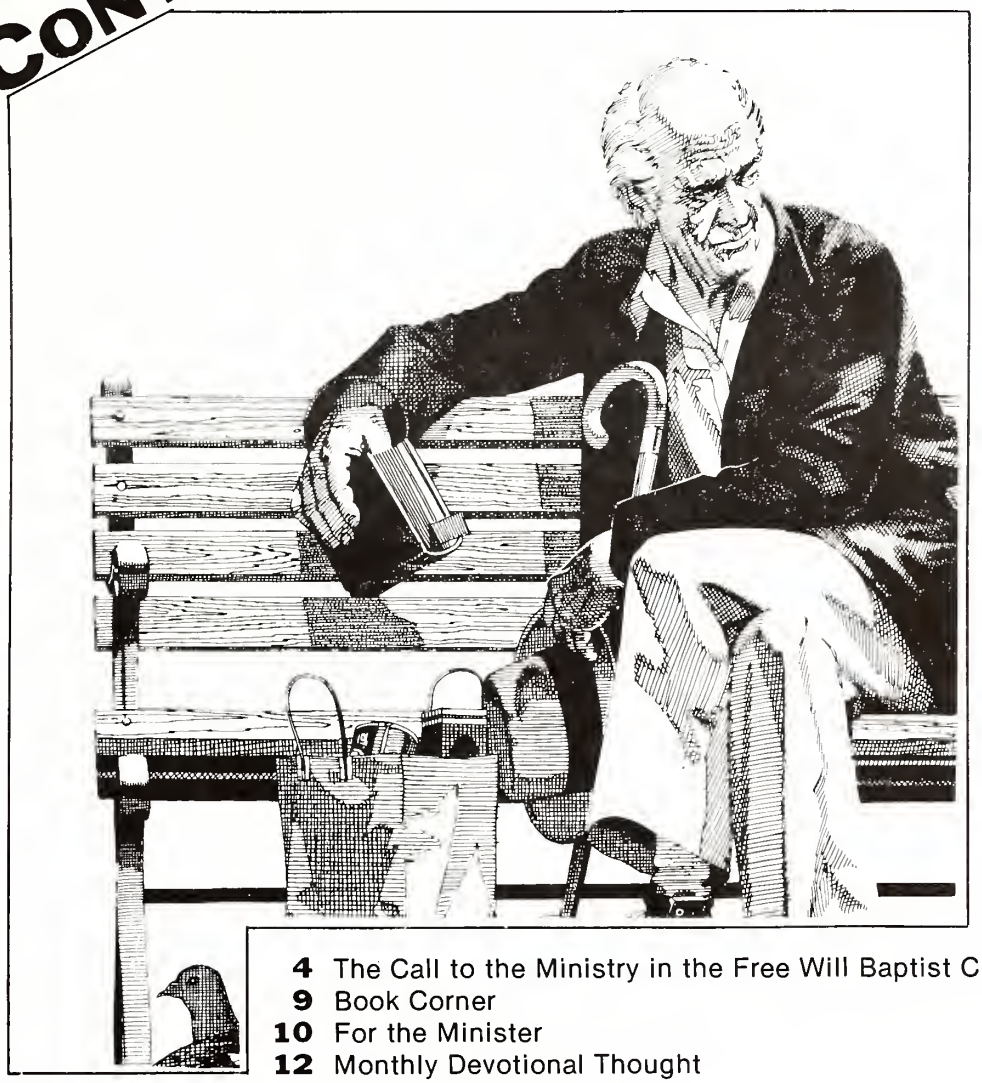
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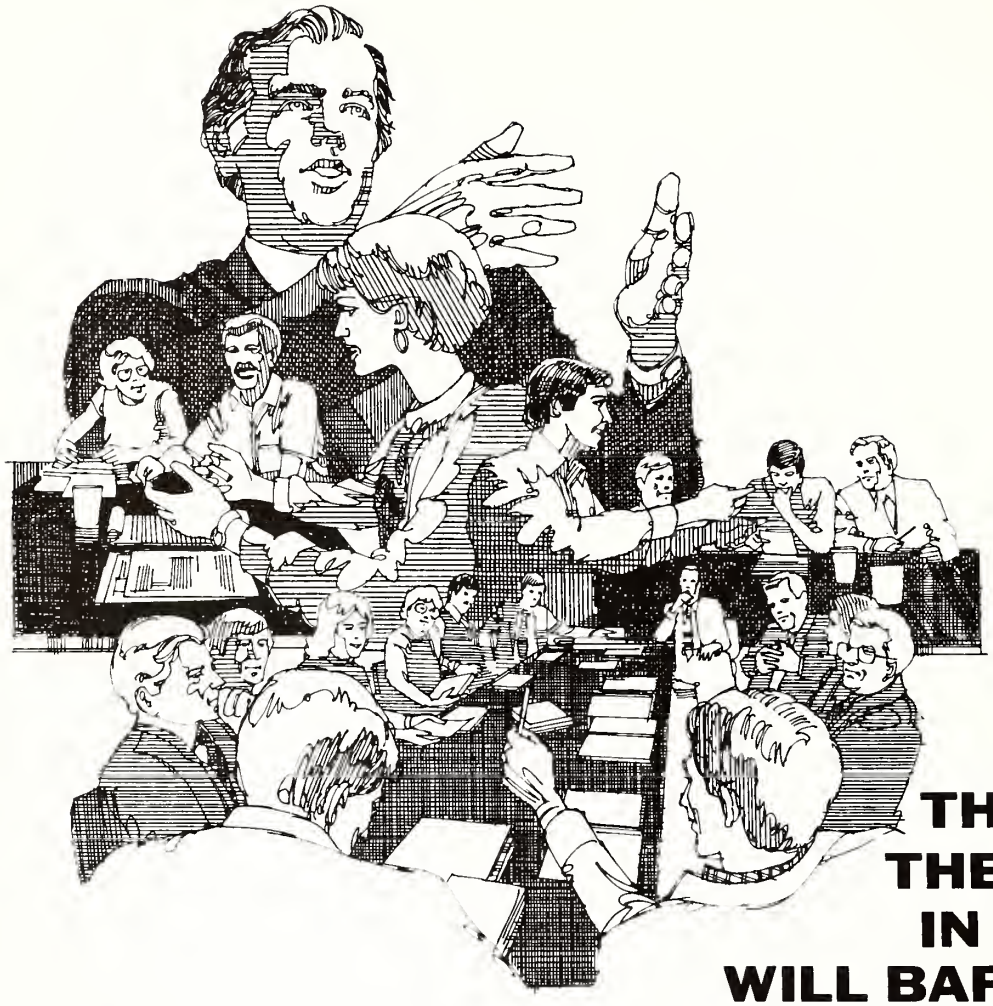
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# THE CALL TO THE MINISTRY IN THE FREE WILL BAPTIST CHURCH

*by Dr. Michael Pelt*

Humanly speaking, the ministry holds the key to the future of the Free Will Baptist Church. Certainly we believe that God holds the future and that His church will play an important role in that future; however, He has entrusted the church to the hands of those whom He calls as leaders, as pastors and teachers. The well-being of any organization is likely to be decided by the quality of its leadership. That leadership must be characterized by its ability to discern the purposes and goals of the organization, to chart a course which will reach those goals, and to enlist the members in the effort. The fact that the church is divinely ordained does not remove the necessity to have good leadership. In fact, the counsel of the New Testament is that care should be taken in choosing bishops, elders, and deacons. They must meet certain qualifications which make them suited for their office. We would all agree that they must be convinced believers, deeply committed to Jesus Christ. They should also have an abiding conviction that God wants them to invest their lives in service to His kingdom. Today as never before they need to be emotionally mature and mentally and physically fit. They must be ready to accept new challenges and demonstrate courage, self-discipline, and dedication to the highest Christian ideals. They need also the ability to communicate their ideas and the capacity to lead. Not least of all they must learn to love those whom they would serve.

Just as Christ called His disciples and commissioned them to make disciples among all nations, so He still calls men and women today to be the bearers of His word and the shepherds of His flock. But this call to the ministry is poorly understood by a great many people in the churches. Some may not see the ministry as a calling at all but think of it as a position to which a person might aspire because it provides recognition and other possible rewards. It may be that some enter the ministry for this reason, but if this is their primary motive, they may well end up disillusioned and frustrated. Others may think of the ministry as a profession which a person chooses in the same way he might choose to be a lawyer or a doctor. Just as a society needs people to fill various professional roles, so it needs those who wish to become

ministers. There are some ministers, to be sure, who see themselves primarily as professionals, doing a job that needs to be done and doing it well. They are often held in high esteem by their parishioners and even by the community in which they serve. In some cases they too may have assumed the ministerial office for the wrong reasons. There are also those who think the call comes in some mysterious way—a sign from Heaven, such as the man who declared that he saw the letters **G P C** written across the sky and thought they meant "Go preach Christ" until he was gently reminded that they could have meant "Go plow corn." If that story sounds a bit ridiculous, it nevertheless illustrates a fact that some people expect the call to come straight out of the blue. They think that there is an external manifestation which the one being called can surely observe—a burning bush, an audible voice, a vision, or a touch perhaps.

Even though I would not limit the ways in which God can call a person to this sacred office, I want to suggest that the call is more likely to come in subtler ways. If I may be forgiven for using my own calling as an example, I would like to share some rather ordinary experiences which will help to clarify my understanding of how God calls us.

I grew up in a home that was quite ordinary in the matter of religious observances. We had prayer at meals but they were rote prayers spoken by the children who took turns each day at meal time. I can remember saying my prayers in silence before going to bed at night or after I had crawled under the covers. We belonged to a church which had services on one Sunday in the month and Sunday School each Sunday, but we didn't attend the latter regularly. I went to a Baptist Church almost as often as I attended my own church because a neighbor picked up me and my two younger half-sisters and took us as often as we wanted to go.

At the age of twelve I attended my first summer youth camp, sponsored by South Georgia Free Will Baptists. There I made a profession of faith in Christ and began to feel that I owed my life to Him. It was a great experience for me that began to open up new vistas that I had never dreamed of before. The Rev. Damon Dodd was one of the leaders at this camp. He and his wife were preparing to go to India as missionaries and they talked about what it would be like to carry the gospel to people in another part of the world. I was impressed by what they had to say but most of all by a comment which he entered in my autograph book that week. "India needs the likes of you," he wrote. Those words have stuck with me through the years even though I never have felt that the mission field was my calling. After returning home from summer camp that year I united with Marvin Chapel Free Will Baptist Church by baptism.

As I grew older I developed an interest in the Bible, mainly through reading *Hurlburt's Story of the Bible,* a copy of which was in our home. I was not introduced to any other translation of the Bible than the Authorized Version until I went to college. The RSV New Testament was published that year and I bought a copy. I began to take the Bible more seriously about the time I finished high school and attended Sunday School and church regularly. I was eager to join in discussions of the lesson each Sunday and was learning more and more about the contents of the Bible. The summer after I finished high school I was asked to teach junior-age boys and girls in Vacation Bible School at the Baptist Church. I also attended a summer camp operated by the West Florida Baptists that summer. I could easily have ended up in the Baptist Church if I had not objected to certain doctrines that they held. However, I had two older brothers who were Free Will Baptist ministers and they began to exert more influence on my life at that time. Chester had just returned home from the military chaplaincy and was offered a job teaching at the local junior college where I enrolled as a freshman. Daniel also took a renewed interest in my future as he began to notice I was manifesting an inclination toward things religious and at the same time taking my studies seriously.

As yet I was not committed to the ministry; I even thought of going into medicine though I had not the slightest idea how this would be possible financially, because I was paying my own expenses in college. Right now I can't recall a single experience which redirected my life. It was a series of experiences which prompted me to consider the ministry as my calling, together with an abiding conviction that God wanted to use my life in some way. At the same time I was trying to keep my options open, believing that a divine providence guides us even when we are unaware of it. I really believed that God's will would be done in my life if I sought His guidance and that it was a matter of taking one step at the time.

I remember one incident during this period in my life when I was seeking to know what God would have me to do. I went to the local Baptist pastor after the evening service one Sunday and told him that I thought God might be calling me to the ministry. I asked if he could give me some insight into this important matter. In his reply he cited the passage in Galatians 1:16 where Paul refers to Christ's revelation to him and then adds, ". . . I did not confer with flesh and blood; nor did I go up to Jerusalem to those who were apostles before me." The pastor's initial suggestion was that one who has been called might follow

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Paul's example and not confer with flesh and blood. Although he didn't end the conversation at that point, those words from Paul are the ones that I remember. If this experience served any purpose, it showed how not to counsel a person who is seeking God's will for his life.

The summer after my freshman year in college my brothers, who were pastors of several part-time churches in the tri-state area (Florida, Alabama, and Georgia), arranged for me and Daniel's oldest son to teach in Vacation Bible Schools in five different churches. I actually taught adult classes in most of them. It was quite a challenge for an eighteen-year-old boy. That was the first Vacation Bible School that these churches had ever had and many older members still remember that summer. That summer Daniel asked me and his son to fill an appointment for him at one of his churches on Sunday morning and evening. I was a bit reluctant to try it, but we both agreed to go and that was probably an important decision on my part. It was the first of many attempts to break the Bread of Life without the general preparation that I now regard as so important. That fall I began to supply the pulpit in two part-time churches of which my brothers were the official pastors. It was an humbling experience and I can remember a few embarrassing moments when I felt like a bumbling idiot.

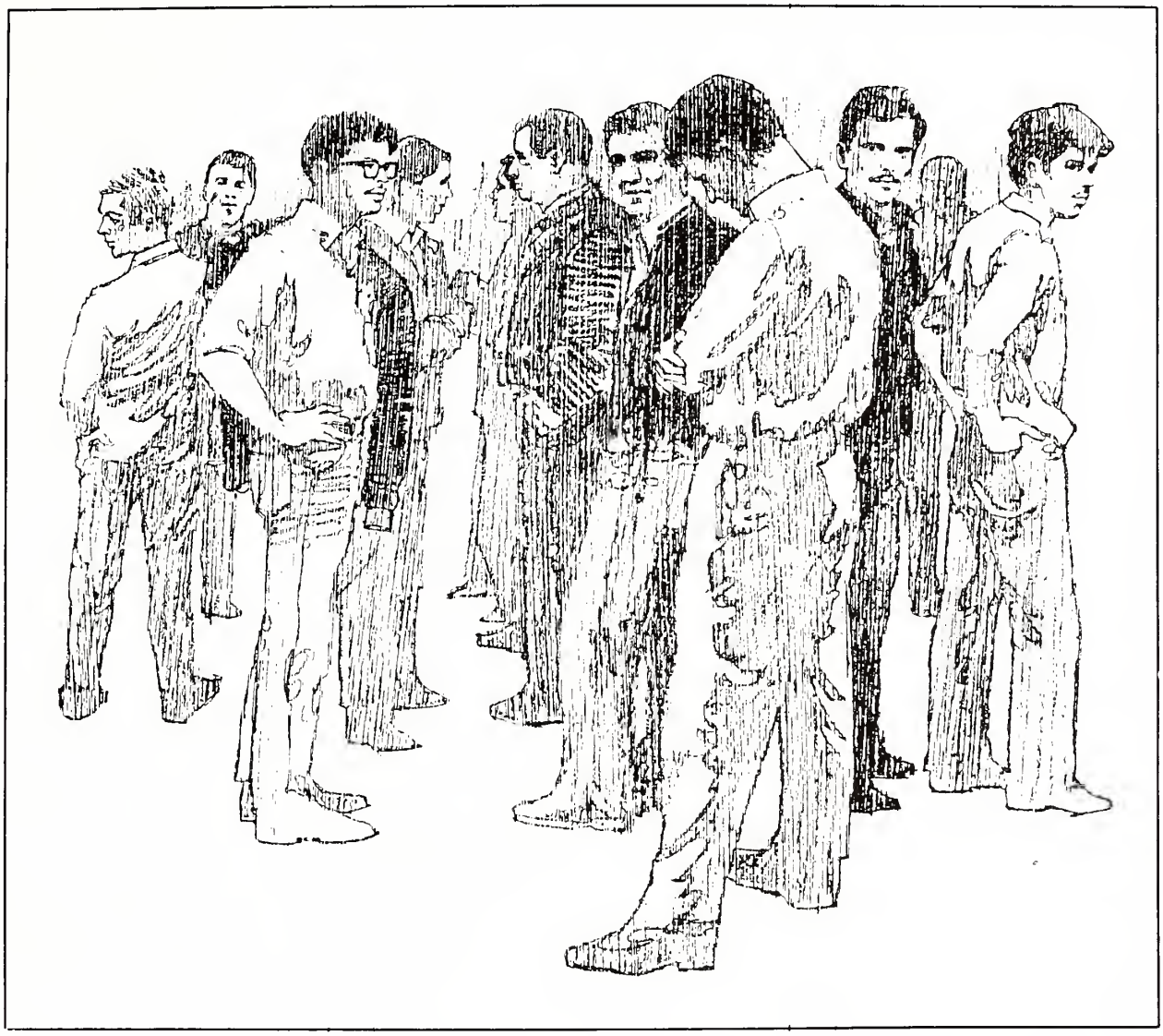
I don't even remember being licensed to preach by my local church, but I was ordained in the summer of 1950 after completing two years of college. I must have answered the questions of the ordaining council satisfactorily though I don't remember that they were very difficult. Afterwards I began to serve as the pastor of two churches while continuing my education. I still had no means of transportation except by bus and the kindness of the people in these churches. I simply couldn't afford a car and attend college also and the latter was more important to me. At times it was inconvenient to travel by bus when arrival time back at school was well after midnight on Sundays.

How then did I conclude that God had called me into the ministry? It was a conclusion that I arrived at after months of prayer and reflection on the question of what God would have me to do. In a sense it was the result of many decisions and acting upon those decisions over a long period of time. In another sense it was the result of God's bringing to fruition the many seeds that were quietly sown during my childhood and youth.

I really believe that if one has been called to the ministry, there will be others around who can confirm it. For the call takes place in the context of our lives in relation to others. The most natural context for it is the church, where we are able to hear God's Word declared and experience the love of God in community with our neighbor. If others in the church cannot perceive that God is at work in us, leading us to a life commitment for the ministry, then they should not be so willing to recommend us for a license to preach. They should carefully consider whether or not God has endowed us with suitable gifts for the ministry, whether or not we are willing to develop those gifts through study and practice, and whether or not there is unmistakable evidence of discipline and dedication to our calling. Likewise, the members of an ordaining council should not take lightly their responsibility to apply these same requirements as well as the special requirements of a thorough examination, both oral and written. The person who feels that the church or its ministry does not have a right to examine or even question his calling does not understand the teaching of the New Testament on this matter. The very fact that requirements for the ministry are given in Timothy implies that someone must exercise judgment concerning the suitability of the candidates for the ministry.

When one is considering whether or not God is leading him to make a life commitment to the ministry, he ought to consider the question, What does this world need more than anything else? This is a very materialistic culture in which we live. For this reason our answer to this question may well be affected by materialistic considerations. Only if we have learned the meaning of true discipleship to Christ will we be able to decide for the ministry, for this decision will require far more than we can give if we do not love Christ above everything else. If we believe that this troubled world needs the love of Christ more than any other contribution we can give, then we may be a serious candidate for the ministry.

Another question that one ought to ask in regard to this matter is, What are those talents that God has given me? Are they best suited for working with people or with things? Do I have the gifts that God can use in the ministry of the church? We may not know the answer to that question for certain, but we probably will have some idea as to the suitability of our talents for the work of the ministry. Someone such as a pastor or a devout Christian friend may be able to help us answer this question. Equally important is whether or not we are willing to devote the necessary time and effort needed to develop the gifts that God has given us. Are we willing to spend years in preparation for this lifetime calling even if it means sacrificing some other good that we might desire? This is a question that so many of our ministers have tried to dodge in spite of the availability of education opportunities



today. I sometimes wonder what judgment our ministers of a half century ago would render concerning the decisions that our ministers today are making about their education.

A final question that one who is serious about the call to the ministry might ask is, Does the call to minister lay hold on me compellingly? That sense of compulsion was felt by our Lord as He took up His task. "I must work the work of Him that sent me while it is day; the night cometh when no man can work," He said. To the Corinthians Paul wrote, "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Corinthians 9:16, *RSV*). When I was in Divinity School, I well remember one day when the Dean spoke in chapel on the subject of the calling to the ministry. It was the beginning of the fall term and he was raising the question as to why we were enrolled in a theological school. A similar question was included on our application for admission. Students had answered that question in a variety of ways, some of which he read to us that day. But there was one that stood out in my memory. A student who had filled out his application had written in bold letters across the entire page, **"WOE IS ME IF I PREACH NOT THE GOSPEL."** This sense of being laid hold of by the Almighty or of being constrained by the love of Christ is without doubt the most compelling inner witness to the fact that we have been called to be one of Christ's men.

We who are ministers should be as concerned as anyone about whether our denomination is being well served by its ministers. Are we providing the leadership that is needed by our churches today and are we helping our people to prepare for the challenges of

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today and tomorrow? Will our denomination be better able to do God's work in the twenty-first century than it is today? What kind of leadership is needed for the world of tomorrow? Are young people being made sensitive to these questions and are we presenting them with the challenge of Christ's claims on their lives? I do not believe that we are doing what is necessary to see that our churches will have the kind of leadership that is needed for the future. I do not see many young people offering themselves for service to Christ or thinking seriously about entering the ministry. There are perhaps several reasons for that, but I wonder how much of it is due to the fact that we haven't provided the models for ministry that they need to see and that we haven't been bold enough to present them with the claims of Christ upon their lives. There are so many distractions for the young these days, it is hard to see how they can become disciples of Christ unless we are willing to take up the task of discipling them. It is in the church that they are most likely to hear the call of God. It was at the tabernacle under the guidance of the priest Eli that Samuel heard God's call for his life. If we are unwilling to spend time and effort in interpreting the meaning of life under God for the youth in our churches, we will miss a great opportunity, and the church may be deprived of able and qualified leadership in the future.

Our institutions must also become more involved in interpreting the needs of the world and of the church to our constituency. We have such a marvelous opportunity to do this at Cragmont, the Children's Home, and the College. Are we failing to do what we can in this regard?

We must make the calling to the ministry more understandable to people of all ages, for God can and does call them into His service at different times in their lives. Who will interpret the meaning of this calling if we in the ministry do not do it? Who will help that person struggling with this quest if we are not willing to stand by him and intercede for him?

Again, we must try to make the ministry more attractive to those gifted young people who ought to consider whether God is leading them into this type of service. There was a time when ministers were almost universally considered the leading citizens of the community. That is rarely the case today. In many places they are well-respected if they have demonstrated a public-spirited attitude in the community. But today the culture no longer gives them the support they once enjoyed, just as the church can no longer look to the culture to sustain it. The status of the minister today will likely depend upon how well he fulfills his role of leadership in the church and how well he demonstrates the love of Christ to those who cannot bestow on him a material reward.

Ministers themselves can do much to make this calling more attractive to bright young candidates. We can set a better example of ministry for those young Timothy's who are our charges. We can show by our deeds that we love the church and that we respect the office of the ministry. We can learn to do a more effective job as pastors, teachers, and evangelists. We can do our utmost to raise the standards of the ministry by striving to be the best that we can be, by increasing our knowledge, sharpening our skills, and keeping our eyes on the goal that is set before us. We can use our influence to raise the standards of the ministry in our conferences, insisting on higher educational and moral standards. Every time we allow someone to be ordained and admitted to the conference who is poorly prepared for the ministry and may never serve effectively as a pastor, we are lowering the standards of the ministry and the respect for the ministerial office.

Churches can do much to make the ministerial calling more attractive. They can begin by increasing the level of ministerial support. Many of our full-time pastors are underpaid, and not enough care is given to see that they receive benefits to which they are entitled. Our churches need some guidance in these matters either at the conference level or the level of the State Convention. The churches can also insist on higher standards for the ministry. There should be some linkage between setting higher standards and increasing ministerial support. When our churches begin to expect and receive a better quality of service from their ministers, they should also begin to increase their ministers' salaries. Both ministers and churches could use some help in establishing clearer expectations and in raising those expectations to a more reasonable level. Both the ministry and the churches would benefit immeasurably from the effort to establish some guidelines on these matters.

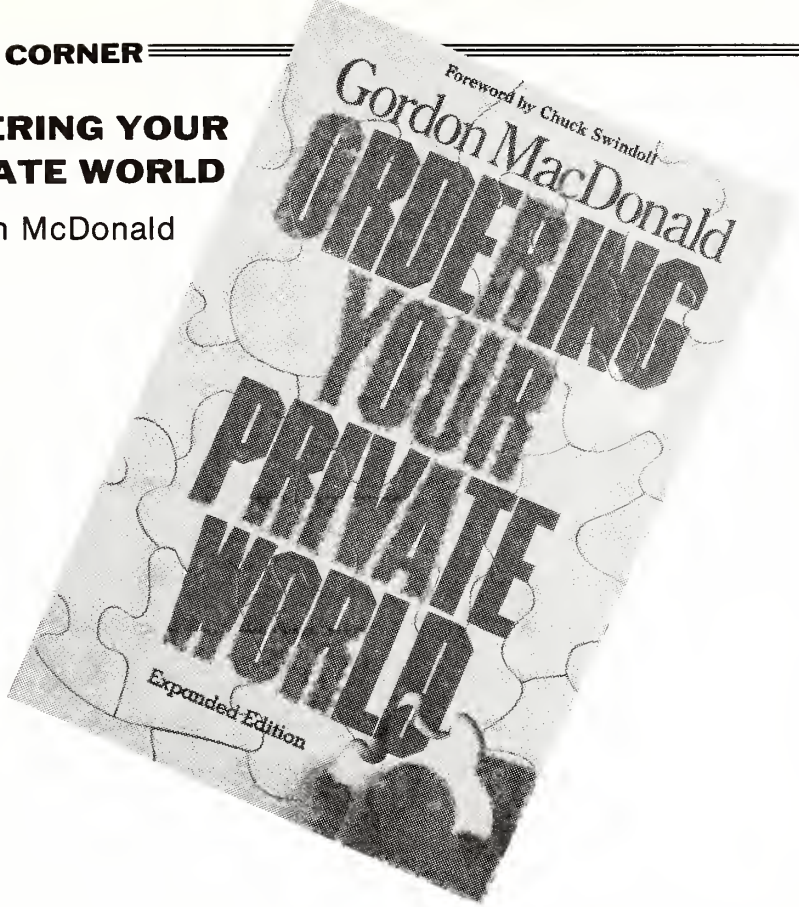
In conclusion let me say that I believe unless we begin to address the needs and problems affecting the ministry of our church, we shall find ourselves facing a real crisis in the future. One of the most pressing needs, as I see it, is to interpret the ministerial calling to our people and to make this calling as attractive as possible. It goes without saying that if our efforts are to be successful, we must pray the Lord of the harvest to send laborers into His harvest. I urge you now to begin to pray for this most important concern. ■



The above address was given by Dr. Michael Pelt at the last meeting of the Griffin Brotherhood. Dr. Pelt is Chairman of the Department of Religion at Mount Olive College.

## ORDERING YOUR PRIVATE WORLD

Gordon McDonald




Scott and I had flown to Philadelphia for a youth conference. I had planned to attend seminars dealing with current trends. Scott had determined that he would sit under Gordon McDonald, who would be addressing the subject: Ordering Your Private World.

But upon arriving at the conference site, Scott learned of a death in the church and he wanted to be with the family. So I helped him secure a flight home and promised that I would attend McDonald's seminars in his absence. Little did I know what to expect.

My first impression of the man was significant: He spoke as though he had known all of us for years. But the power of his delivery and the message he heralded were far above any I had ever encountered. McDonald personifies a rich and rare blend of personal integrity, scriptural integrity and practical insight. He thinks with the clearheaded simplicity and idealism of a prophet, he writes with the straight shooting realism of a businessman, yet he has, deep within, the tender compassion of a shepherd.

McDonald used the manuscript for his now bestseller for teaching. And his concern dealt with the question: Is there a genuine inner life, a private, inner world that each of us possesses? The Scriptures, the experiences of the great saints, and the writings of more contemporary individuals say there is—and that that inner life can be ordered and regulated. Where people live with disorder within, there is anxiety and little growth. But where the private world is constantly realigned and regulated, there is remarkable personal development and Christian witness. McDonald sets out to show how anyone who wants order in his life can achieve order.

There is little doubt that *Ordering Your Private World* will be one of the most significant and helpful books in our time. After reading the book and implementing the principles expounded we can have order—no matter what.

*Ordering Your Private World,* Thomas Nelson Publishers, $7.95.

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15. *Satan Seller,* by Mike Warnke, Bridge

## CHANGES IN THE TAX LAW

*by the Rev. Don Fader*

Congress has enacted a new tax law that will touch all of us in some way as we enter 1987. It is a far-reaching document, and most of the old tax law has been changed in one way or another. The best source of information for this new law is from your present tax advisor. CPAs and tax attorneys have spent a great deal of time in preparing themselves to help their clients. You are well advised to seek their counsel and advice.

To understand the changes that have taken place we will look first at the old law and compare it to the new law. Presently, there are 15 separate income tax brackets. Depending on your income, taxes were figured at a minimum of 11% up to a maximum of 50% of your adjusted gross income. That is of course your income after all your deductions. In 1987, there will be 5 separate rates going from 11% up to 38.5%. In 1988, there will be only two tax rates, 15% and 28%. While the lowering of the maximum tax rate may sound good initially there is a price that we all must pay. Some of the deductions that we have been using over the past few years have changed dramatically or are eliminated altogether.

Capital gains is one area of change. The 1986 law allowed individuals to take a 60% deduction on long-term capital gains and then have the other 40% taxed at the regular rate. It used to work like this: Say you bought some property, stocks, bonds or real estate, several years ago. Over the years the value of that property increased from the purchase price of $10,000 to a value of $50,000. You decide to sell that property and then put the $40,000 in the bank. Under the old law you were allowed a deduction of 60% or $24,000 in our example. Then the balance of $16,000 was taxed at the regular price. Under the new law the entire gain of $40,000 will be taxed as income.

Some folks have also utilized a very popular method of saving taxes since 1975. That is through the use of Individual Retirement Accounts or IRAs. The old law allowed anyone who had earned income up to the age of 70½ to deposit that income up to a limit of $2,000 into an IRA. Also, if their spouse had no earned income for the year they were still allowed to deposit up to $250 into a spousal IRA. The new law will eliminate this popular deduction for all individuals who are covered by an employer's retirement plan. If you have reached the age of 59½ and are planning on taking a lump sum out of your retirement account you need to seek professional advice on the best way to do this with the minimum tax bite.

The sales tax deduction that we have all used has now been eliminated but the state tax that we pay in North Carolina is still a deductible item.

Real estate and personal property taxes are not affected directly by the new tax law and will continue to be deductible.

One item that we have all heard a lot about is the elimination of the consumer interest deduction. During 1986, you were allowed to deduct interest on any funds that you borrowed from a bank, savings and loan, credit union or finance company and for which you paid interest. Credit card and consumer debt interest will be phased out over the next 5 years, until no portion of consumer interest is deductible. If you use a lot of consumer debt you may want to shift the debt over to the equity that you have in your home, because home mortgage interest will remain deductible within certain limits. You may want to investigate a home equity loan for this purpose but be careful. If you get in over your head with a credit card company and end up defaulting on the loan



you may end up with a judgment and bad credit. But if you default on a home equity loan they can and probably will foreclose on the property. However, if you feel this will be no problem you will be pleasantly surprised at the lower interest rates available—in some cases 8½% for an equity loan compared to 18% and more through other sources.

Home mortgage interest along with interest paid on a second home will continue to be deductible under the new tax law. But this will only be true to the extent that the loan balance does not exceed the original purchase price plus the cost of improvements. For example, if you bought a house 20 years ago for $25,000 and today it is worth $75,000, the maximum interest rate deduction you could take would be the interest on $25,000. You can see from this point that you will not be able to tap all the equity in your home, but it may be advisable to use as much as you can.

Even charitable contributions have been affected by the new tax law. If you are one of the many who do not itemize your deductions you will no longer be able to deduct the contributions that you make to your favorite charity. However, if you do itemize the charitable contributions, it will provide a valuable deduction.

There are other deductions that are overlooked that may apply to you. If you keep your investments in your safe-deposit box then the fees are deductible. Legal expenses for tax planning are also deductible, so have your attorney and accountant itemize their bills to show the amount expended for these services. If you are currently using the mileage method for automobile expense you may want to start keeping more detailed records, because studies have shown that the cost of operating a car may exceed by double what the IRS allows.

This article has barely scratched the surface of the changes that have taken place and we want to remind you that your best source of information is from qualified professionals in your community. ■

## TAX PLANNING SEMINAR

W-2, 1040, 1099, IRA, housing allowance, taxable income, and deductions. What do all these terms mean to you? It means that it is time to sharpen your pencil and change the ribbon on the calculator because tax season is here.

However there is hope because the Free Will Baptist Ministers' Program is sponsoring a tax seminar for ministers. This year's seminar will be held on Tuesday, January 13, 1987, at the Holiday Inn in Kinston. The registration will be five dollars and that will include all the materials you will receive and lunch following the meeting.

The seminar will have a two-fold purpose this year. First, it is designed to help you file your 1986 tax return by providing you with helpful tips for the year gone by. Second, it will address the new tax law, The 1986 Tax Reform Act, recently enacted by Congress. Here we will look at tax planning strategies for the coming year and how to make the most of the deductions that are left.

The seminar will begin at 10 a.m. and end at 1:30 p.m. All ministers are invited to attend but we do request that you register in advance so that we will have enough seats to accommodate the group. Seating will be limited, so register early.

REGISTRATION FORM

NAME _____

ADDRESS _____ CITY _____

PHONE _____ CONFERENCE _____

Please complete and mail along with $5 to: Ministers' Program, P.O. Box 2313, Kinston, NC 28501.

## CALENDAR UPDATE

The following dates should be added to your calendar:

**March 21, 1987**
Eastern District Youth Convention

**May 8, 1987**
Griffin Brotherhood Meeting, Place TBA

**September 19, 1987**
Eastern District Youth Convention

**November 6, 1987**
Griffin Brotherhood Meeting, Place TBA

## PSYCHIATRIST MOUNTS CAMPAIGN TO EXPOSE PLAYBOY DRUG PROMOTION

Dr. Linnea Smith, a Chapel Hill, North Carolina, psychiatrist, never sought the spotlight, but a recent project has catapulted her into national prominence—at least in some circles. Her instant recognition came when she criticized *Playboy* magazine and its pro-drug policy, and began a campaign to disassociate high profile college athletics with *Playboy* magazine.

Not until after her husband (UNC's basketball coach, Dean Smith) had been named *Playboy's* 1977 Coach of the Year, did the Smiths become aware of the magazine's consistent support of illicit drugs. Dr. Smith began a lengthy and exhaustive study of the *Playboy*-drug connection. The only conclusion the Smiths could reach was that they should do whatever possible to alert college coaches and athletes to the irony of their appearing in *Playboy's* "All-American" sports issues when the magazine actively promotes the legalization of cocaine and other illegal drugs. Their desire is to persuade college and professional athletes from supporting *Playboy* in any way.

Readers are urged to encourage the Smiths by writing them at the Athletic Department, UNC, Chapel Hill, NC 27514 (reprinted with permission from *Update*).

# I Am Resolved



*I am resolved no longer to linger,*
*Charmed by the world's delight;*
*Things that are higher,*
*Things that are nobler,*
*These have allured my sight.*

*I am resolved to go to the Saviour,*
*Leaving my sin and strife;*
*He is the true One,*
*He is the just One,*
*He hath the words of life.*

As the year draws to a close, we have a tendency to sit down and consider all that has happened during the last twelve months. While we usually find many things for which we are thankful, we are also called upon to examine some shocking realities, for we aren't doing our best.

Making resolutions is an integral part of our dedication to Christ. We resolve to act upon what we have learned. Transforming knowledge into experience intensifies our dedication and increases our usefulness to the Kingdom. Resolutions, however, must be made in harmony with our beliefs about the indwelling Christ and must never be our own human attempt or substitution for His controlling power in us.

Yes, making resolutions is a tradition—a good one—which causes us to look at our past performances, our present attitudes, and our future goals.

Following are some resolutions which I believe we should all consider, in particular in light of a new year.

## 1 Resolve to Be More Enthusiastic

Far too many Christians give the appearance that we have been forced into Christianity. Many of us display as much enthusiasm as a candle in a heat wave. We act as though we have been baptized in pickle juice and belong to the Church of the Frigidaire. Why do we give such an appearance? One might ask, "Are we acting out of duty or desire?" If ours is not a joyful spirit, it is no wonder that few are motivated. In reality, our disgruntled attitude probably discourages others from making positive changes.

Enthusiasm is as catching as

measles in a tenement house. If we are sold on an idea, others will be too. Surely, if we believe in God and truly love Him we will be excited—and so will others.

Let us resolve to be enthusiastic.

## 2 Resolve to Be Better Equipped

What one of us is not a fast talker? Can you talk yourself out of a tough situation? Sure, most of us can. But think about those times when someone asks us a difficult theological question. What do we do then? Typically, we pass the buck and run for cover!

Undoubtedly, we all need to study our Bibles and pray more. If most of us read the newspaper and watched television as much as we read and study our Bibles, things would be a lot different, wouldn't they? But we say we love God, that we want to obey His commands. How is our love evidenced? How are we to know His commands?

If we did not talk with our mates any more than we pray, most of our marriages would be in trouble. But we say we love God. Strange, isn't it, that we have little or no trouble praying when we need help.

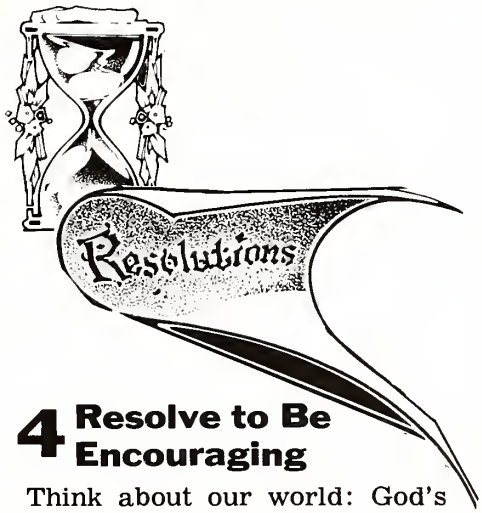
It is through study and prayer that we can better equip ourselves for the ministry; and yes, we have all been called to minister to the needs of others.

Let us resolve to be better equipped.

## 3 Resolve to Be Enlightened

If one of my desires is to better the lives of others, it is imperative that I know about their world. How can I say I want to make things better if I do not know how things really are, especially if I don't know which things might need improving? If I truly care, I will do whatever I can to know—I will not want to plead ignorance.

Let us resolve to be enlightened.




## 4 Resolve to Be Encouraging

Think about our world: God's judgment is sure; and for many, doomsday is certain. Grave conditions exist and the world seems to be getting worse and worse. While Scripture paints a bleak picture of man's sin, the one who truly knows God can help to make eternal changes in people's lives.

Many in the world do not know the plan of salvation. We can tell them. Many others are in desperate need of a word of encouragement. Can't we offer such a word? I have to wonder why so many don't understand that an ounce of encouragement does more good than a ton of condemnation. In particular, we need to face the fact that young Christians need to be encouraged to stand firm in their newly found faith, and older Christians need to be encouraged to stand firm in their time-tested faith.

Encouragement can be expressed in a card, a phone call, a pat on the back, an outstretched hand, a shoulder, or one's mere presence. That doesn't seem to be too much to ask, does it?

Let us resolve to be more encouraging.

## 5 Resolve to Be Evangelistic

I guess it is possible for a person to go through his life without sharing his faith. I just can't figure how someone who truly loves the Lord does so. The good news of the gospel should compel us to proclaim how others might find what we have found: joy, love, hope, peace, salvation. Would not one beggar tell another beggar where he found bread?

All of our church programs should be evangelistic. Take, for example, the Sunday School: While the Christian education department of the church seeks to impart knowledge, that knowledge ought to be centered in getting people to respond to the Word. Since more converts enter the church through the Sunday School than any other program in the average church, we cannot afford to shut our eyes and pretend that opportunities are not ours.

The evangelistic note must ring out if we are to obey God's commands.

Let us resolve to be evangelistic.

## 6 Resolve to Be Exemplary

Teaching by mouth is a primary method of presenting material in a classroom setting. But teaching by life in both the classroom and in all other contacts with people often leaves a much greater impact upon people's lives.

We have often debated the witness by lip/witness by life issue. Rather than debate the issue, it is time that we match our lips and our lives. What others see in our lives should reinforce what we say, our life should lend confidence and credence to what we proclaim.

Other resolutions? Well, my list could go on. But let's master these first.

Also, let's be honest and admit that it takes a lot of resolve to recheck one's life. Even the most zealous Christian needs to check his life and vow again to let his lips portray more of the character of Christ.

Let us resolve to let Christ be seen through us.

I'm going to try.

Will you? ■

# UNITED WE GROW

*by De Wayne Eakes*

There are many things that all of us dream about seeing take place through our denominational ministries. We certainly should have dreams, visions and aspirations of moving from where we are to higher and more extensive levels of service. This is true at the level of our State Convention and its ministries, our several conferences and for each local Original Free Will Baptist congregation. Proverbs 29:18a reminds us, "Where there is no vision the people perish . . . ."

All of our denominational ministries had their beginnings and have their futures rooted in the dreams/visions of our people and leaders. **Cragmont** was born out of a vision of the need for a retreat facility for the benefit of our people—due to people who maintain the vision, Cragmont's ministry continues to grow. Our **Children's Home** was the first ministry to grow out of the newly organized State Convention. A vision of serving children in need was the voice of God calling us to action. The faith and vision of the Children's Home Board of Directors, Executive Director and our good people, assure the future of this witness. The **Church Finance Association** grew out of a vision of helping our local churches and denominational ministries grow and expand their work. It is a good example of Free Will Baptists helping each other. The ministry of **Home Missions** was formed as the result of a deeply felt need of planting new churches and advocating a more aggressive program of evangelism among our people. This program's dream continues to expand now, including both deaf and cross-cultural ministries. The **Foreign Missions** ministry was born out of a deep desire among our people to fulfill the Great Commission to "Go into all the World," proclaiming and sharing the "good news" about God's gift of grace-salvation in Jesus Christ. The **Ministers' Program** was created out of a vision of our people to properly care for those whose lives are given to leading us in ministry. **Mount Olive College** has grown from a vision of a need for Christian higher education by our people for our people and any others who wish to avail themselves of this opportunity. From this vision we now have a fully accredited four-year college ministry. **The Retirement Homes,** our newest ministry, was given birth as we gained a vision of more and more people living a greater number of years. Thus now we are engaged in a ministry for the older group of Free Will Baptists.

The **State Convention** itself, formed in 1913 in Bailey, North Carolina, has promoted the growth and development of each of these ministries. Each is the direct result of the work of our State Convention. The Convention is the member conferences which make it up, plus its Executive Committee, Boards and Commissions. The local conferences are their member churches and each local church is the individual persons who constitute its membership. The State Convention provides the structure whereby all of the co-ordinated efforts and resources of individual Free Will Baptists, each local church and our several member conferences can be utilized and directed to a great ministry program! The sum total of all our combined efforts through our State Convention is much greater than a compilation of our singular work as local churches or separate conferences could ever hope to attain.

There is one vital ministry that had its origin prior to the forming of our State Convention. That is the ministry of the printed page—our **Free Will Baptist Press,** located at Ayden, North Carolina, which also houses our denominational headquarters offices. What we now have came from another "simple resolution passed by the General Conference in 1873"[1] (forerunner of our State Convention). What we now know as the Free Will Baptist Press came from the vision of a periodical for Free Will Baptists. The General Conference met at Union Grove Church in Wayne County, November 5, 1873. At that meeting, "The Rev. R. K. Hearn offered a resolution authorizing the Rev. E. R. Ellis to draw on the conference treasury for a 'sufficient amount for the printing of a prospectus for a Free Will Baptist Paper.' "[2] This was the beginning of the Free Will Baptist Press. The first paper was called *The Free Will Baptist Advocate* and the first Press location was Fremont, North Carolina. About a year later the Press was moved to Toisnot (now Elm City, just north of Wilson, North Carolina) and renamed the *Toisnot Transcript.* The paper failed in 1877 and was reborn as *The Free Will Baptist Advocate* and failed again in 1879. In 1880, at the meeting of the General Conference with Piney Grove Church, Pitt County, a resolution was passed to revive the paper, with the Rev. R. K. Hearn as editor. The name was shortened to *The Free Will Baptist.* In 1889, when Mr. Hearn resigned as editor, a stock company was formed and the Press was moved to Snow Hill, North Carolina. In 1891-1895, *The Free Will Baptist* was printed at Ormondsville, North Carolina. In 1895, the Press was moved to Ayden, where it remains today.

Although our State Convention of Original Free Will Baptists does not have an "official publication" *The Free Will Baptist* paper (or known by its previous names)



has unofficially been our "denominational publication." In essence, *The Free Will Baptist* serves as the official publication of the denomination.

It is my personal belief that *The Free Will Baptist* paper and the Press have played a major role in the growth and development of our various State Convention ministries and our entire denomination. Begun originally for the purpose of publishing a periodical for our denomination, the Press, through its bookstores, job printing, Sunday School lessons and other program material, does much more than publish a paper. Again, it is my conviction that *The Free Will Baptist* is a vital part of the ministry of the Original Free Will Baptists of North Carolina. Much promotion, information and education takes place through its printed pages. It is a primary means of communication among all of our people.

The change of two years ago from a weekly publication (losing about $10,000 annually), to a monthly publication (barely breaking even) was made out of economic necessity. It has met with a lot of opposition among our people. The Press Board is not happy with our present situation. A subcommittee has already done much work and continues to work on improving *The Free Will Baptist* paper. This issue will reflect some changes in format. The editor and Press Board would appreciate your response to the changes. Our editor is planning a "Letter to the Editor" column in future issues. The Press Board would like to make *The Free Will Baptist* available to every Free Will Baptist family at a lower cost or even no cost. In order to accomplish this, subscriptions need to increase dramatically and we will have to seek paid advertising. The idea of changing the name from *The Free Will Baptist* to *The Servant* has been discussed. The idea of the name *The Servant* has grown out of our new denominational logo and five-year emphasis on "service" in our State Convention work. The paper itself will reflect more on ministry or service than has been done in the past. The Press Board invites your response and ideas to these ideas that are being discussed. Address your responses to:

Mrs. Janie Sowers, Editor
The Free Will Baptist Press
P.O. Box 159
Ayden, NC 28513-0159

The editor will convey your ideas to the subcommittee and to the Press Board. The editor is always interested in good, well-written, positive articles written by our people for publication. We know many of you could write interesting and enlightening articles if you would take the time to do the work. Don't wait for a special invitation. Send them to our editor ready for publication.

United we grow! We have grown and expanded in our ministries over the 250+ years of our denomination's history. I believe there is much more to be done than we have accomplished to date. Let us be careful to protect and strengthen "the unity of the spirit in the bonds of peace." In unity we find strength and success! We are called to serve; let us prepare ourselves to serve and avail ourselves of the opportunities of service God has made available to us.

[1]Cherry, Floyd B., *An Introduction to Original Free Will Baptists,* Free Will Baptist Press, 1974, page 64.
[2]Ibid, page 65.



The Rev. De Wayne Eakes serves as president of the North Carolina State Convention of Original Free Will Baptists. Mr. Eakes pastors Little Rock Church, which is located in Lucama.

## THE HYMNAL FOR WORSHIP AND CELEBRATION

*by Donald Coates*

The Hymnal Committee of our denomination worked hard for nearly five years in an attempt to develop a hymnal that would meet the worship needs of our churches and people. We were spurred on by the fact that there are now no more pew edition copies of *The Free Will Baptist Hymnal* in print. Next to the Bible, the hymnal is the most important aid to meaningful worship, so the urgency of our task was doubled.

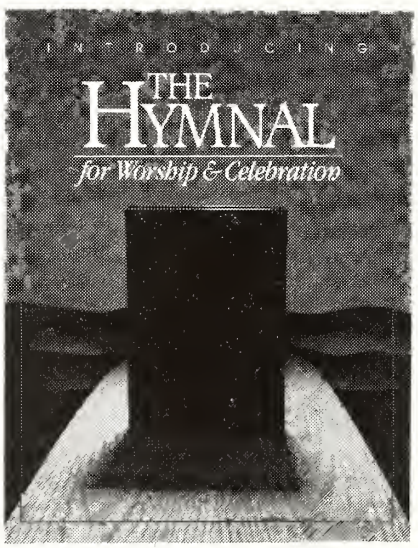
As our work progressed, it became increasingly clear that to compose and publish our own hymnal would be a project of great financial cost for our denomination. While we did not **WANT** to accept this fact, we finally determined that the production of a new hymnal for Free Will Baptists was financially out of the question at this time.

We thought that at one time we would be able to work in cooperation with other denominations in the development of a new hymnal; however, this possibility was also determined to be unwise.

Thus, we were left with one final course of action: searching through the vast number of hymnals already published by other sources, and finding one which we felt would be of service and a blessing to our people. We now see how God had a hand in the way our work developed, for as we examined the hymnals of our day, we discovered a "brand new" hymnal which, in our estimation, is the most useful, inspiring hymnal on the market today: *The Hymnal for Worship and Celebration.* This hymnal is published by Word Music, which serves as a leader in the publication of Christian music today.

At the 74th Annual Session of the State Convention in September of 1986, the Hymnal Committee, in its report to the Convention, endorsed and recommended this hymnal to our people. We did so because of our belief that the hymnal will be an asset to those who plan and direct worship services. What's more, we are confident that this hymnal will enrich the worship experience of the people of our churches.

As chairman of the Hymnal Committee, I have had the opportunity to review and inspect a wide array of hymnals already published and hymnals in the process of being compiled. I have yet to find a hymnal that is as complete and inspiring as is the *Hymnal for Worship and Celebration.* Let me share with you some information concerning the hymnal which I think will support my opinion.




### WORSHIP AIDS

A good hymnal should provide worship aids which are biblically sound and easily adaptable to the worship traditions of individual churches. *The Hymnal for Worship and Celebration* contains sixty responsive readings and twenty-five readings from the Book of Psalms.

A unique characteristic of this hymnal is that it is available in two editions: one, which has all Scripture readings taken entirely from the *King James Version;* and another edition, with the same Scripture readings taken from the *New International Version,* the *Revised Standard Version,* the *New American Standard Version,* and the *New King James Version.* Each church is free to choose the edition which would be the most acceptable for its people.

### AIDS TO THE MUSICIANS

A good hymnal should offer the church musicians assistance in making good use of the hymnal in worship. *The Hymnal for Worship and Celebration* is available in a loose-leaf edition for choir members and a spiral edition for church accompanists.

There are twenty-five music services, called "worship sequences" in the hymnal. These are series of three or four hymns "tied together." These worship sequences offer any choir, regardless of musical training, the opportunity to present meaningful musical services during the worship hour. The Young Adult Choir of our church, for example, used one of these worship sequences which focused on Advent as a special program of music for the worship service on the Sunday before Christmas last December.

Several indexes are supplied to help the church musicians. A tune index is given, to help you find different hymns written to the same tune. A metrical index is given, to help you identify all the hymns which can be sung to your favorite tunes. An index of keys is given, to help you identify all the hymns written in a particular key. And if your church uses other instruments in addition to piano and organ, there are editions of the hymnal available which have the musical scores for those instruments. There is even a handbell edition of the hymnal.

### AIDS FOR THE MINISTER

A good hymnal should give assistance to the minister as he plans to make each service a total worship experience. Consider what *The Hymnal for Worship and Celebration* offers the ministers:

The hymns are arranged in the hymnal by *subject.*

A *relevant Scripture* passage is given with each hymn, and an index of these passages is given.

A *topical index* of the hymns is given.

There is a list of spoken *calls to worship* given.

There is a list of spoken *benedictions* given.

There is an index of *Scripture texts* used within the hymns given.

There is a *topical index* of the Scripture readings given.

There is a *scriptural index* of the Scripture readings given.

**CONSTRUCTION, COLORS, AND SPECIAL EDITIONS**

A good hymnal should be put together with quality materials and should be available in a variety of colors. *The Hymnal for Worship and Celebration* is made well to last, and is available in red, brown, blue, green, and white.

There is also a handsome pulpit edition available, bound in real leather with gilded edges. A large-note edition is also available. The texts and music have been enlarged for those who have difficulty reading normal-size print.

**FAMILIAR HYMNS**

A good hymnal should provide new, inspiring hymns, but also a solid collection of the familiar, favorite hymns of the church. *The Hymnal for Worship and Celebration* provides both. The Hymnal Committee identified over 200 hymns contained in the hymnal that are known by nearly all of our people. Among these favorites are such hymns as "All Hail the Power," "Amazing Grace," "Blessed Assurance," "Footsteps of Jesus," "Have Thine Own Way Lord," "Holy, Holy, Holy," "In the Garden," "Jesus Saves," "Leaning on the Everlasting Arms," "Love Divine," "Nothing But the Blood," "Onward, Christian Soldiers," "Praise Him, Praise Him," "Standing on the Promises," "Stand Up, Stand Up for Jesus," "The Solid Rock," "Power in the Blood," "When We All Get to Heaven," and many, many more.

**COST**

A good hymnal should be affordable for our people. The cost of the pew edition of *The Hymnal for Worship and Celebration* is $7.95. The prices of the other editions (pulpit, large-note, loose-leaf, accompanist, etc.) vary.

**DENOMINATIONAL IDENTITY**

While *The Hymnal for Worship and Celebration* is not a "Free Will Baptist Hymnal" as such, its contents reflect the basics of our doctrine and beliefs as well as any other hymnal available. In this respect, this hymnal **IS** Free Will Baptist.

The Free Will Baptist Press offers a service to those who wish to purchase the hymnal and give it something of a Free Will Baptist "look." If you or your church purchase your hymnal(s) from the Press, the Press, **at no charge,** will imprint the denomination's logo and the name of your church on the front cover of the hymnal.

I urge you to visit the Press or one of its bookstores and examine *The Hymnal for Worship and Celebration* for yourself. If your church is presently considering the purchase of new hymnals, the people at the Press have a variety of information, including a video tape presentation on the hymnal, which they will be glad to share with you. I am also available to you, and would be glad to share with you or your church the information which I have been able to collect.

Music has always been, and shall always be, one of the most effective and meaningful ways for us to express and experience our faith. I believe that *The Hymnal for Worship and Celebration* will help us as individuals, as churches, and as a denomination as we attempt to vocalize those things which mean so much to us.

## HE WANTS OBEDIENCE MORE THAN CELEBRATION

*by Harold Jones*

We have just passed through Christmas. It was truly an exciting celebration as we observed the birth of our Lord Jesus Christ. We seem to spare no expense to make the celebration perfect. Every year the celebration starts earlier and the preparations become more elaborate. I'm sure that God is pleased that we remember the birth of Jesus. **But I believe He is more concerned with obedience than celebration.** Celebration is easy, it's fun, it makes us feel good. While on the other hand obedience is hard, it calls for sacrifice, the giving of self and our wealth so others may know the Saviour. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). He wants obedience more than celebration. We spend millions of dollars celebrating His birth, and give pennies in obedience to His Great Commission. Celebration benefits self. Obedience benefits others.

On Christmas Day, over 82,000 people died without the gospel and entered a Christ-less Hell. Today as you read this article over 82,000 more will die without Christ. The same thing will happen tomorrow and every day that follows. There is nothing wrong with celebration, but our enthusiasm and obedience to His command should far exceed the way we celebrate Christmas. The chief business of the church is to reach lost souls with the only message of hope for all people, the gospel of the Lord Jesus Christ. He wants obedience more than celebration.

The celebration is over for 1986, but what about obedience as we move into 1987? ■

**Obedience is the fruit of faith.**

—Christina Rossetti

# THE EPISTLE TO THE COLOSSIANS

*by Floyd B. Cherry*

This is the first in a series of short annotated outlines on the Book of Colossians. These outlines are not meant to be sermon outlines, nor a commentary on the book; but they are given as a guide for those who would like to do a more detailed study on this book of the Bible. At the end of the series we will give a bibliography of sources that have been helpful to us. In this first outline we will be dealing with the background of the book and its introduction.

I. THE BACKGROUND OF THE COLOSSIAN EPISTLE

A. The Importance of the Book

Colossians is much more important than its length would indicate for two reasons. First, it is almost wholly Christological. Most of the false doctrines throughout the history of the church have grown out of a wrong concept of Christ; therefore, this Christological epistle is important. Second, the epistle was written at a time in history when many of the characteristics of society were the same as those in our society today: permissiveness in sexual morality; confusion of roles within marriage; a disintegration of family life; and problems within the church.

B. The City

Colossae was one of the three towns located in the valley of the Lycus River. The two other towns were Hierapolis, thirteen miles away; and Laodicea, ten miles away. Colossae was the smallest and oldest of these three towns. Furthermore, it was situated in the Roman province of Asia, about one hundred miles from Ephesus. This fertile valley of the Lycus River was in Paul's day an area of great wealth and had a large population. The area was probably the greatest center for the wool industry in the ancient world.

C. The Church

Although the Colossian Church was Pauline in nature, it is doubtful that Paul had ever been there. We have no record of the beginning of this church as it is not mentioned in the Book of Acts. So we must depend upon information given in the epistle itself about the church. It appears that the person directly responsible for the founding of this church was Epaphras (1:8; 2:1; 4: 12-13). The membership of the church was largely Gentile (1:21, 27), although there were many Jews in the area. The church was a troubled church for at least two reasons. First, it was located in a city that was declining rather than growing. Colossae was already much smaller than it had been at one time. Second, a dangerous heresy had made its appearance in the valley and seems to be a threat to this church.

D. The Correspondent

Who wrote this epistle to the Colossians? Once the Pauline authorship of this epistle was challenged, but in recent years these challenges have been insignificant. The Pauline authorship seems certain because of its likeness to the Books of Ephesians and Philemon. A careful comparison of these three books will prove beneficial. Where was Paul when he wrote this epistle? That he was a prisoner seems certain; however, three locations for his imprisonment have been suggested: Caesarea, Ephesus and Rome. H. M. Carson in his commentary on the book says, "The most likely time for the writing of the epistle was during his first imprisonment at Rome. If we are to allow time for his companions to join him in Rome we may suppose that it was towards the end of his imprisonment. This is confirmed by his expressed hope of an early release. The date of the epistle will therefore be about A.D. 62 or 63."

E. The Cause for Writing This Epistle

The epistle is mostly a polemic against the heresy that existed there at the time, so we may assume that this was Paul's main reason for writing. The contents of this heresy will be discussed later in the epistle, but we should say that it appears to be like most cultic beliefs based upon a false view of Jesus Christ. This is why the epistle is Christological in nature.

II. THE INTRODUCTION OF THE COLOSSIANS EPISTLE (1:1-14)

A. The Salutation (vv. 1-2)

Paul followed the standard greeting-form of first-century letters by placing his name at the beginning of the letter. Paul calls himself an apostle here because he

is writing to a people that he has not known on a person-to-person basis. He did not do this in letters where he felt that he knew the people and had no reason to defend his apostleship. An example of this is the Book of Philippians. Paul also points out that he is an apostle "by the will of God." This means that he did not choose to be an apostle, nor was he chosen by other men; but God chose him and made him an apostle. The name Timothy is used here as a courtesy because Timothy seems to have had nothing whatsoever to do with the writing of the epistle. His name is used only because he is an associate of Paul in the ministry of Christ.

B. The Greeting (vv. 1-2)
Note that Paul does not address these people as a church, but as "saints and faithful brethren." The word *brethren* is a term of affection and Christian relationship. The phrase *in Christ* is an important one that is used by the apostle at least 150 times in the New Testament. Following is the greeting normally used in Christian writing, "Grace be unto you, and peace from God our Father and the Lord Jesus Christ."

C. Gratitude for the Colossians (vv. 3-8)
1. Paul begins with a compliment and continues with a promise to pray for them (v. 3).
2. Here are two of the great virtues of the Christian: faith in Christ and love to all the saints (v. 4).
3. Here is the third of a great trio of Christian virtues: hope (v. 5).
4. These three virtues, faith, love, and hope, bring forth fruit (v. 6).
5. Paul begins by complimenting them (v. 3), then he lets them know of his relationship to Epaphras. This establishes a common ground with the people (vv. 7-8).

D. Prayer for the Colossians (vv. 9-14)
1. Paul's prayer for them is a daily exercise (v. 9).
2. The purpose of the prayer—"That ye may walk worthy of the Lord" (v. 10).
3. The results of walking with the Lord:
   a. A divine fitness—"made us meet to be partakers" (v. 12).
   b. A divine freedom—"who hath delivered us" (v. 13).
   c. Divine forgiveness—"even the forgiveness of sins" (v. 14).

(To Be Continued)



These outlines were prepared by Dr. Floyd B. Cherry, president of Carolina Bible Institute and pastor of Johnston Union Church.

**No one ever graduates from Bible study until he meets its Author face to face.**

—Everett Harris

**ASSISTANCE AVAILABLE**

Joni Eareckson Tada, a renowned artist and quadriplegic activist, has announced the formation of a new charitable fund to provide assistance for needy disabled persons.

The Christian Fund for the Disabled is a matching fund program which works with church congregations nationwide to identify needs and assist churches to pay for adaptive equipment, medications, attendant care, and other one-time expenses which disabled people and their families face.

Tada, whose own disability resulted from a reckless dive into the Chesapeake Bay in 1967, credits her church with helping her to recover from bitterness and lead a productive life. "It's because those people were willing to put their Christianity into practice and provide practical assistance to my family that I am able to do as much as I do today."

She has written three books, has acted in a movie depicting her own life story, and is heard daily on 500 radio stations. Through her organization called Joni and Friends, she conducts seminars, rallies and workshops, develops curriculum and training programs, and produces media programs. The organization receives thousands of pieces of mail monthly seeking counseling and referral.

The Christian Fund for the Disabled seeks to link disabled people with interested churches, opening new avenues of ministry for these congregations. It is designed to "touch lives at both the physical and spiritual levels," Tada related.

For further information, write Joni Eareckson Tada, Christian Fund for the Disabled, Box 3333, Agoura Hills, CA 91301.

## QUESTION: "How can I keep control in my classroom? Sometimes things get out of control and I do not know what to do."

*by Bass Mitchell*

This is a universal problem. Every teacher has faced it or certainly will. So do not feel alone.

Discipline should be of utmost concern to every teacher. Without control of the class, effective learning cannot take place. Perhaps you remember a class session in which somehow you lost control of things. The result was a wasted session. Nothing was learned, except some new ways the children could really "get to" the teacher.

What can you do to maintain control?

Remember that children are children. They are by nature active. That's the way God created them.

So allow for some misbehavior. Be flexible. If a particular behavior is not really disrupting the class, ignore it. In other words, do not think that you have to call the children down every time.

It's easy to get into that rut of always correcting the children. In fact, you can end up spending most of your class time doing that if you are not careful.

Try to balance your corrective talk with praise talk. Don't just look for what they do wrong and correct them. Look even more for the things they do right and praise them for doing them.

Most children really want to please the teacher. So reinforce those actions that please you. Praise them for every good thing they do. This will cut down on the disruptive behavior and also make you feel better about each child.

Draw up some simple rules for the class. You could call them "Class Commandments," and write them in the form of commandments. You can even let the children help come up with some of them. Some examples would be: "Thou shalt not talk without raising thy hand." "Thou shalt not hit thy neighbor." "Thou shalt not throw objects of any kind."

These could be written on a poster and put on the classroom wall. Also, they should be reviewed from time to time to remind the children.

What do you do when the commandments are broken?

You will need to decide on some punishments. Perhaps even the children could also help on this.

I would suggest that you first remind the child of the particular rule that he or she broke. Children, like adults, forget easily. This will usually be sufficient.

Sometimes, however, the child will persist in the misbehavior. When this happens, a good means of discipline is to withdraw a privilege from the child. For example, perhaps the child was supposed to be the special helper for that day. Take that privilege away and clearly explain why you are doing it.

You could use a "time out chair." Many teachers use this quite effectively.

Set a chair somewhere in the room, but away from where the children are busy in a fun activity. The misbehaving child is placed in the chair, where he or she can see all the fun the other children are having, for a short period—about five minutes.

Of course, the best way to deal with misbehavior is to prevent it. But how can you do that?

If you do the above things, you'll be well on your way to avoiding some problems. However, you can do more.

Evaluate your classroom, including its furnishings.

Is your classroom too small? When it is, children are bound to react negatively. This is a common reason for behavior problems.

Are your chairs and tables appropriate for your children? If children are uncomfortable, they will make you uncomfortable.

If you have more than six children in your class, I would recommend that you use your assistant teacher each Sunday. Team teach with him or her. Having another adult in the class can really eliminate many discipline problems.

Or perhaps you could get a "loving person" to sit in on your classes. This is a person who loves and works well with children. He or she has the gift of caring and loving. When this person sees a



child misbehaving, then she can tend to the child with a touch, whisper, or even a look.

But what do you do when none of the above works? How about the child who excessively and persistently misbehaves, or gets out of control?

Some say that you should spank the child at this point. However, it is my opinion that a teacher should never strike a child. That is the responsibility of parents.

If a child is hitting and screaming, that is, out of control, you may simply have to put both arms around him or her and take control until he or she calms down. Or, if you have another adult in the class, she can take the child out until the child is under control again.

Hopefully, this will not happen often. If it does, there's reason for concern. In fact, there's a reason for that behavior. You will need, working with the parents, to try and find the cause.

A teacher once told me about a child in her class who was normally well behaved. But all of a sudden this child became uncontrollable. The teacher eventually discovered that the child's parents had just separated.

When a child misbehaves like this, it is usually a sign that something is wrong. The misbehavior is the way the child deals with it and is in fact a cry for help.

Now your concern should not just be for those with such behavior problems. Be equally aware of and concerned about the child that is overly withdrawn and quiet. Chances are those children are dealing with some heavy problems and their withdrawnness is a cry for help. Such children need extra TLC (**Tender Loving Care**).

Here's another suggestion. Do you have a public school teacher in your church or do you know one? They are experienced in this matter. Ask them for advice and assistance. ■

Readers are invited to write the Editor and to share items of concern. All letters, however, must have a signature. All opinions are those of the individual and do not necessarily reflect the view of the Editor or Press management. Letters should be sent to Janie Jones Sowers, Box 159, Ayden, NC 28513.

## SEEKING ANSWERS

Dear Editor:

Someone once told me that if ignorance was bliss I would be the happiest person in the world.

How happy we are as Free Will Baptists. We are happy to have a beautiful church building to worship in on Sundays. We are happy to have the opportunity to support our denominational ministries. We are happy to have our family worship with us. We are happy to know that we will spend eternity with the Father.

It is very difficult, if not impossible, to fix something if you don't know it's broken. When you go to the doctor the first thing he asks is, "What's wrong?" If you don't tell him you are having chest pains or you fell and hurt your leg he will not be able to begin treatment. Taking your car to the garage for repairs is the same; if you can't tell the mechanic what the car is doing out of the ordinary, he will not know where to begin.

There is a difference, however, in treating symptoms and treating the problems. For instance, a doctor may prescribe aspirin for a headache (symptom) but should be treating a tumor (problem). The mechanic may add water to your radiator (symptom) but not fix the hole in your heater hose (problem).

The same thing is true about our church. If we are not cognizant of our symptoms and problems we cannot begin to correct these areas.

Many of us are aware of some of the symptoms within our church, i.e. the membership in many of our churches is not increasing and our denominational ministries are not growing as they should. We seem to have the attitude that this is all well and fine because it doesn't affect us on a personal basis. As I stated, we can readily see some of the symptoms of a problem or problems but actually pinpointing the problem is not so easy.

Here are some of my own thoughts as to the problem-finding process.

Why are the churches not growing? Because there is a limited outreach program.

Why is there not a strong outreach program? Because the laity are not conducting such a program.

Why are they not conducting an outreach program? Because they have not been taught to conduct such a program.

Why have they not been taught? Because the minister is not willing or not competent to do so.

Why? Because he has not been taught.

Why?

Why?

Why?

This list should continue until you reach the bottom line. THE PROBLEM. At this point we can begin to solve the problem and not before.

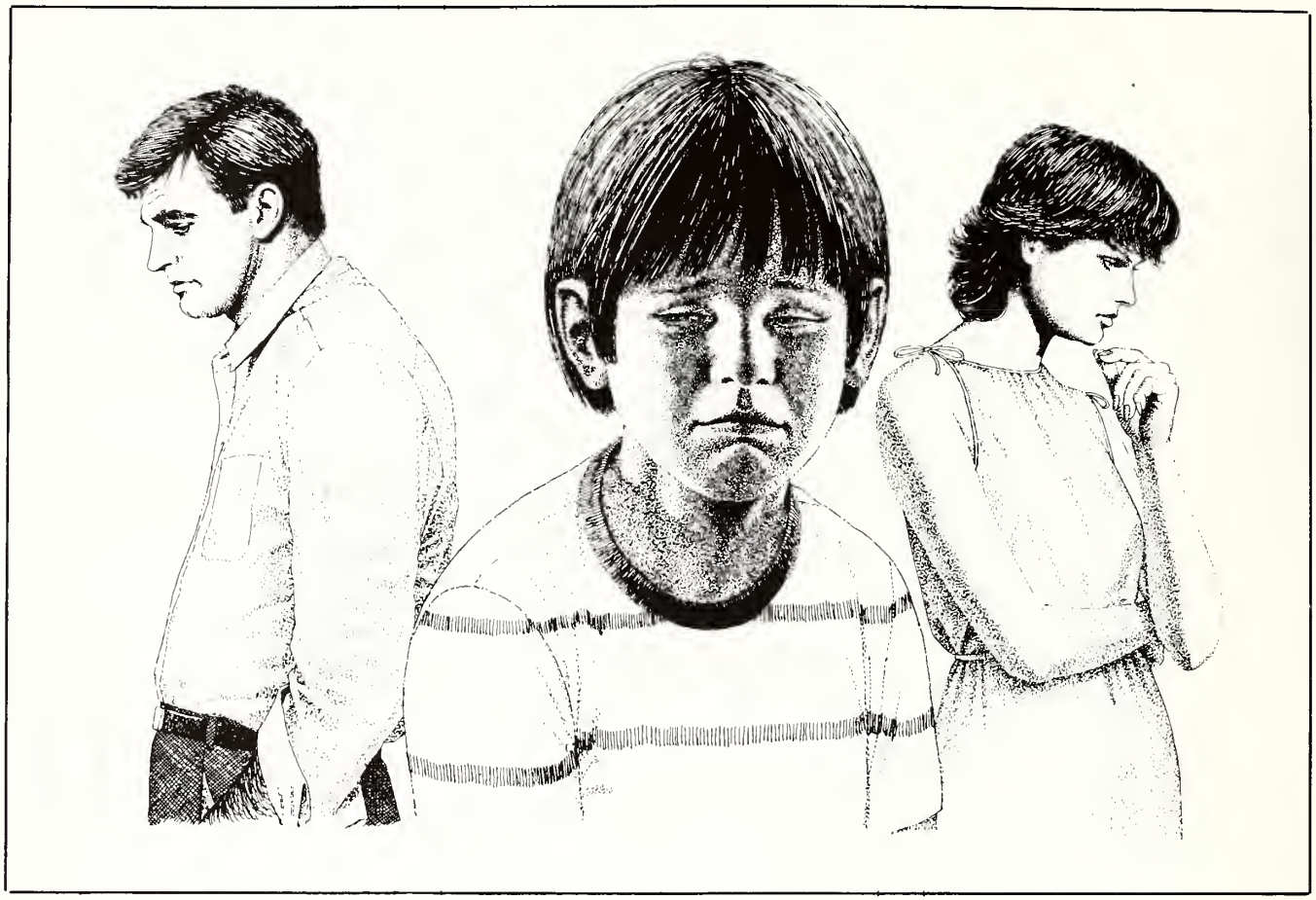
Who has the responsibility to determine what the problem is? I feel it is the responsibility of each Original Free Will Baptist to try to identify the problems. Likewise, it is everyone's responsibility to work toward a solution. The solution must be specific and address the problem at hand.

I am not advocating that I have the answers, but I am advocating that if we do not begin to work toward the solution our denomination may not survive through the twentieth century.

I invite each reader of this letter to respond through prayer, thought, study and subsequent Letters to the Editor on this subject. Together we as a body of Original Free Will Baptists can begin striving for the same goal, "Winning the lost for Jesus Christ."

Please let us hear from you.

R. Clifford Gray Jr.



# ABUSE—AND YOUR CHILD

Parent, is your child among the 100,000 children sexually molested each year? He or she might be. The National Center on Child Abuse and Neglect estimates that at least one in three girls is molested by the time she is sixteen. Although boys do not report abuse as frequently as girls, most researchers believe that boys are at equal risk of abuse.

Eight-five percent of the abusers are individuals who are known and trusted by their victims. The heart-wrenching truth is that many children are abused sexually in some form by someone they know. The high estimates are substantiated by the fact that most adults can relate a personal incident that happened to them or someone close to them during their childhood.

Fifty percent of the incidents occur in the victim's or offender's home. Incest occurs in one out of ten families. Forty-four of the reported cases in one study occurred while the abuser was under the influence of drugs or alcohol.

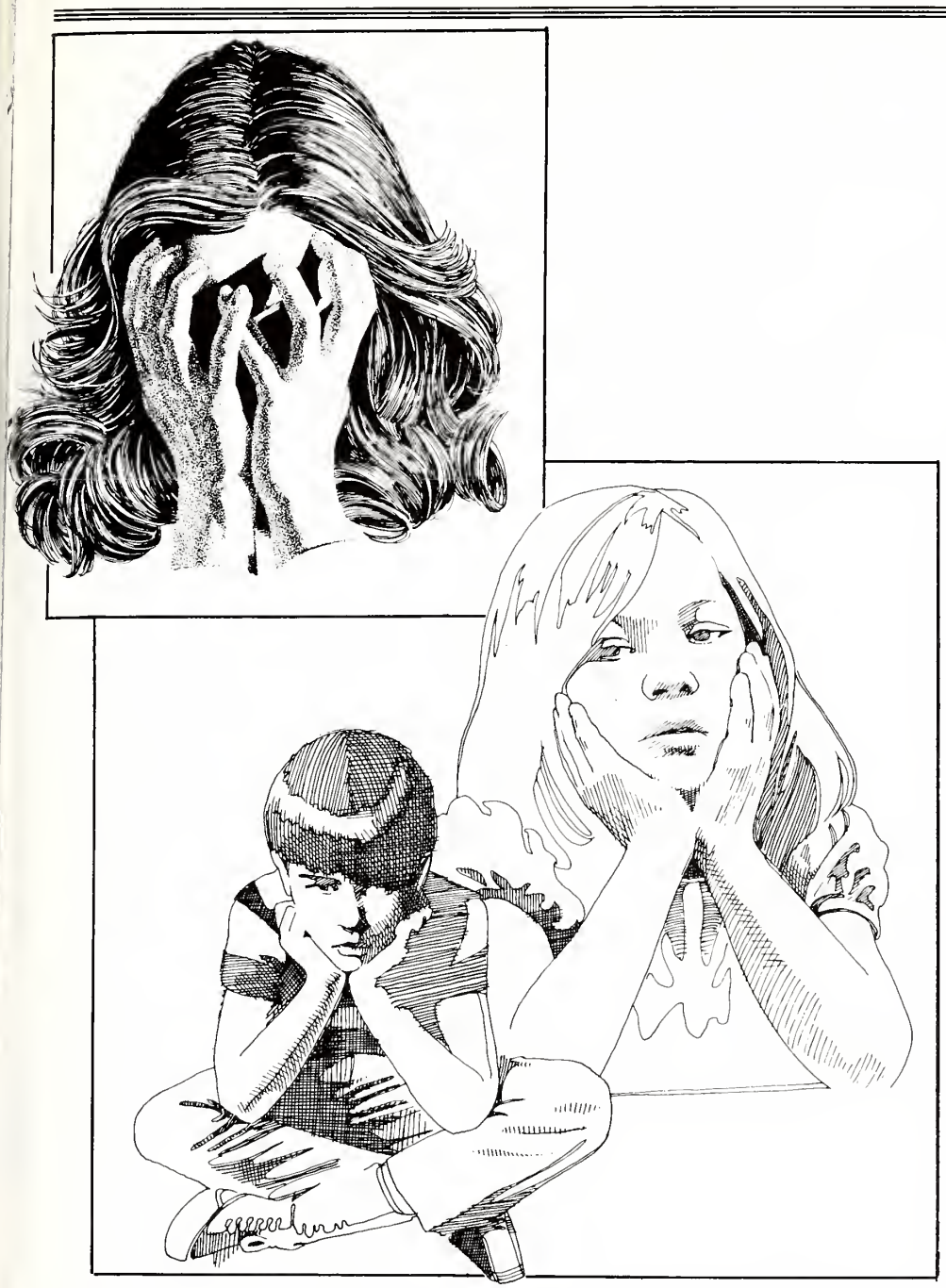
Like many Christians living in good neighborhoods, we think this kind of thing only happens "somewhere else." But this is not true. As a result, it is time that we face certain truths.

**WHY CHILDREN DON'T TELL**

We would all like to think that someone we love and trust would readily tell us if they had been mistreated. But children don't volunteer such information. Following are some reasons for this:

- Some children haven't been taught that such behavior is wrong. Many parents wait until they feel that they have to discuss such a topic with their children before doing so.

- They think talk about sex is dirty and are too embarrassed to mention it.
- Many young children do not realize what is happening to them. They thinking they are "playing."
- Some want to erase it from their memories, making it go away.
- Some children believe adults are always right. As a result, they feel that such an incident has to be their own fault—for the adult is right!
- Many children feel no one will listen, especially if they feel inadequate to describe what happened.



- Some feel they will be punished by their parents because they were wrong.
- Others are afraid they will miss out on the bribe promised them by the offender.
- Older children know that the truth will hurt others who love the offender. For example, if it was done by their maternal grandfather, they know it will hurt their mother.
- Some recognize that it will complicate their lives. If Daddy is the guilty party, he might go to prison and there would be no money for food.
- Most children feel a confused conflict of love and hate at the same time.
- Children expect it to "go away" if they keep it a secret.

Unfortunately, it doesn't go away. Even when the child tries to ignore it, the hurt manifests itself in different ways. Sometimes it is through nightmares, bed wetting, the fear of being left alone, or the fear of baby-sitters. The child may develop stomachaches, headaches, or genital discomfort. Grades may suddenly drop and children may talk about running away from home. Girls may become reluctant to be held or hugged by male members of the family, while boys may develop a distrust for females.

Children may react to molestation in opposite extremes. They may become introverted and submissive or aggressive and rebellious. Low self-esteem nearly always develops. The abused child often abuses children when he/she becomes an adult, trying to compensate for a loss of one's own innocence.

The abuser usually likes children and is using them to satisfy himself or herself. Of course, the abuser never considers the trauma the child experiences and even plays upon the age difference to frighten the child into not telling.

In their own way, child abusers want help but cannot bring themselves to ask for it. Yet without help, the crime continues to perpetuate itself.

Parents owe it to their children to do what they can to stop the hidden hurts. As Christians, we have a moral duty to stay informed. Believing that a grown person just couldn't do such a thing does not remove the problem that exists.

**WHAT CAN PARENTS DO?**

Parents are encouraged to consider the following:

- Talk to your children on the level of their understanding, about not allowing anyone to touch their private body parts.
- Teach your children to say "No!" to adults who try to touch them in ways that cause them to feel confused or afraid.
- If your child talks about someone "bothering" him, try to get the details. Remember, young children sometimes express their thoughts better in drawings or by showing you on a doll.
- Stay calm while listening to your child. If you have an emotional outburst, he/she may be

(Turn the Page)

discouraged from telling everything. And if your child has been abused, reassure the child that it was not his/her fault.

- Believe your child. When he sees that you care enough to listen, he will usually tell the truth. And remember that he has no reason to make up such a story. (And if he is trying to tell you something which did not really take place, he will quickly contradict himself on the facts.) If the channels of communication become uncomfortable for the child for a time, do not force him to talk. But let him know that you are open to talk when he feels like it.
- Warn your children to avoid adults who talk about sex or who call attention to sexual parts of the body. Child molesters are usually smooth operators; they usually work into a relationship very subtly because they want it to continue.
- Discuss ways with them to avoid possible compromising situations and what they can do to get away from someone who might try something.
- If you discover that abuse has already occurred, be supportive. But you must also be careful to avoid the extremes of overprotection or too little supervision.
- Spend both quality time and quantities of time with your children. Adults think in terms of family relationships, but children grow attached to any person who will spend time with them and who enjoys doing things that children like to do.

Teach children moral and spiritual principles. Help your children memorize Scripture that will give them courage to stand up for what's right as well as strength to overcome bad past experiences. Families who pray together face the day better.

- Don't take the law into your own hands. Report the abuse to the police or other authorities. A trained youth officer knows how to ask detailed questions better than you do. You can damage your relationship with your child if you force a cross-examination which is too intense.
- Remember that offenders need to be prosecuted for the good of the community; so don't back down.
- Support agencies that help children and their parents to deal with such problems. Counseling is often helpful to a child whose self-esteem has suffered such an experience.

## FOR MORE INFORMATION

We have only scratched the surface. For more information, read the following:

*Child Abuse! What You Can Do About It,* Angela R. Carl, Standard Publishing.

*Good Hugs and Bad Hugs: How Can You Tell?* Angela R. Carl, Standard Publishing.

*Abuse and Neglect: Alerting Kids to the Danger Zones,* Joy Berry, Word Publishing.

*Benjamin Rabbit and the Stranger Danger: What a Child Needs to Know About Strangers,* Irene Keller, Ideals.

*Sexual Abuse: Alerting Kids to the Danger Zones,* Joy Berry, Word Publishing.

## ORGANIZATIONS DEVOTED TO CHILD ABUSE AND NEGLECT ISSUES

**American Humane Association,** Children's Division, 9725 E. Hampden Ave., Denver, CO 80231, (303) 695-0811.
Provides public information on nature and extent of child abuse through pamphlets, reports, and educational forums; promotes services to meet the needs of abused children, organizes new programs, and improves existing programs; provides help with community planning and training.

**Childhelp U.S.A.,** Woodland Hills, CA. 1-800-4-A-Child toll-free number for assistance in locating local agencies.

**Counter Abuse, Inc.,** Chicago, IL. Alice Huskey, a former incest victim, offers seminars at churches and schools.

**Family Resource Coalition,** 230 N. Michigan Ave., Suite 1625, Chicago, IL 60601, (312) 726-4750. Membership of social service agencies concerned with strengthening families through preventive services; provides information on family resource programs, training sessions, and technical assistance.

**Formerly Abused Children Emerging in Society (FACES),** Manchester Child Life Department, 71 Haynes St., Manchester, CT 06040, (203) 646-1222. Self-help support group for young adults.

**National Center for the Prevention and Treatment of Child Abuse and Neglect,** 1205 Oneida St., Denver, CO 80220, (303) 321-3963. Develops treatment programs for abused children, provides training and technical assistance.

**National Center on Child Abuse and Neglect,** Children's Bureau, U.S. Dept. of Health, Education and Welfare, P.O. Box 1182, Washington, DC 22013, (202) 245-2856.
Administers federal funds for child abuse prevention and treatment projects, conducts research and demonstration projects.

**National Center on Child Abuse and Neglect Clearinghouse,** P.O. Box 1182, Washington, DC 20013, (301) 251-5157; Aspen Systems, 1600 Research Blvd, Rockville, MD 20850, (301) 251-5130.
Provides free search of child abuse literature for specialized purposes. For example, a bibliography for sexual abuse prevention resource materials may be obtained from NCCAN.

**National Child Abuse Coalition,** 1125 15th St., N.W., Suite 300, Washington, DC 20005, (202) 293-7550.
National organizations who work to ensure national focus on child abuse and neglect, especially with regard to federal legislation.

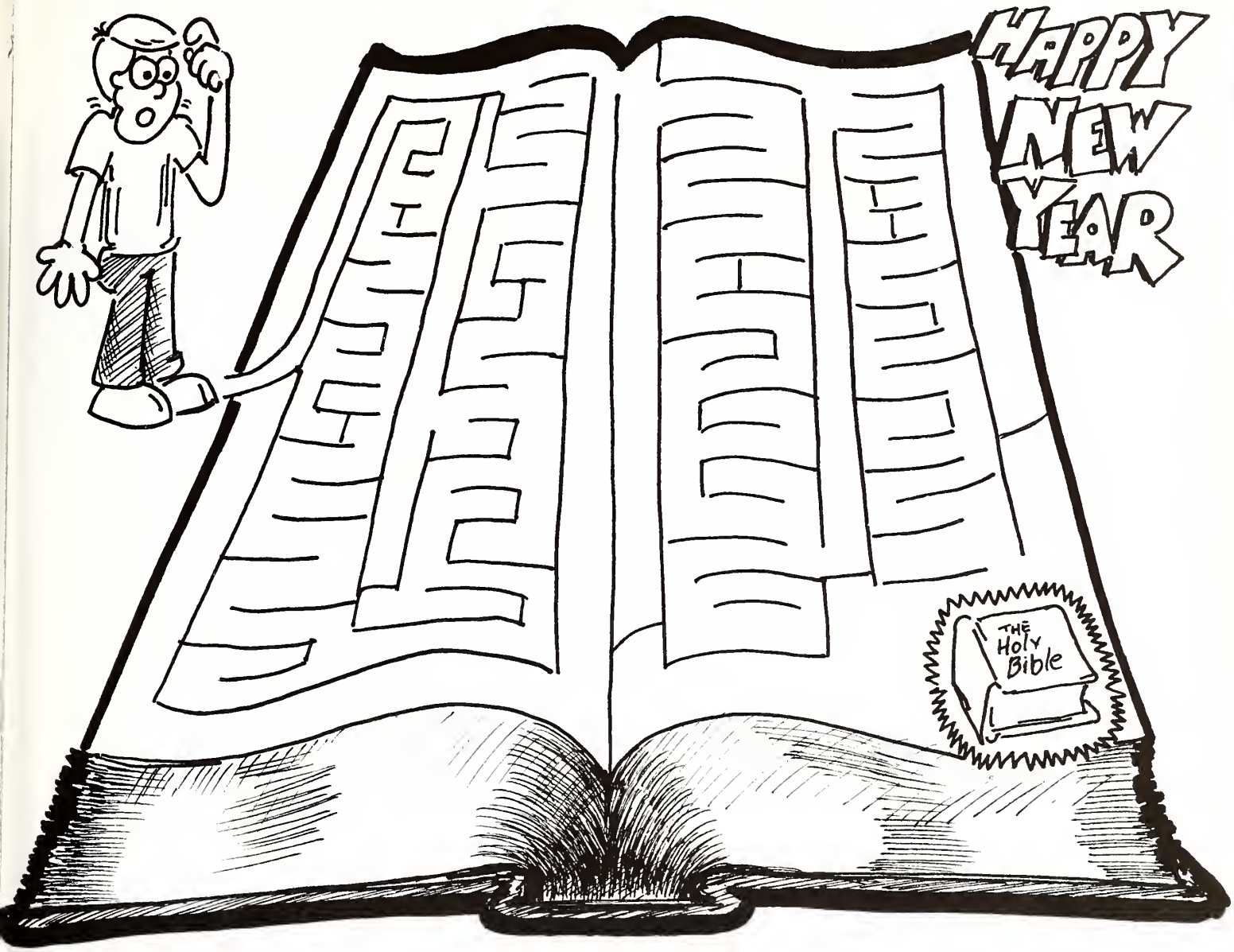
**National Child Abuse Hot Line,** for information and referral, 1-800-422-4453.

**National Committee for Prevention of Child Abuse,** 332 S. Michigan Ave., Suite 1250, Chicago, IL 60604, (312) 663-3520.
Coordinating body for state chapters and other organizations devoted to the prevention of child abuse and neglect; promotes public awareness of child abuse and neglect issues through the media, conferences, and publications with a special emphasis on prevention programs and parenting education; catalog of publications available upon request. Comprehensive booklet of child sexual abuse prevention resources.

**Parents Anonymous (P.A)** 22330 Hawthorne Blvd., Suite 208, Torrance, CA 90505. Toll-free number 1-800-421-0353, in California 1-800-352-0386. Self-help international organization with over 1500 chapters for parents under stress; also works with abused children.

**Parents United/Daughters and Sons United, Adults Molested as Children United,** P.O. Box 952, San Jose, CA 95108, (408) 280-5055. Self-help support groups component of the Child Sexual Abuse Treatment program; can refer you to the nearest treatment program in your area.

**Seattle Institute for Child Advocacy,** Committee for Children, P.O. Box 51049, Seattle, WA 98115.
Pamphlet available: "What Our Kids Don't Know Can Hurt Them."




At the beginning of each new year, many people make commitments called "resolutions." A New Year's resolution is a kind of promise you make to yourself that you intend to keep during the new year. For example, one woman who was always late for Sunday School every Sunday made a resolution to be on time at least half the Sundays of the next year. (She didn't set her goal too high because she was afraid she couldn't reach it!)

It's so easy to make resolutions but so hard to carry them out! The nation of Israel in the Bible was a perfect example of people who make commitments but failed to live up to them. When the Children of Israel were not worshiping God as they should, Joshua asked them to choose whom they would serve—the pagan gods or the only real God in Heaven. They chose the real God! They fully intended to serve God when they made this "resolution," but as the days and years went by, they failed to live up to their commitment and did not live for God as they had promised.

Making New Year's resolutions can be a good thing **if** you do all you can to live up to them. Maybe **you** would like to make some resolutions this year, like cleaning your room without having to be told, learning a new Bible verse each week, or reading your Sunday School lesson before each Sunday.

Jim has made a resolution to read his Bible every day. The only thing is, it's been so long since he read it last, he can't remember where he put it! Will you help him find it?



# YOU DO HAVE RIGHTS!

**So what if the world is telling you "everyone else is doing it?" That doesn't mean their choices are good enough for you!**

Every day people are standing up and demanding their rights, especially their right to choose. Yet as a Christian young person you need to be aware that one important area of life—your dating life—is being undermined and gnawed away by ridicule, pressure, and persuasion. It's time to stand up and shout, "I have the right to choose and I will!"

What rights of choice do you have in dating? Here are a few of them:

**You have the right to be an individual.** Just because your friends, newspapers and television seem to say that everyone is engaged in premarital sex doesn't make their choices good enough for you. You have the right to find joy and fun without sacrificing and compromising your moral standards.

**You have the right to have your values respected.** If someone asked you to give them your most prized new Christmas present to prove your love, you'd laugh at such a selfish demand. Yet many young people fall for that approach when it comes to sexual sin. You have the right to demand that your values be treated as just that—valuable.

**You have the right to care for your reputation?** You can and should refuse cheap and degrading experiences on a date. You also have the right to choose a reputation that not only makes you proud of your own actions, but also is an example to others.

**You have the right to remain free from fear**—of unwanted pregnancies, of guilt and regret. Of things like abortion, adoption, raising a child alone and teen marriage. The greatest precaution you can take is simply refusing to get involved.

**You have the right to date those who will not tempt you, but will treat you as the very special person God created you to be.** Popularity does not have to depend on sex. Being described as "the neatest date around, who never compromises his/her ideals" is far more important than being dated for the wrong reasons.

**You have the right to save yourself for your future wife or husband.** There is not merely a right—it's a responsibility. God condemns the sin of fornication. You have the right and the responsibility to keep yourself from that sin, and the right to not be pressured or ridiculed when you do resist temptation.

Suppose you are given a priceless gift—a unique, one-of-a-kind possession, all your own. Sometime in your life you will give it away, but only once. For keeps. You have the responsibility of choosing what you will do with it.

Will you give that gift to the first person who admires it? To a casual friend? To someone who demands it or laughs at you for wanting to preserve and protect it?

It's far more likely that you'll wait, consider carefully and then select a person who is worthy of what you give. Then you can give freely and joyously, knowing that the person will love and appreciate that gift, cherishing your gift because he cherishes you.

That's the way it is with your sexual self. God has given each person a priceless gift, but many people toss it carelessly away hardly recognizing its worth. You have the right to do what God wants you to do—don't let anyone tell you otherwise!

So how can you make sure you retain your "right to choose?" In a permissive sexually-oriented society, all kinds of pressure exist. How can it be fought? Through accepting responsibility for the following:

*Be aware.* God created sex, and He made man's sex drive powerful. Sex is normal, but you are responsible to control it. A high-powered automobile must be controlled, or disaster can follow. So must strong feelings. If you're old enough to date, you're old enough to recognize your own feelings—and to handle them!

*Be prepared.* Don't set yourself up for temptation. Before you even begin dating, establish standards. Spend time in group activities and/or double-dating, instead of hours alone in "romantic" situations. Talk frankly about your feelings and the future—college, dreams, goals—and don't allow yourself to be carried away with the flirting. In other words, discover the joy of conversation.

*Respect your date and expect them to respect you.* Limit the number of dates per week, and the amount of affection you show.

*Be selective.* Dating the handsome football captain or head cheerleader may be exciting and flattering to your ego, but be careful. If he or she has a questionable reputation, you may be stepping into a lion's den under the delusion that you have the upper hand. Choosing dates from boys who are interested in what you are doing and girls who really care what you think leads to a broader range of activities than dating someone who only wants to park.

*Remember your "somedays."* Someday you will meet one you want to share your life with. Don't let an early puppy love or infatuation lure you into an experience you'll later wish you had kept for that "happily-ever-after" person. Many young people don't realize that they are actually cheating that special person they haven't ever met, yet that's exactly what they are doing. You wouldn't give a secondhand gift to him or her. Your earlier choices can and will make a difference.

*Be yourself.* Even though we all get tired of the analogy, "Just because your friends jump off a bridge doesn't mean you have to follow," there's still a lot of truth in it. When you begin seeing yourself as a special person—one of a kind, unique—you can also begin realizing how much power you have over your life. You can dare to stand up for what you believe. You don't have to feel pressured or coerced. You can choose.

Insist on it. Stand on it. God has given you that right to choose. Use it wisely, and you will discover why it is so vitally important.

**GOT A QUESTION?**

Have you got a question that is really bothering you? Is there something you want to know but don't know who to ask? If you do, sit down and write "D.J." Look for DJ's response in an upcoming issue of this publication. All letters must be signed; but understand that the greatest of care will be given each letter and response. Delicate matters will be handled that way—delicately!

Letters should be sent to: D. J., Care of the Editor, Box 159, Ayden, NC 28513.

**INTERESTED IN A PEN PAL?**

If you like to write letters and would like to meet other Christian young people, write a brief autobiographical sketch of yourself. Tell a little about the things you like to do, give your age, and be sure to include your address. We will even be able to print your picture. Send your letter to this address: Janie Jones Sowers, Free Will Baptist Press, Box 159, Ayden, NC 28513. It will be printed as soon as possible.

## A MINISTRY FOR THE RETIRED

*by Walter J. Sutton*

Christians who are members of Free Will Baptist churches that are alive and active give regularly and sacrificially because they want their church to help provide a ministry for the elderly. They take pride in the fact that their church is reaching out with a helping hand toward those who need good homes with Christian supervision. Progressive-minded Christians do not allow themselves to become satisfied with the accomplishments of the past. They commit themselves to finding better ways to serve those who need love and care. They understand that yesterday's means for meeting needs are not sufficient today, neither will the means for meeting those needs today be adequate tomorrow.

Free Will Baptist people visualized a retirement ministry for a long time. Only in the last eleven years were they able to make it a reality. These have been years of success and growth. These have been years in which the Board of Directors with the help of the denomination has endeavored to implement a retirement ministry designed to provide service for Free Will Baptist ministers and lay people at a cost that is reasonable for the denomination and for those who receive our services. Today our ministry is small, but it is sound financially. We serve people with care and concern for their happiness and well-being. And, we are expanding. By the beginning of this year we were able to offer two additional apartments. They will make good homes for any minister or lay family now in retirement years. (All interested parties need to do is to apply for residency. This can be done by contacting the Retirement Homes office; phone 746-4963.)

Retired, homeless, helpless, alone. These are reasons that justify Free Will Baptists in having a ministry for the retired. Not all of our retired people are homeless and alone. Some have families which are caring for them. Ours is a ministry that is funded by Free Will Baptists for those who have been employed by the church or denomination for ten or more years; and our retirement ministry is here to help. While it is known that we cannot provide homes and apartments for every Free Will Baptist minister and lay family, we realize that there are those who do need our help; they need the services we can provide. It is our Christian responsibility to make retirement services available to them. That is what we are attempting to do. And with the prayer and gift support from all Free Will Baptists we will not fail. Those who need our help should not be forgotten and left alone by their church and denomination.

Our reason is just, our purpose is worthy because we are ministering to people—people belonging to the Free Will Baptist church—Christians who are members of the body of Christ. Jesus loved people. He sacrificed Himself upon the Cross for people He loved. Christ, being our example, should compel us to love people and help provide for their comfort and well-being in their retirement years.

As you enter your retirement years, Free Will Baptist Retirement Homes can be your door of opportunity. You may or may not be prepared for these years. We can help you. Your retirement years with us can be useful and happy. You may enter our program at no cost if you do not have retirement benefits of your own. We will help you receive whatever benefits the county or state will provide. We will use these to help offset your cost of stay with us. If you have retirement benefits of your own, you can enter our program by paying 30% of whatever your retirement benefits are. This 30% will not cover all your cost of stay; we will encourage the denomination to help us with the balance. You may also enter our program by paying the full cost of your stay. We will furnish the apartment and if your retirement benefits are sufficient you will be charged the full cost of your stay each month.

The needs of this ministry are of course many. We must continue to make available these community-based homes and duplex apartments. We will do this. Right now, though, we need a group care center, a building that would provide rooms for 12-24 people who need only part-time supervision. The Board of Directors is now studying this possibility. We need land and funds with which to construct such a building. We know there are Free Will Baptists out there who are in need of this type of care.

With the cooperation of Free Will Baptist people and the gift support received from churches in 1987, this much needed group care center could become a reality.

May God bless you and help you when you consider accepting this challenge. ■

The Rev. Walter J. Sutton serves as the Director of the North Carolina State Convention Retirement Homes program. He also pastors Smith's New Home Church, which is located eleven miles south of Kinston on Highway 258.



# THE CAPE FEAR CONFERENCE



"The State Convention of Original Free Will Baptists of North Carolina was organized for the purpose of extending the denominational program. It is a coordinating body working for the cooperation of the churches, conferences, ministers, and institutions of the Original Free Will Baptists of North Carolina.

"The State Convention is both an inclusive and an exclusive body. It is inclusive in that it is made up of all bodies and institutions of Original Free Will Baptists who accept the usage, customs, and practices reflected in the *Articles of Faith and Principles of Church Government of Original Free Will Baptists (of the English General Baptist Heritage)" (Articles of Faith,* page 107).

The State Convention is composed of seven conferences at this time: The Albemarle, Cape Fear, Central, Eastern, Pee Dee, Piedmont, and Western. The oldest of these conferences is the Cape Fear.

**A LOOK AT ITS BEGINNING**

"From the time the General Conference was revived in 1842 until 1855, there was only one conference of Original Free Will Baptists in North Carolina. A few of the churches in the western part of the state belonged to a conference in South Carolina, but the greater number belonged to the General Conference.

"The Cape Fear Conference of Original Free Will Baptists was organized at Stony Run, Cumberland County, November 1, 1855. The churches in the Cumberland area had belonged to the South Carolina Conference, but their attendance had been poor because of poor traveling conditions. Feeling the need to organize a conference nearer home, Elders James Turnage and William Harris rode horseback to South Carolina and secured written permission from the Conference there to organize a conference in North Carolina. Even though the churches in the Cumberland area did not belong to the General Conference prior to this time, the South Carolina Conference to which they belonged did exchange fraternal delegates with the General Conference.

"This conference organized with eight churches, eight ordained ministers, and 370 members. The ministers were William Byrd, William Hall, William Harris, Gardner Homes, Curtis Lee, James Turnage, John Watson, and John Williams. The churches and the counties in which they were located are as follows: Stony Run, Cumberland; Long Branch, Cumberland; Free Union, Cumberland; Fayetteville, Cumberland; Shady Grove, Sampson; Bethasade, Harnett; and Ellbethel, Robinson. At this first session of the Conference, Elder John Williams served as moderator, and Elder James Turnage as clerk.

"This Conference grew until there were seventy churches with a total of 4,970 members in 1908. But about this time the influence of the young holiness groups that were getting a start in the nation began to be felt, and it was not long until many of the churches pulled out of the Cape Fear Conference and organized what is known as the Pentecostal Free Will Baptist Church" (*An Introduction to Original Free Will Baptists,* Floyd B. Cherry, pages 55-56).

**THE CONFERENCE TODAY**

The Rev. C. Felton Godwin serves as Moderator of the Conference; the Rev. Dewey C. Boling is Assistant Moderator. Mrs. Dola Dudley is Secretary and Mrs. Ruth Warrick serves as her assistant. Mr. H. T. Hinson is Treasurer of the Conference.

There are 29 member churches in the Conference. According to the church letters received at the 1986 annual session of the State Convention, the Cape Fear has a membership of 4,290. This figure reflects an increase of 32 members over the 1985 reports. On an average Sunday, 1,877 individuals are in Sunday School and 1,917 attend morning worship services. According to membership figures, the largest church in the conference is Shady Grove. The second largest is Lee's Chapel.

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**SHADY GROVE CHURCH**

Shady Grove Church is located in Sampson County, one mile west of Spivey's Corner (intersection of Highways 421 and 13) and about 7 miles east of Newton Grove on Highway 13. The Rev. Jeff Scarborough pastors Shady Grove Church.

There are 310 church members. One individual united with the church by baptism during the last church year. The church lost one member by letter, five through death, and another for other reasons during the year. The average Sunday School attendance is 93, with 110 attending morning worship services.



**LEE'S CHAPEL CHURCH**

Lee's Chapel Church is also in Sampson County. It is six miles southeast of Dunn, on Highway 421. The Rev. Bobby Tew pastors Lee's Chapel Church, which is in the middle of an extensive building program.

The church ended the 1985 church year with 284 members. During the 1986 church year, five were baptized and three united by letter. The church lost two members by letter, which resulted in a net increase of six for the year. The church averages 140 in Sunday School and 155 in morning worship.



During the months ahead we will look at each of the churches in the Conference. It is our intention to highlight each church in the State Convention in the months and years to come.

# HOLIDAY SEASON REMEMBERED FOR SPECIAL HAPPENINGS

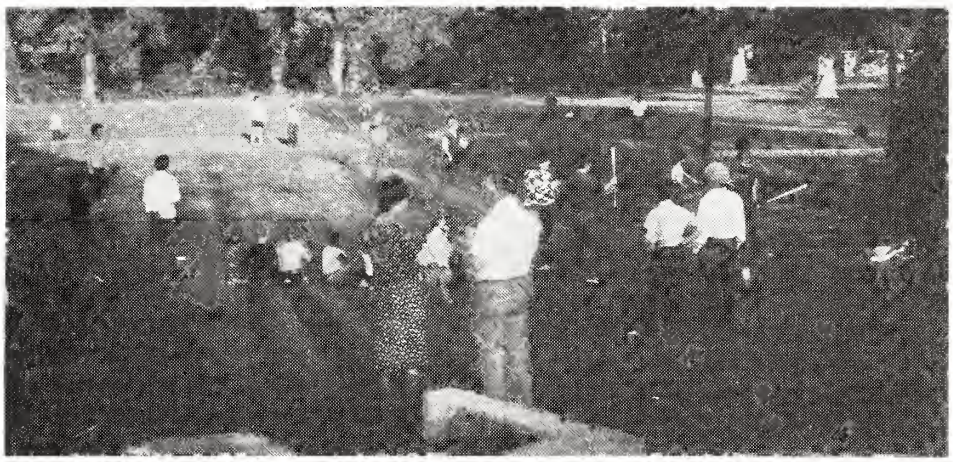
**HARRELL'S CHAPEL VISITS**

**Members of Harrell's Chapel Young Adult Sunday School Class** arrived at the **Children's Home** campus Saturday afternoon, November 8, all decked out in sports clothes, prepared for a tough game of softball with the resident children. It proved to be friendly competition because no one seemed disappointed when the Children's Home team won.

In celebration of a game well played, hotdogs, hamburgers, and potato chips were consumed, along with plenty of delicious home-baked cakes, cookies and pies. It was obvious that the Sunday School class had devoted many hours to preparing the food for the afternoon.

**Helen Keevert,** director of Child Care, presented **the Rev. Frank Brinson** with a book entitled "A Touch of Nearness" for Harrell Chapel's Young Adult Sunday School Class's participation and support of the Friends of Children program.

Everyone had a great time and the children and staff eagerly anticipate future church visits.



An afternoon game of softball.



Preparing for dinner.



Mr. Batchelor receiving his plaque.



John Wayne presents Mr. Taylor his plaque.

**SPECIAL PRESENTATIONS**

Special presentations were made to two very special people during a **Children's Home** campus get-together with resident children, staff and board members on November 13.

The children in Independent Living saved their money and with additional financial help from their cottage supervisors were able to purchase plaques of appreciation for **Mr. Don "Batman" Batchelor,** director of Physical Affairs, and **the Rev. Bobby Taylor,** executive director. These men are especially loved by the Independent Living children because they have shown such loving concern toward the children. This night was a very special occasion because it was an offering of love from the children to Mr. Batchelor and Mr. Taylor.

It was a pleasant surprise for them, judging from the look on their faces when their names were called to come to the front of the dining room.

The children and their cottage supervisors, Pat and Hazel Patterson, planned and plotted for months in preparation for this occasion.

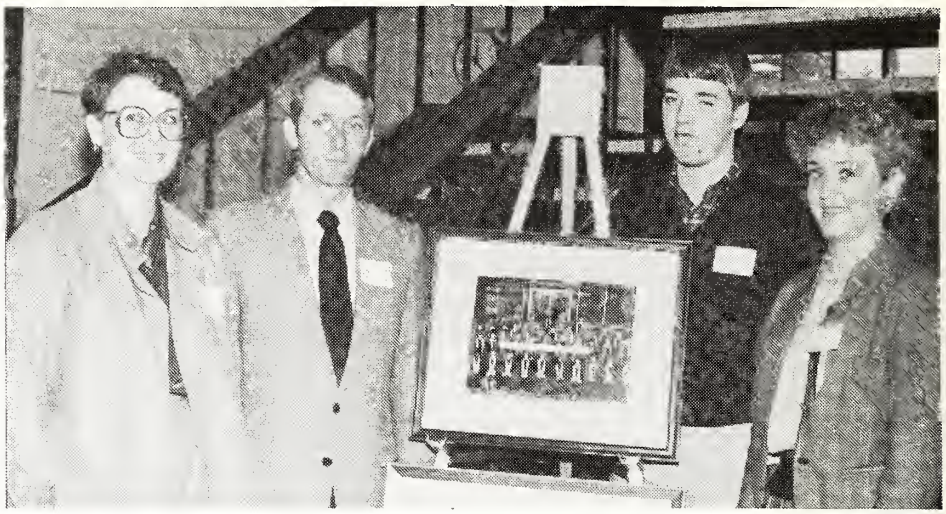
The idea was decided upon in

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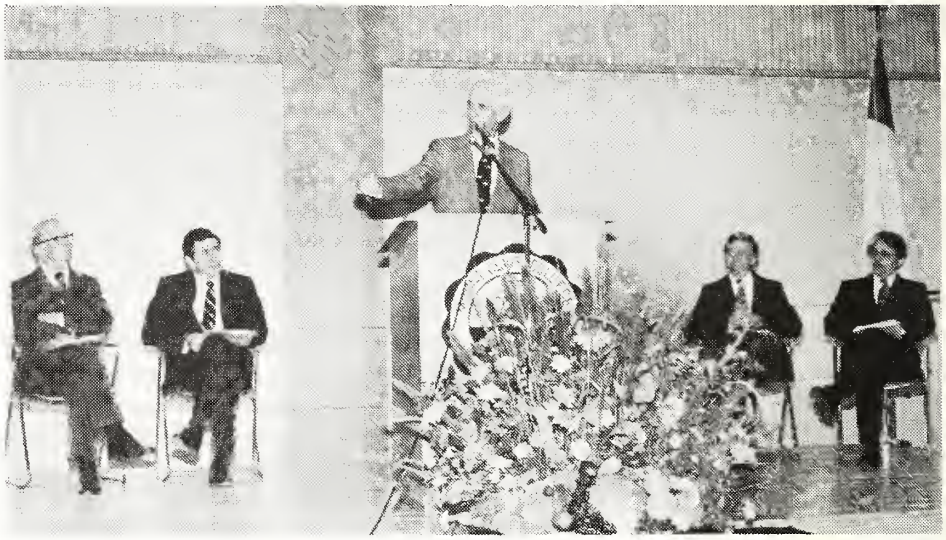
one of the Independent Living Program monthly board meetings, which are a part of life in the Independent Living Program at Central Cottage. The Pattersons encourage the children to learn responsibility and to learn to gain satisfaction from a job well done (such as this presentation to these well-loved men).

Their program consists of a series of levels and a series of tasks to complete in each level. As the children advance from one level to another, they gain privileges earned by their efforts.

Entry into Central Cottage is considered a privilege in itself because the children residing in the cottage are there because they have exhibited mature behavior and the ability to accept responsibility. Benefits of the Independent Living Program extend to the entire campus because the children in other cottages look forward to their invitation to Central. Also all children are included in the special monthly meetings recently begun to discuss issues of importance to the children. Their first presentation concerned drug use and featured an educational film, "The Drug Knot." The latest campus-wide activity was a presentation on another health-related issue by a representative of the American Lung Association.



**Tew family learns about Mount Olive College**—The Rev. and Mrs. Bobby Tew of Dunn, son Glenn, and daughter Greyson, pause during a tour of the Mount Olive College campus on Fall Visitation Day. The family met faculty and staff, and received an overview of admissions, financial aid and student and academic affairs. The visitors were also treated to lunch and entertained by Mount Olive College students. Tew is pastor of Lee's Chapel Church in Sampson County. Greyson, a senior at Midway High School, plans to attend Mount Olive College in the fall (photo by Patti O'Donoghue).



**Founders Day celebration**—Third District Congressman Charles O. Whitley speaks during Mount Olive College's Founders Day celebration. Shown from left are Trustee Chairman James B. Hunt; President W. Burkette Raper; Whitley; history professor Kenneth Dilda, who introduced Whitley; and the Rev. De Wayne Eakes, president of the North Carolina State Convention of Original Free Will Baptists, who gave the invocation (photo by Patti O'Donoghue).

### MOUNT OLIVE COLLEGE CELEBRATES 35TH YEAR

"What you have here is a good solid private educational institution where you can unabashedly say 'we're teaching Christ, and we make no bones about it!' " said Third District Congressman Charles O. Whitley, keynote speaker at **Mount Olive College's** Founders Day.

Whitley journeyed back to the time when a group of "impractical dreamers" met to found a college for the Free Will Baptist denomination.

"Against all odds this College was founded," said Whitley. "It had to start from scratch—no students, no faculty, no money and no facilities—not having any real chance to succeed. But the College did succeed because of faith in God.

"The College didn't grow overnight; it grew some every year. And now people from miles around, in a large multi-county area, have become attached to this College," he said.

Dr. W. Burkette Raper, president of Mount Olive, told the gathering of students, faculty and staff, trustees and friends that it was appropriate to celebrate the founding of the College at Thanksgiving.

"The charter was issued in the week of Thanksgiving," he said. "In fact, our College will be 35 years old on Thanksgiving Day, November 27, 1986."

Following the tradition of Founders Day, certificates of appreciation were presented to

those who had completed six years of service to Mount Olive College. Trustee Chairman James B. Hunt made the presentations to Dr. Jane E. Johnson, professor of social sciences; Dr. J. Thomas Johnson, vice-president of student affairs and athletic director; Carolyn M. Knox, professor of music; and Dr. Eugene M. Sumner of Raleigh, trustee.

The Rev. James A. Evans of Seven Springs gave the benediction. Evans was the first full-time employee of the College when it opened in Mount Olive.

### GENESIS CHURCH HAS STEEPLE RAISING

*by Deborah Hall Young*

Saturday, November 22, was a day of praise and celebration for the members of Genesis Church. They gathered together to watch as fellow members David Long and Daryll Jones climbed high atop the church and placed their new steeple in its stand. "Now people will ride by and know this is a church," stated Mr. Roscoe Blackwell grinning proudly.

Located on Strickland Bridge Road, on what is rumored to be the highest point in Cumberland County, stands what at first blush appears to be just a modest, white frame house with a few pecan trees in the yard. But don't be fooled by appearances, because houses, like people, can sometimes fool you. What you will find upon entering the one-acre property purchased in June, 1986, is a sincere caring group of people who as the Rev. Jesse Caton stated "are here to serve the Lord."

Began as a mission June 22, 1985, as a spin-off from the mother church, Haymount Church, the original building was located off Reilly Road. When asked about the name of the church Mr. Roscoe Blackwell replied, "We picked the name Genesis because it means beginning." He went on to point out that the church has an active youth program that participates monthly in the Cape Fear Youth Rally. "We also go on different outings, doing things that interest young people, we try to have a good time and make going to church enjoyable for our youth" he said smiling.

Mr. Caton, a warm friendly man, who makes you feel at home with his gentle caring nature, explained, "We want to be an asset to the community by aiding in any way we possibly can. Within the next two years we hope to have a permanent building on this location. We want people to know they are welcome regardless of who they are. We are here to serve God," he explained, his eyes smiling.

Built by Mr. Jim Long and Mr. Aubrey Cicci, the steeple now adorns the top of Genesis Church, letting all who pass know that there's more to this modest little white house than first appears. As the members and friends of Genesis Church joined hands and formed a large circle to lift their voices in praise and thanksgiving, you could sense that this was no ordinary group of people, but rather this is a group of people who care about people, the community and God.

Make plans to visit Mr. Caton and the members of Genesis Church when you are in the area. You'll be made to feel right at home and find, as Mr. Blackwell says, "We make everyone feel like family."

And they do too.

### MOC AWARDED SENIOR COLLEGE ACCREDITATION

Dr. W. Burkette Raper, president of Mount Olive College, reported on the afternoon of December 9 that Mount Olive has been granted accreditation as a four-year degree-granting institution by the Commission on Colleges of the Southern Association of Colleges and Schools. The announcement came at the annual meeting of the Southern Association which was in session in Atlanta, Georgia.

"The accreditation of Mount Olive College as a four-year baccalaureate degree-granting college is the most significant attainment in the 35-year history of the institution," said Dr. Raper. "If, however, we view accreditation more as an achievement than a challenge and opportunity, we will miss the point. We have only won the right to build the kind of college that is worthy of those whom we would serve and those whose talents and resources make this work possible."

The movement toward senior college status began in September of 1977 when the North Carolina State Convention of Original Free Will Baptists, asked the Board of Trustees to "work aggressively toward making the College a four-year institution." This goal was reached when the College graduated its first four-year class in May, 1986.

During this time Mount Olive College improved its physical facilities, opened a $3.5 million athletic/convention center, developed new degree programs, increased the library collection, added faculty holding doctorates in their fields of study, and constructed additional student housing. The athletic department expanded to nine intercollegiate sports and was granted membership in the National Association of Intercollegiate Athletics.

Dr. Opey D. Jeanes, vice president and dean of Mount Olive College, served as director of transition for the four-year program. Jeanes has participated as a member of SACS committees for 16 years in the evaluation of other colleges.

"To be eligible for accreditation at any level, institutions must work through the accreditation process and demonstrate compliance with certain standards of quality established by the Commission on Colleges," he said. "We carefully followed all of the

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guidelines, and in April a committee of educators from South Carolina, Virginia, Georgia, Louisiana, Alabama and Tennessee examined Mount Olive College to determine if we had met the standards."

The College had to show (1) a clearly defined purpose, (2) an effective administrative organization, (3) an educational program related to the College's purposes, (4) adequate financial resources, (5) a competent faculty at all academic levels, (6) a well-equipped library which supports all academic programs, (7) effective student development services, and (8) adequate physical facilities.

After completing the process, Mount Olive applied to SACS for formal accreditation.

"This attainment was made possible by the good work of our faculty, administration, and Board of Trustees, and by the generous support of the Free Will Baptist Church, our alumni, and friends," added Dr. Raper.

## CHRISTMAS PAST

Another Christmas has passed and our new year will begin with pleasant memories of the holidays. Thanks to many generous sponsors each child at the **Free Will Baptist Children's Home,** in Middlesex, received lots of special gifts (as did the Holy Child whose birth was celebrated) in remembrance of how much they are loved.

December began with anticipation and was filled with organized but hectic activities. Various groups visited to give the children special Christmas parties, which began the first week in December.

Christmas lists in hand, the social workers searched for the presents which would bring smiles to the children's faces. They were wrapped, and wrapped and wrapped in preparation for "the" special Christmas celebration, "Cottage Christmas," on December 17. Gifts were forgotten when eyes became misty with the joy of fellowship with the cottage family and sponsors.

## 1986 DINNERS TOP $225,000

"I am a firm believer that we should pray fervently and then work fervently to allow God to answer our prayers," said Jean F. Ackiss, director of the 17 annual gift support dinners for Mount Olive College. The prayer and hard work produced a team of over 300 volunteers from 225 churches who raised $225,684, an increase of $23,027 over last year.

The Bridge Builder Program, which was initiated in 1984, again proved successful. "We increased our number of Bridge Builders by 202, from 465 to 667, which is a 43 percent increase!" said Mrs. Ackiss. "I am grateful to all who had part in the dinners."

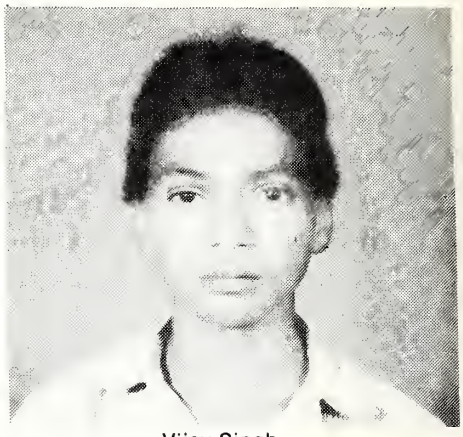
Always planning ahead, Mrs. Ackiss added, "Next year will be the 25th year for the dinners. We are already making plans to celebrate our "silver anniversary."

SUMMARY OF 1986 DINNERS

| County | Chairman | Bridge Builders | Gifts |
|---|---|---|---|
| Beaufort | William D. Gurkin | 31 | $ 9,484 |
| Carteret | Reginald Styron | 27 | 10,973 |
| Craven | Miss Marice DeBruhl | 41 | 13,260 |
| Duplin | William D. Thigpen | 37 | 10,810 |
| Edgecombe-Halifax | David Ricks | 18 | 6,308 |
| Greene | Mrs. Lena Walston | 35 | 16,338 |
| Johnston-Wake | Donald Coates and K. Alan Lamm | 63 | 29,745 |
| Jones | Mrs. Mildred Jenkins | 6 | 2,546 |
| Lenoir | Stanley Jenkins | 41 | 10,529 |
| Nash | Lester Duncan | 8 | 2,960 |
| Onslow-New Hanover Brunswick | Ronnie Parker | 15 | 3,255 |
| Pamlico | Douglas Skinner | 17 | 10,189 |
| Pitt | Mrs. Dorothy D. Dail and Tim Tyndall | 100 | 24,302 |
| Sampson, Harnett, Cumberland | C. Felton Godwin | 32 | 11,358 |
| Washington, Tyrrell, Martion, Pasquotank | David Cahoon | 26 | 6,344 |
| Wayne | Mrs. Bettie B. Lynch | 89 | 33,385 |
| Wilson | James B. Hunt | 81 | 23,898 |
| | | 667 | $225,684 |

## HOW WE RAISE MINISTERS

*by Dr. E. M. Lall*



Vijay Singh

There is great dearth of trained ministers in **India** in almost all church denominations, so much so that in many cases, people of authority in the churches are appointing those who hardly fit in the position they are placed. It is just because people have no realization to the cause of Christ. They are more concerned for their financial security. The church organizations in India are hardly concerned for raising ministers for the future of the church. The vast majority exist without reference to the church. Not only so, but the church exists without touching vast sections of the Indian people.

It is with this reason and need that we preferred to work in the rural areas among the vast majority of about 80% of India's population. Ten years ago we witnessed a couple of ministers of the Salvation Army and a handful of preachers of the Methodist church in rural areas. But they have all disappeared by now. Only the Free Will Baptist Church is pioneering in almost all rural areas in Northern India in bringing the Word of God to the masses.

Undoubtedly, the rural ministry in India is not as easy as is often thought. It is a real cross-bearing. The most difficult task in relevance to the rural ministry in India is that fully trained ministers do not like to work in the villages for want of better

facilities and amenities. Even if some are persuaded and brought to realize the need of preaching in the villages they do not stay there for too long. Consequently, people are raised, selected and ordained first as deacons. When they acquire better understanding of the Word of God they are used as full-fledged ordained ministers of the church.

However, it cannot be denied that the effective ministry of the church in the villages in India needs well-trained ministers with dedication and commitment. Training alone will not suffice unless a person surrenders himself to God for His service. To obviate this problem some village boys are being nurtured and prepared for the ministry of the Free Will Baptist Church in the near future. One of those is **Vijay Singh,** 15, who is schooling in the Christian Higher Secondary School, at Budaun city (at the cost to the church of $60 per month as his fee). He is in class IX this year, securing first position in the class. He will complete graduation in his high school in 1987-88 and will be sent for two years to seminary. On completion of his training he will be posted to a central place in the rural area so that he may be able to help other ministers and deacons with his training experience.

### A HINDU CONVERT

This young man **Ved Prakash,** a high caste Hindu has accepted the Lord as his personal Saviour. He is a graduate in Hindi and was born on January 1, 1958. He is married and his wife is yet to come into the fold of the Master.

Ved Prakash approached me several times in past months with the report that he is being severely treated by his family people and those of his village. But his wife is with him. He is a teacher by profession and is also a Vedic doctor (treatment by herbal medicines) and earns his living with these.



Ved Prakash

His interest in preaching and studying the Word of God seems to be great. **Dr. E. M. Lall** reports that he wants him to be trained as a deacon for church work, in particular the area of evangelization.

### A SPECIAL FILM EVERY CHURCH MUST SEE

**The Rev. Harold Jones, director of the State Convention Foreign Missions Program,** reports that "The Wait of the World" is the best mission film I have ever seen. This film deals with the need of billions of people around the world who do not know Jesus Christ in a personal way.

"This film will speak to a congregation of all ages. It has its light and serious moments, but most of all it puts you in the very heart of the world where the need is."

Mr. Jones reports that he would like to come to your church and show this film. The Foreign Missions Board will provide the screen and projector and he will operate it. All that is asked is that the church receive a free will offering to cover the expenses of the film.

If interested, please call Harold Jones, Board of Foreign Missions, 919-746-4963 or write P.O. Box 39, Ayden, North Carolina 28513.

## LOOKING AHEAD

### SPRING SEMESTER BEGINS JANUARY 4

A full schedule of courses leading toward baccalaureate degrees will be offered at **Mount Olive College** for the spring semester, which begins on January 4. Registration for the daytime program will be held January 6. Classes begin on the 7th. Wednesday, January 21, is the last day to register.

Evening classes and registration will be held January 7 and 8, with final registration on the 21st. Mount Olive College has an expanded evening class schedule and a greater variety of courses and programs for people who need to attend college at night. Below is a list of courses which will be of special interest to ministers and church workers. (Tuition is $25 per course.)

**Tuesdays**

**Hebrew Prophets**—Begins January 13, 6:00-9:15 p.m., room 115, Henderson. A study of the lives and messages of the Hebrew prophets. Dr. Michael Pelt, instructor (3 semester hours).

**Tuesdays, Thursdays**

**Introduction to Christianity**—Begins January 8, 9:30-10:45 a.m., room 115, Henderson. A study of the beginnings and the development of Christianity. Dr. Michael Pelt, instructor (3 semester hours).

**New Testament**—Begins January 8, 2:00-3:15 p.m., room 201, College Hall. A survey of the New Testament and its message. Dr. Robert Price, instructor (3 semester hours).

**World Religions**—Begins January 8, 3:30-4:45 p.m., room 201, College Hall. A study of major religions of mankind. Dr. Robert Price, instructor (3 semester hours).

Prospective students who wish to apply existing college credits

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toward a baccalaureate degree at Mount Olive College are invited to talk to an admissions counselor as soon as possible.

### THE MID-YEAR SPIRITUAL LIFE BANQUET

The North Carolina Original Free Will Baptist Ministerial Association will be having its annual Mid-Year Ministers and Wives Spiritual Life Banquet on Friday, February 20, 1987. Registration will begin at 6:30 p.m., with the meal at 7:00 p.m. This year's banquet will be held at Mount Olive College. The meal will be served by the College Cafeteria at a cost of $5.50 per person.

The program for the evening will be special music presented by Mr. and Mrs. Jack Bircher. This promises to be a very exciting banquet.

All those planning to attend are asked to please PRE-REGISTER before February 16 so that the College will know how many for which to prepare. Send your name and money ($5.50 per person) to: Charles Renfrow, Route 1, Box 251C, Kenly NC 27542. Please make your checks payable to: North Carolina Ministerial Association.

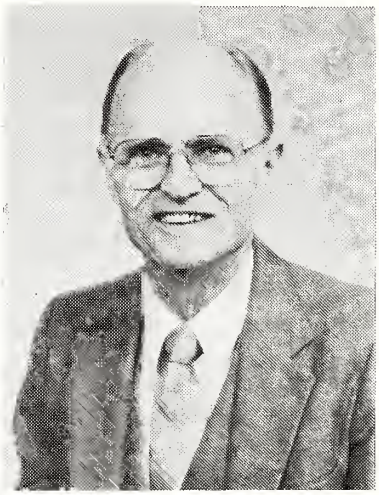
The Ministerial Association wishes to invite ALL of our Free Will Baptist ministers to come be with us at this retreat and to join our Association.

**Ministers' Widows:** The Free Will Baptist Ministerial Association would like for you to come be our guest at the annual Mid-Year Spiritual Life Banquet. If you can attend, just send your name and address before February 16 to: Charles Renfrow, Route 1, Box 251C, Kenly, NC 27542.

The Ministerial Association is also trying to compile a list of all ministers' widows. If you know of or have any information about our ministers' widows, please send that information to Charles Renfrow.

## WORLD MISSIONS CONFERENCE AND RALLY

THEME: WHY?



**Date:** February 27, 1987
**Place:** Mount Olive College
**Sponsor:** Board of Foreign Missions
**Conference Speaker:** Dr. Robertson McQuilkin

Robertson McQuilkin, a leader in the Protestant missionary endeavor, is President of Columbia Bible College and Columbia Graduate School of Bible and Missions in Columbia, South Carolina. Prior to becoming President in 1968, he was for 12 years a missionary to Japan, where he engaged in pioneer church starting evangelism and served as acting president of Tokyo Christian College. He engages in an extensive speaking ministry at conferences and in churches throughout the world. Known for his deep concern for world evangelization, McQuilkin conducts "Great Commission Workshops" in local churches to assist them in becoming more effective in missions involvement. His writing has appeared in numerous books, journals and magazines, and he is the author of three books: *Understanding and Applying the Bible*, *Measuring the Church Growth Movement* (both published by Moody Press), and *The Great Omission* (published by Baker Book House). He and his wife Muriel are the parents of six children.

The Conference sessions will be divided between College Hall and Rodgers Chapel. Please note this as you arrive for the Conference.

**SCHEDULE**

Coffee and donuts will be served from 9:15-9:45.

| | | |
|---|---|---|
| 9:45-10:00 | Devotion and Announcements | Chapel |
| 10:00-10:45 | Dr. McQuilkin | Chapel |
| 11:00-12:00 | Dr. McQuilkin | College Hall |
| 12:00- 1:15 | Lunch | Area Restaurants |
| 1:15- 2:15 | Dr. McQuilkin | Chapel |
| 2:15- 2:30 | Break | |
| 2:30- 3:30 | Dr. McQuilkin | Chapel |

Mr. McQuilkin will be using as a basis for his topics his book *The Great Omission*. Copies will be available for purchase at the Conference.

The Conference is for pastors and church members.

The World Missions Rally will be held in College Hall at 7:30 p.m. There will be special music followed by a great message by Dr. McQuilkin.

The Rally is a great time to renew your vision and commitment for world missions.

Please attend and bring a large number from your church. If you don't attend, who will?

An offering will be received at the Rally to help cover expenses.

Pray daily for a great Conference and Raily.

## CONVENTION PLANNED

**THEME:** A Growing Sunday School
**PLACE:** Black Jack Church
**DATE:** March 7, 1987
**REGISTRATION:** Begins at 8:30 a.m. and lasts until 9:30

**WORKSHOPS AND WORKSHOP LEADERS**

1. Evangelizing Children Through the Sunday School
   Leader: The Rev. Bobby Taylor, director of the Children's Home
2. Evangelizing Youth Through the Sunday School
   Leaders: The Rev. Harry Grubbs, pastor of First Church, Greenville; Ms. Janie Sowers, editor
3. Evangelizing Adults Through the Sunday School
   Leaders: The Rev. Marvin Waters, pastor of St. Mary's Church
   The Rev. Harold Jones, director of Foreign Missions
4. The Spiritual Life and Growth of the Sunday School Teacher
   Leaders: The Rev. Dan Rivers, pastor of Black Jack Church
   The Rev. Frank Harrison, chaplain of Mount Olive College
5. The Creative Use of Audio Visuals in Teaching
   Leader: Ms. Dianne Riley, director of Admissions at Mount Olive College
6. How Can We Help our Sunday School Grow? (Problem Solving Seminar for Pastors and Superintendents)
   Leaders: The Rev. Gary Bailey, pastor of Stoney Creek Church
   The Rev. Bass Mitchell, field secretary

The workshops will be followed by the Teacher of the Year presentation banquet (from 11:45 to 1 p.m.).

## Woman's Auxiliary Mini-Conference



## MORNING STAR

**April 10-12, 1987**
**Cragmont Assembly**
**Black Mountain, NC**

Begins on Friday at 8 p.m.
Ends on Sunday at 11 a.m.

**Cost: $35**

Includes: Lodging for two nights
Four meals (Saturday breakfast through Sunday breakfast)

**$10 Registration Fee:** Mail to Mrs. Alice Barrow
Route 2, Box 375
Snow Hill, NC 28580

**$25 Payable on arrival to Conference Director**

**Directors:** Dola Dudley
Becky Jo Sumner

## MARCH IS FOREIGN MISSIONS MONTH

Telethon Sunday: March 22, 1987

**Your gift to Foreign Missions reaches around the world.**

---

Today there are
3 billion people without
the gospel. WHY?

The World is the Field.

---

Day of Prayer for
World Missions

Your prayers for Foreign Missions reach around the world.

82,000 people enter a
Christless eternity
everyday. WHY?

The World is the Field

**Telethon Theme:** Why?
**Goal:** Every Free Will Baptist Church member a participant in giving and prayer. Your call will have a great impact on world outreach. Call in your special offering between 1:30 p.m. and 5:30 p.m. Dial 919-746-4963. Let's make this the greatest telethon ever.



## GROUND BREAKING FOR NEW BUILDING AT NORTHEAST CHURCH



Officials turning dirt at the event included (from left to right) Bootly Whitfield, Alton Malpass, James Holmes, DeWitt Grady, Johnnie Sutton, Doug Anderson, Leslie Anderson, and the pastor, the Rev. A. B. Bryan. Jerry Jackson and Billy Best were not pictured. In the background is part of the congregation who were on hand at the close of the morning worship and taking part in the special event.

Ground breaking for a new fellowship hall was held Sunday, November 2, at Northeast Church, Route 5, Mount Olive. The 32 x 76 ft. brick veneer structure will be built on ground directly behind the sanctuary and Sunday School department and will feature a large meeting-dining area, kitchen and restrooms, conforming to public standards.

The building will be attached to the church's educational building by a covered walkway, with an extra covered porch entrance. The building, when completed will be a $100,000 structure, but will cost considerably less, as the church is fortunate to have people in it who are qualified to do a lot of the work at no cost to the church.

The building committee and trustees of the church will oversee the building to completion. The church educational building has a smaller fellowship area and kitchen, which will be used for other purposes when the new structure is completed.

Mount Olive Mayor D. F. Odom Jr. spoke at the ceremony. He told the congregation that it takes "togetherness to get things done." He stated officials worked with the church recently in getting town water lines in the area and he commended the church for its progress and influence. The church has recently completed a project of reroofing the sanctuary; done additional landscaping around the church and parsonage; installed a new sanctuary heating and air conditioning unit, city water lines to the church and parsonage; and redecorated the parsonage inside and out. The educational building of the church has been redecorated, new adult choir robes were purchased and other repairs made. The approximate cost has been $13,000.

Mr. A. B. Bryan began his second year as pastor of Northeast Church on the ground breaking Sunday. He returned to Northeast as pastor after being away eleven years. His first pastorate at Northeast lasted six years.

Mr. Bryan says he is pleased with the state of the church. Nine members have been received into church membership by baptism or transfer since May of this year. The spirit of unity and fellowship is in a healthy state of expectancy. Three baby dedications, with seven children being formally dedicated to the Lord, have been held in the church in recent months and many other dedications have taken place.

The Rev. Darryl Walter, from Virginia, has been serving as youth minister this past year. Mr. Walter is a senior at Mount Olive College and will be graduated in the spring. The pastor and Mrs. Bryan live in the parsonage next door to the church and are active in many of the affairs of the community.

THE 108TH CAPE FEAR SUNDAY SCHOOL CONVENTION was held in the fall at Haymount

Church, Fayetteville. The theme of the Convention was "Making Our Sunday Schools More Attractive."

The welcome was given by Mr. Gary Logan, superintendent of Haymount Sunday School. The devotion was given by Mrs. Betty McLamb.

Committees were appointed and the roll was called, with nine churches represented. There was a total attendance of 72. Of that number, 25 were teachers; 9, superintendents; and 3, ministers.

Shady Grove Church was recognized for having the greatest increase in Sunday School attendance. Riverside Church had the most present at the Convention.

Special music was provided by Pleasant Grove youth Becky Howell and Susan Faircloth. Becky Jo Sumner was the Convention speaker.

PLEASANT GROVE CHURCH, Dunn, was the site of the last Cape Fear Youth Fellowship. New officers were installed at that time. Those young people were Becky Howell, president; Tommy Barefoot, vice president; Jennifer Barefoot, secretary; Ginger Honeycutt, treasurer; song leader, Dana Bennett; Angela Honeycutt, recreation leader; and Tracy McLamb, pianist.

THE CENTRAL CONFERENCE ORDAINING COUNCIL will meet on Monday, January 5, 1987, at 10 a.m., at First Church, Greenville. Anyone having business with the Council is asked to call the Rev. Ray Williamson at 919/758-4356.

LARRY TYNDALL, superintendent of Kinston Church Sunday School, recently completed all four requirements in the Sunday School Convention Superintendent Training Program. He is the first to do so!

We congratulate Larry and all the good people of Kinston Church for this accomplishment. We also thank them for their long and faithful support of the Sunday School Convention.

The Rev. David Hines is pastor of the church.

If you would like information on this training program, write or call: Bass Mitchell, Field Secretary, Route 7, Box 471, Goldsboro, NC 27530; 734-8378.

ON FEBRUARY 16-19, from 7 to 9:15 each evening, a training course will be offered for pastors, superintendents, and any other interested persons on basic Sunday School work.

The course will meet one of the requirements in the Superintendent Training Program. This is the second time that it has been offered.

The following are some of the topics covered in the course: the role of the pastor in the Sunday School, the duties of the superintendent, the purpose of the Sunday School, the work of the Sunday School council, enlisting and training Sunday School workers, fostering a more caring Sunday School, ways any Sunday School can grow, improving the assembly, and much more.

It will be offered at First Church of Smithfield. The Rev. Alan Lamm is pastor.

If you would like to have this course or any other workshop offered in your area, call the Field Secretary, who will be glad to assist you.

## CHANGE OF ADDRESS

Foreign Missionaries Paul and Teresa Grubbs are now in the Philippines. Their mailing address is as follows: The Rev. and Mrs. Paul Grubbs, CM-P. O. Box 129, Quezon City, Philippines 3005.

## MINISTER AVAILABLE

The Rev. C. L. Patrick announces that he will be available for pastoral and evangelistic work in 1987. He may be contacted by writing to him at Route 1, Box A-22, Snow Hill, NC 28580; or by phoning 747-8877.


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Janie Jones Sowers, Editor

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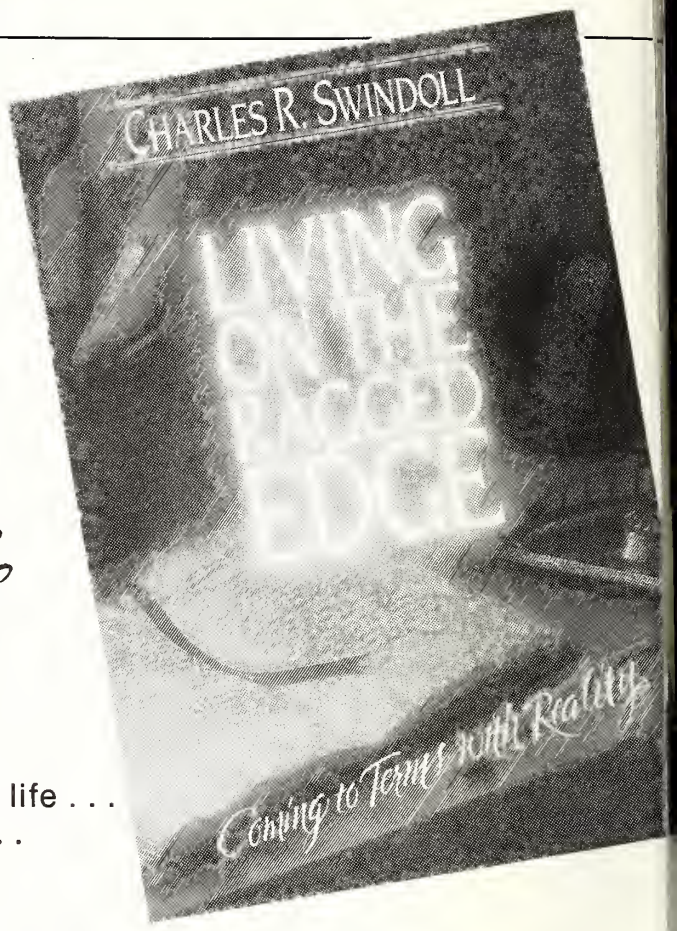
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# LIVING ON THE RAGGED EDGE

## *Coming to Terms with Reality*

## CHARLES R. SWINDOLL




For all who are caught up in this rat race called life . . .
For all who are pushing for more, more, more . . .
For all who are living on the ragged edge . . .
Here's straight talk on coping with life as it is.

In a world where success is measured by money, where "he who has the most toys wins," where anxiety, pressure, ulcers and stress are as common as gray flannel suits, Charles R. Swindoll brings us some good news—how to find joy and peace and happiness in the struggle! Exploring Solomon's ancient journal, *Ecclesiastes,* he offers new insights into the young king's quest to find pleasure in life under the sun—in work, lust, money, "toys"—and why such a pursuit is like "trying to catch the wind."
Solomon's ancient journal is filled with comments and questions we all ask about the futility of life . . . the emptiness, the disillusionment, the loneliness, the disappointments, the injustice of it all. But in twenty-four straight-shooting chapters, Chuck Swindoll shows how to *enjoy* life—the bottom line of reality for everyday living:

- how to survive the rat race
- how to "be bullish"
- how to find wisdom
- how to make the most of old age
- how to stop existing and start living

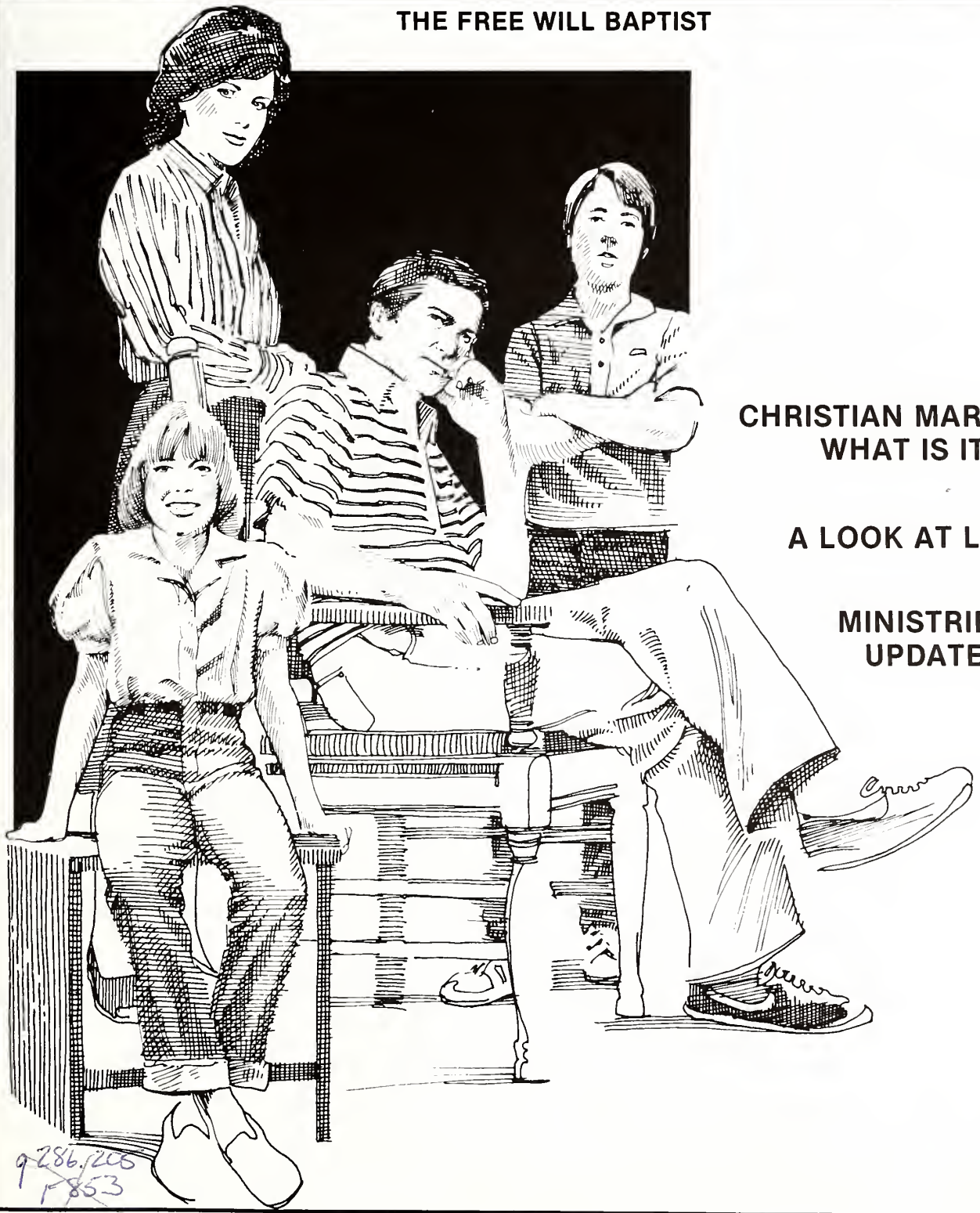
You'll see yourself in these pages as Chuck Swindoll explores the young monarch's desperate search for something—anything—to satisfy. And best of all, you'll learn how to come to terms with reality as you discover the special ingredient that can bring lasting satisfaction to all of us living on the ragged edge.

February, 1987

# THE SERVANT

Vol. 102, No. 2

THE FREE WILL BAPTIST



CHRISTIAN MARRIAGE: WHAT IS IT?

A LOOK AT LOVE

MINISTRIES UPDATE

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# BUSINESS AS USUAL?

If you wanted to draw a graph which would represent the growing number of people on earth from the beginning of time to today, you would draw an inverted-L curve. It was not until the year 1850 that the world population reached one billion. By 1930, the population had doubled. It reached three billion within thirty years and has now soared over five billion. The world's population is expected to reach seven billion by the end of the century.

We would draw another inverted-L graph if we were to consider the maximum speed of human travel. Up until 1800, twenty miles per hour was the limit—and that was on horseback. When trains came along, the speed of travel accelerated to 100 miles per hour. In 1952, the passenger jet whisked man through the sky at 300+ miles per hour. That speed had doubled by 1979. But remember, the manned space flight in 1961 was clocked at 16,000 miles per hour.

More inverted-L curves could be used to illustrate the increase of scientific data in the areas of medicine, physics, chemistry, astronomy, biology, computer techology, the number of people learning to read, and so on. The world is changing at such a rapid rate that it can be frightening. Our fear can be changed to challenge, however, when the world and its changes are viewed from a Christian perspective. The question to be considered is: How will the church respond to the challenges brought about by these massive changes? Extraordinary times such as ours require us to be extraordinarily wise; they require extraordinary vision, boldness, flexibility, dedication, adaption, and a renewed commitment to biblical principles that never change.

It must be understood that we cannot continue to operate as we did a hundred years ago, or twenty-five years ago for that matter. The church of the 80s and 90s must get beyond the 1950s. And the secret, of course, is adapting to the times in which we live without altering God's truth.

John Naisbitt, in his top-selling book, *Megatrends,* suggests ten major trends now occurring that have a direct bearing on life as we know it today. These trends require "megashifts" on our part if we are to cope with what is happening. And no transformation is more explosive that the first megatrend: the transformation of our society from an industrial society to an information society.

Communication satellites have transformed the earth into a global village. More than 60% of Americans now work in "information occupations." Farmers, who at the turn of the century constituted more than one-third of the total work force, now represent a mere 3% . . . and that is on the decrease. In fact, more people are employed in universities than in agriculture. (Only 13% of the total labor force is engaged in manufacturing operations today.)

Less than one hundred years ago, the Sunday morning sermon was the chief vehicle for community instruction. It was the only time for formal instruction of any kind. The nucleus of shaping minds and determining decisions was the Bible. What a difference today! People today are bombarded with information that competes for their attention. There is an endless number and variety of books, media persuasion, and worldly propaganda with their influences flying at us at the speed of light.

Things are changing. Much is up for grabs.

Whether or not the church will survive and grow is up to me and you.

**ON THE INSIDE**

Whenever one thinks of the month of February, his thoughts often center on love. This issue opens with an article dealing with Christian marriage. The high incidence of divorce in American society also makes divorce a topic of concern; and much of this issue focuses in on this phenomenon and its effects.

**Please note:** Response to a possible name change has been positive. Such a change would bring *The Free Will Baptist* in step with most denomination publications, for very few bear the name of their "supporting" church. Such a change would also help make the publication more marketable, a step which could lower subscription rates. Your response is requested so an informed decision might be made. Direct your letter to Janie Jones Sowers, Editor, Free Will Baptist Press, Box 159, Ayden, NC 28513.

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February, 1987
Vol. 102 No. 2

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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist.* The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

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**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.

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**IF I SPEAK** in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right.

Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways.

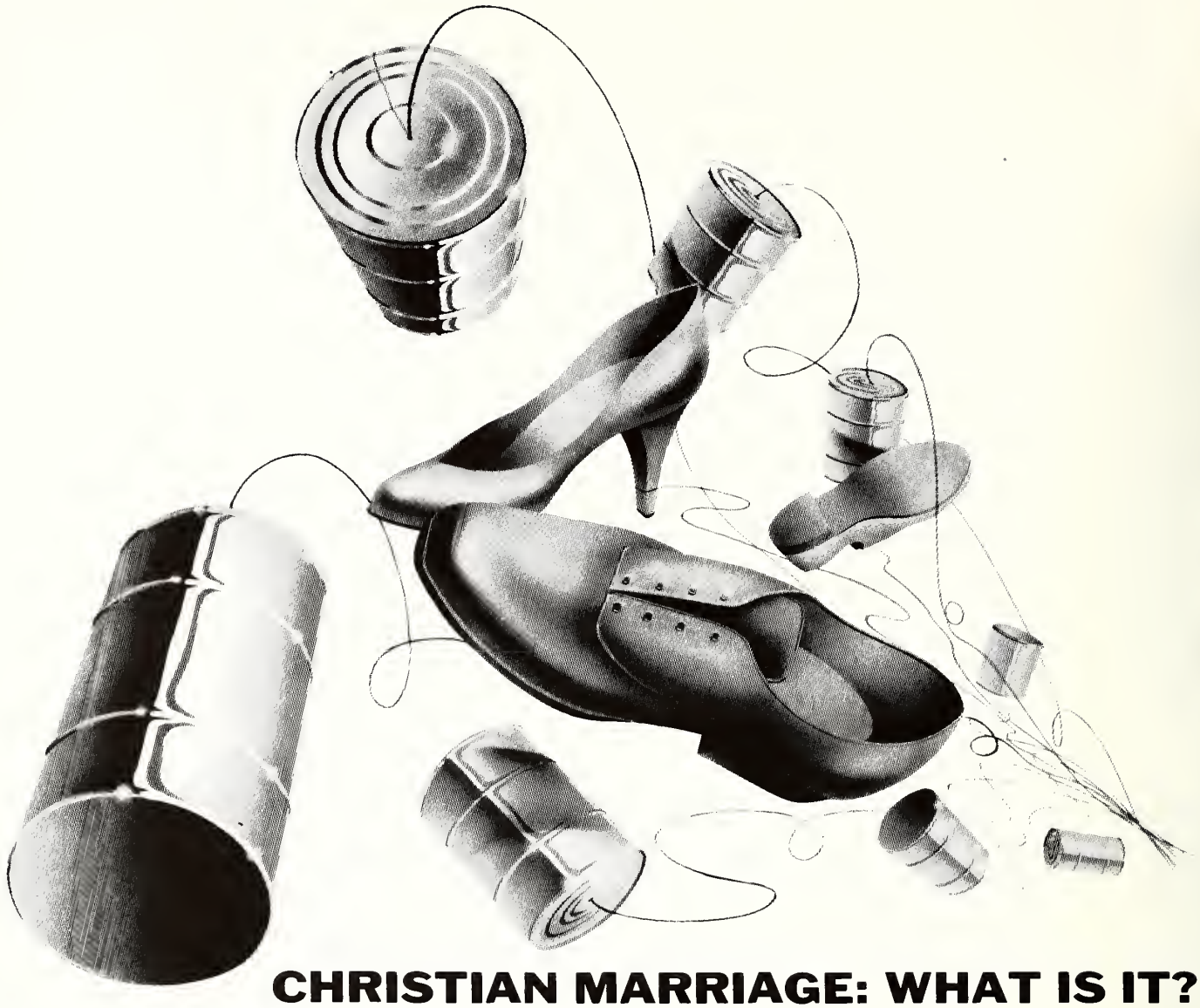
For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.

So faith, hope, love abide, these three; but the greatest of these is love.

1 Corinthians 13 (paraphrased)

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# CHRISTIAN MARRIAGE: WHAT IS IT?

*by Bobby R. Taylor*

Whether or not marriage in America is a vanishing species is open to hot debate, but few can argue that it is a troubled species. Given this condition of marriage, it is imperative that the church do all it can to nurture marriages, and it is very important that it do so from the perspective of the Christian gospel. However, if we as God's people are going to make any impact on the future direction of marriage in America, we must first be clear about what it means to have a Christian marriage.

What is a Christian marriage? I suspect that if people were asked that question, a variety of responses would be given. Some would say something like, "Well, anybody born, raised, and married in the United States has a Christian marriage." Others would most likely state, "Any couple married in a church wedding has a Christian marriage." Some might say, "Anybody married by a Christian clergyman has such a marriage." Others would affirm, "Any two baptized believers who have committed themselves to a lifelong common purpose through marriage have a Christian one."

Quite simply, a Christian marriage is a relationship between a man and a woman in which the goals, tasks, and structure are shaped and defined by Jesus Christ and His gospel. Whenever persons allow the Spirit of God to work in their marriages, He defines its basic elements. Christian couples do many things in life that any other couple would do, but their life together is defined by the Head of the church, Jesus Christ. Building upon the simple definition of Christian marriage presented above, an expanded definition for purposes of clarification and explication would be: A Christian marriage can be defined as a complementary, permanent, relational structure in which a man and a woman have committed themselves and their relationship to Jesus Christ; they desire to grow into Christ's image, to love God and neighbor, and to share together the journey of faith. They are committed to mutual self-giving, mutual need

satisfaction, and mutual faith nurturing. Growing out of this definition are four components of Christian marriage—the relationship, goals, tasks, and structure—which are discussed in this article.

### THE RELATIONSHIP

The beginning point of a Christian marriage is a man and a woman who are committed to Jesus Christ. In his or her own way, each has experienced saving faith in Jesus Christ. Each has given the goals of Christ's kingdom precedence over his or her own wishes and desires. Not only have they committed their individual lives unto the Lord, but more important, if a marriage is to be Christian, they have committed all that they hope to be and do together unto the Lord.

If a marriage relationship is to grow and be a deeply satisfying experience, then Jesus Christ must be at the center of that relationship, for He is the one that holds all things together. In an age of increasing chaos and disorder, the only unifying force that is ultimately sustaining is Jesus Christ the Lord and His kingdom. With each, alone and together, committed to Christ, a mutuality and solidarity are possible that few couples have really experienced.

### THE GOALS

To commit their relationship to Jesus Christ means that certain goals become important in a couple's marriage. To grow into the maturity of Christ's image is a worthy goal for each Christian. Indeed, each partner in a Christian marriage seeks such personal growth and fulfillment in Christ in himself or herself.

However, such Christian maturity is more than a personal, individualistic goal in the New Testament. Indeed, in Ephesians 4:13-15, Paul speaks of the whole church growing up into the full stature of Christ. Jesus is the apex of humanity. He not only helps us define ourselves as persons, but He also helps us to know what it means to live in human community. As people perceive in the marriage of a Christian couple love and forgiveness being lived out, they see the fullness of Jesus Christ. So one of the goals of a Christian marriage is to grow both as individuals and as a couple—to become individually more Christlike and together more perfectly complementary to each other, as His members. In Christian marriage, there is a commitment to each partner's personal growth as well as the couple's relational growth.

A second goal in Christian marriage is to love God through "neighbor" love. Neighbor love begins with one's mate. The nearest neighbor is one's husband or wife, then come one's children. Each is worthy of love. However, neighbor love certainly extends beyond the home. The Christian couple seeks to find ways in which they can express neighbor love beyond boundaries of their marriage and their family. Indeed, they are excited to share what they have discovered together in Jesus Christ. In the Book of Acts, as well as in some of Paul's epistles, a glimpse into this kind of neighbor love on the part of a Christian couple is presented in the persons of Aquila and Priscilla in the ways they reached out to the Apostle Paul as well as Apollos, the eloquent preacher from Alexandria.

A third goal of Christian marriage is to share through life a common journey of faith. God created man and woman for relationship, to live as companions fully committed to each other, even as Christ is committed to His church. The life of faith is pilgrimage. Sharing it with someone as deeply committed to Jesus Christ as the other is a joy and a blessing. Life is not always a "bed of roses." Living through one's struggles of faith with someone who shares in the struggle is life sustaining, deeply gratifying, and faith enhancing.

### THE TASKS

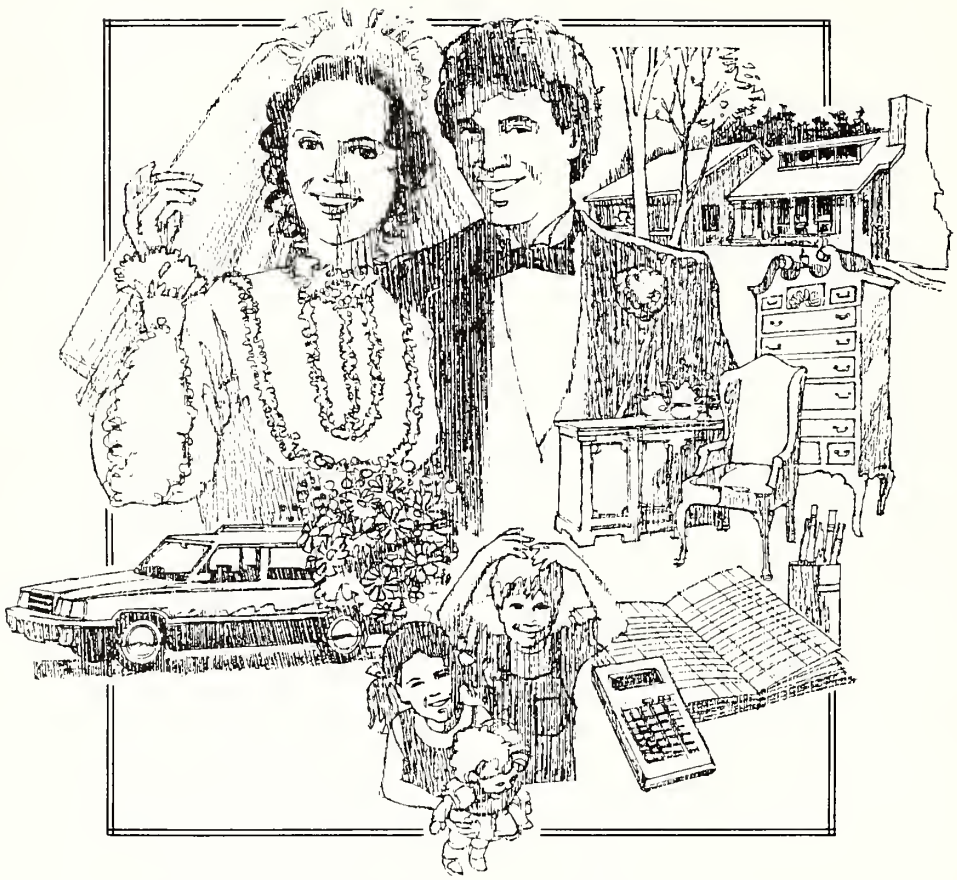
In the task of daily living there is much that is like any other marriage in terms of what has to be done (e.g., washing dishes, purchasing clothes, taking out the trash, etc.). However, the Christian couple approaches these tasks with a spirit committed to 1) mutual self-giving, 2) mutual need satisfaction, 3) mutual nurturing in the faith.

Mutual self-giving is the Christian way. It is clearly modeled in the life of our Lord. It is putting the interests and needs of the other before one's own. It is being at least as concerned about the well-being of one's spouse as he or she is about one's self. A Christian couple never sees marriage as a 50-50 give and take arrangement. It's more like each giving 90 and taking 10. Self-giving love in a Christian marriage is mutual, for it's the Christian responsibility of each mate. When it is mutual, the wellsprings of self-giving love are never depleted. However, when it is one way, the well runs dry and relationships become embittered and are vulnerable to ultimate disintegration.

Another task of the committed marriage is mutual need satisfaction. The necessity of meeting each other's needs is discussed by Paul in 1 Corinthians 7 when he writes about the sexual responsibilities of husbands and wives. As human beings we have many legitimate wants. One of the purposes of marriage is to provide a way to meet these internal and external pressures. For mutual need satisfaction to occur, however, a partner often has to reach out to his or her spouse in neighbor love to help him or her find a way to meet that want—sometimes even to express what it is.

A third task in marriage is nurturing each other in the faith. As a

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couple discusses life in the light of the Bible, as they pray together and for each other, as they participate in worship and in acts of Christian service, they nurture each other towards the goals of growth, love for God and neighbor, and accomplishing the goal of sharing the faith journey.

**THE STRUCTURE**

In the definition of Christian marriage presented above, I said it "can be defined as a complementary, permanent, and relational structure." By this I mean the structure of a Christian marriage is defined by God in Jesus Christ. From the very beginning God created human beings for relationship. For when He made "man," He made them male and female (Genesis 1:27). Humanity is a social creature, created to live in relationship with other persons. Marriage is the fundamental paradigmatic relational structure. When two people marry, they form a relational entity. Although this entity is not visibly seen, it is felt and experienced by the couple as well as others. I sometimes call this relational entity the "relational child," for it is born when two people interact by establishing a pattern of communication.

Christian marriage is a complementary relationship: the husband and wife share a oneness in Jesus Christ that transcends the barriers of maleness and femaleness (Galatians 3:38). Husband and wife together are joint heirs of the grace of life (1 Peter 3:7); they share a spiritual equality in Christ. The husband is the head of the wife as Christ is the Head of the church. Such an understanding of headship in contemporary society is often confused with a marital relationship of dominance and heavy-handed rulership. However, such an understanding fails to comprehend the nature of our Lord's leadership. His leadership was always that of a servant expressed through self-giving love. Paul, in Ephesians 5:21-33, is stressing the servant role of the husband to the wife, not his rule over his wife. Paul appeals to the husband to imitate the servant role of Christ in his marriage rather than relying upon the ancient cultural norms of male domination.

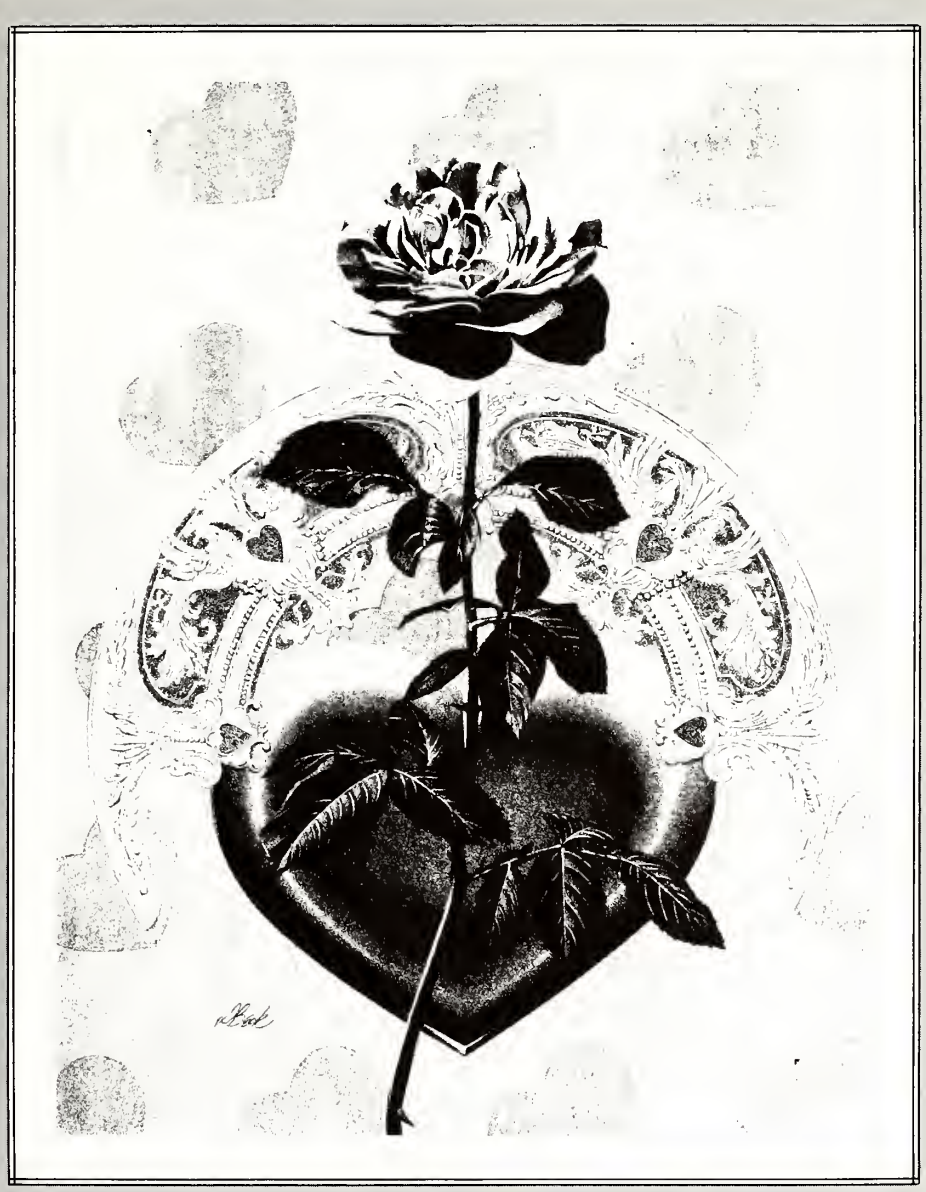
According to Ephesians 5:21, husbands and wives are to be mutually submissive to each other out of reverence for Christ. Obviously, Christ is the Lord of marriage rather than the husband. It is to Him that both are answerable. In the marriage structure/relationship, Christ is the final authority to whom husband and wife are mutually accountable.

Finally, the marriage relationship for the Christian is permanent. Jesus said, "What therefore God has joined together, let not man put asunder" (Mark 10:9). Christian marriage is an exclusive, permanent commitment; therefore, it is not to be entered into lightly. It is to be entered only after much deliberation, conversation, prayer, searching for the will of God, and premarital education. It is to be entered with commitment and a resolve to make it fulfilling as well as lasting.

In conclusion, a Christian marriage can be defined by looking at the couple, their goals, tasks, and structure as these elements are defined by the gospel of Jesus Christ. A Christian marriage is a relationship between a man and woman in which the goals, tasks, and structure are shaped and defined by Jesus Christ.



The Rev. Bobby R. Taylor serves as Executive Director of the Free Will Baptist Children's Home, located in Middlesex, NC.



# What a Choice!

Some say love, it is a river that drowns the tender reed.
Some say love, it is a razor that leaves your heart to bleed.
Some say love, it is a hunger, an endless, aching need;
I say love it is a flower, and you its only seed.

It's the heart afraid of breaking, that never learns to dance.
It's the dream afraid of waking, that never takes the chance.
It's the one who won't be taken, who cannot seem to give.
And the soul afraid of dying, that never learns to live.

When the night has been too lonely,
And the road has been too long,
And you think that love is only for the lucky and the strong,
Just remember, in the winter, far beneath the bitter snows,
Lies the seed that with the sun's love,
In the spring, becomes the rose.

—Amanda McBroom

Do you love yourself? A strange question, you say? Well, many people do not love—nor like—themselves. They have a poor self-image and little or no self-esteem. A person who does not love himself can't love another person; he "is too empty of love to give it away." Such an individual also feels too unworthy to accept love from others—or to accept it from God.

A healthy love for one's self is an essential requirement for healthy living. In fact, it is the vital ingredient of long-lasting relationships. It must be understood, though, that loving one's self means much more than admiring one's physical traits, jewelry, clothing, accessories, and possessions. Such a love is futile and manifests itself in frustration and failure.

Each of us must realize that no matter what we have done, no matter what misfortune has fallen our lot, we are not complete failures. No one is a total washout. And it is time that we stop putting ourselves down. While we may not be able to change what has happened in the past, we can control how we react to what has happened.

And then again, we need to remember a few things about failure:

- It is better to do something imperfectly than to do nothing perfect ly.
- It is better to attempt something great and fail than to attempt nothing and succeed.

Remember that failure is proof that you are a human being. Also note that failure can be fruitful, for it is only through failure that some people grow.

Each of us should believe in ourselves. This calls for us to discover our true identities, our innate dignity, our latent possibilities, our unique abilities, and our divine destiny.

- Each of us has our own *identity;* none of us are exactly alike.
- Each of us has our own *unique* fingerprints; we can make our own unique impressions on the world.
- Each of us has our own sense of *dignity;* and as a result, we can all hold our heads high.
- Each of us has *latent possibilities.* Each of us can find a need and fill it. With all the hurt that exists in today's world, none of us has an excuse for feeling useless.
- Each of us has unique *abilities.* We can each find them if we will look in the right places.
- Each of us has a *divine destiny.* We were each created with a specific purpose in mind. It is up to us to become all God wants us to be.

We *must* love ourselves.

And besides loving ourselves, we should each love God and others. Let's think about loving God first.

We each have three options. We can believe there is a God (theism), we can believe there is no God (atheism), or we can say, "I don't know; therefore I'm not going to commit either way" (agnosticism). While we will never have all the answers, faith is choosing to believe before there is total proof. And if there's a lot of love in the world, there must be a lot of God, for God is love!

Whether or not we choose to love God, He loves us. And He doesn't say, "I'll love you if, when, but, after, therefore" . . . He merely says, "I love you!" Period.

The musical drama "The Man of La Mancha" helps us to understand God's unconditional love. In the musical, Don Quixote meets a woman of the streets. This wild wench is named Aldonza. The man of La Mancha sees her, looks at her intently, announces that she is his lady, and calls her "Dulcinea." In response, she laughs and announces that she is hardly a lady.

Don Quixote sees that she has the potential for being great and he desperately tries to give her a new self-image. He tries to help her see what she really is—if she will only believe. Don Quixote continues to insist that she is his lady.

Her response continues to be negative. Angered and hurt, she screams that she is only a kitchen maid. Her name is Aldonza, not Dulcinea! She runs from the stage as the man of La Mancha whispers over and over that she is his lady.

Don Quixote is dying as the play nears its ending. He feels quite dejected, like a failure. The good he tried to do was shunned and rejected. The love he offered was not accepted. But then a "born-again" Aldonza comes to his side. She is now lovely and gentle. Don Quixote is confused by the lovely lady's presence until she speaks and tells him that she is Dulcinea. She has been "saved" from self-hate and been taught self-love.

God's love is like that of the man of La Mancha (but on a much greater scale, of course). He does not see us as we are; He sees us as what we can become! He sees the gentle, caring, loving individuals we can become and loves us. He loves us whether or not we decide to accept His love. He loves us whether or not we decide to love Him.

We should love God.

Besides loving ourselves and loving God, we need to love others. Real love for others rises above the "need you" level. It involves more than the "I want you" passion dimension. When we can love others because they need us and our love, tremendous possibilities are released. This love removes fear forever.

We should rush to love because it draws us to new people who stimulate us with new ideas. Our minds suddenly open to new possibilities. We discover new doors opening to new relationships. The creative process proceeds in the presence of love. Impossible situations become



challenges that beckon us as great possibilities. Love also releases and encourages the greatness that we all have within. We all want to be great at something and nothing releases greatness within people more than love.

Love is our choice; and if we choose not to accept it the alternative is loneliness. Abigail Van Buren, better known as "Dear Abby," says that "loneliness, the need for love, is the number one problem that faces people." This problem has not gone away—if anything, it has reached epidemic levels in our society.

Loneliness is said to be caused by a battle between two persons who live within an individual. One of the persons reaches out for love, much like a child in a candy store grasps for candy. Anxiously, almost desperately, this person longs for love and understanding. But the other self says, "Look out! Don't grap so fast. You might get hurt. You might be rejected. You don't want to love and be rejected, do you? Love is a risky business. To love is to be vulnerable. To be vulnerable is to be accountable. To be accountable is to run the risk of being rejected. Rejection is the risk of all risks: You might end up hating yourself because others don't love you!"

So the lonely person is the one who ultimately listens to fear instead of faith. The lonely person is the one who chooses the safe road, who listens finally to the self that says, "Be careful. Don't take any chances. Don't make any commitments. Don't risk being rejected. You might get hurt."

If that's the voice you listen to, if that's the road you choose, you will have your freedom intact, but the price you will pay for your freedom from involvement is loneliness.

Well, what will it be, love or loneliness? The choice is yours.

Personally, I think we should all love ourselves, love God and love others.

## A SLAVE OR A SERVANT

*by Rosalene Bass*

A slave is a person held in servitude as the property of another. He is in bondage and has lost control of himself and is dominated by something or someone else.

The Children of Israel became slaves in Egypt. "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow" (Exodus 3:7). God sent Moses to deliver His people from their bondage. Moses was not a slave of God, but a willing and faithful servant. He did service for God, because he had faith in God.

Jesus came to the earth to seek and save the lost; "He came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:28). He was the only begotten Son of God and He came to serve mankind. He is our perfect example. Jesus said, "No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13).

Joshua said, "Choose this day whom you will serve" (Joshua 24:15). Paul said, "We (believers) should not serve sin" (Romans 6:6) and "Ye (believers) have turned from idols to serve the living God" (1 Thessalonians 1:9).

A servant is one who willingly performs service for a master. Are you a slave to sin or a servant of the Lord Jesus Christ?

God does not want you to be a slave to sin, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Romans 1:18).

Let us "Serve the Lord with gladness; come before His presence with singing" (Psalm 100:2).

# "See you next trip, Roy!"

The following funeral service for Mr. Roy Rouse, owner and operator of La Grange Bus Company, was delivered by the Rev. John Williams, manager of Cragmont Assembly. Mr. Rouse, a long-time friend of Cragmont, died September 25, 1986.

## PSALM 121

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the LORD, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The LORD shall preserve thee from all evil: he shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.



This psalm is known as the "Cragmont Psalm." Since my friendship with Roy Rouse began because of both our associations with Cragmont, I thought the "Cragmont Psalm" appropriate words of comfort.

The writer of this psalm was writing from personal experience. It was inspired by some actual situation which he shared in or witnessed. We know that in the days of this writer people made religious journeys to Jerusalem. The landscape around Jerusalem was mountainous or hilly; therefore, the reference to hills is understandable. It may be that this writer was making a journey and that this hilly mountainous landscape turned his thoughts to God. He raises the question, "Where does my help come from?" Certainly his help did not come from the mountains. The mountains served to guide his thoughts to one greater, to the

God who made Heaven and earth. The mountains are beautiful. They suggest stability and majesty and point us upward to God. This may sound very simplistic. However, in our day of atomic power, computers, electronics, we need to look reverently at the sun and the stars and the mountains capped with snow. We need to be reminded that at the heart of this universe is the power of the will of God. We need to remember that it was the will of God that put the stars, oceans, and mountains in their place.

The beauty of this psalm is that the writer does not leave God busily working to create. He sees God as one who is compassionately involved in human life. The writer sees power but he also sees love that protects individuals through ordinary life experiences. He talks of a God who holds men and women so that they do not stumble, a God who protects us from the midday heat. The writer begins with the hills on the way to Jerusalem and ends with confidence that God is with him in all his experiences of life, including death.

In preparing for this funeral service, I have felt myself to be somewhat in a dilemma. Standing before you today I am here as a minister to offer hope and comfort. But, I was not a pastor to Roy Rouse. Our relationship was one of friendship. For that reason it is difficult for me to stand here and talk about him. His friendship meant a lot to me and I feel his loss deeply.

I first met Roy in the mid 1970s while directing a week of camp for young people at Cragmont. I soon learned why the directors looked to Roy Rouse for transportation. Roy wanted to see people go to Cragmont, so he provided inexpensive transportation. For many years, Roy carried young people, ladies from the woman's auxiliary, and our weekend retreat families to Cragmont. He wanted them to experience Cragmont. I feel that Roy grew to love Cragmont and the people he carried there.

Early in 1980, I moved to Cragmont as the resident manager. From that time on, instead of working with Roy one week out of the summer as a camp director, I was involved with him and his drivers practically throughout the year. We became very good friends.

I have tried to think of a way to characterize Roy Rouse. The best way I know is through the name some of his bus drivers called him, "Big Daddy." While they were joking, there is a lot of truth in these words. In many ways Roy Rouse was a father figure and wanted to take care of people. He certainly took care of the children while traveling on the road. He took special care of some of the older women who attended the woman's auxiliary conferences who needed time and patience in getting on and off the buses. Some of our camp directors on a very tight budget have called him to get a price on the bus for a week of camp. His response was often, "We'll work something out." I know of times when he took money from his pocket and gave it to someone who needed it. Some of you here today might be one of those. Then there were the times Roy and I played golf together. Every time he insisted on paying the bill with these words, "I'll take care of that." He was not trying to buy friendship. That was just his way of trying to take care of me and help me.

Another part of Roy's character that stands out in my mind is his sense of humor. He would often pull up to Cragmont and his first words would be, "I'm looking for Cragmont Assembly. Can you tell me how to get there?" Once during one of the woman's auxiliary weeks, Roy was having trouble with one of the buses. Some time during the week one of the ladies went up to him and asked if he thought the bus would be fixed in time to take them home on Saturday. Roy responded, "Well, I don't know, but just in case I've ordered 46 bicycles for the ones that rode that bus." There were many times he called Cragmont disguising his voice. Once he called and asked to speak to the governor.

Today we face the loss of a friend. We have been separated from this friend and it saddens us. Grief and separation have been viewed by some as a time of testing that must be stoically suffered and endured. I do not view grief as a time of testing. Because of my faith, I view it as a process that I must grow through until some new growth and some fresh hope is revealed to me. In our grief for Roy, we are caught between nostalgia and fear, fear of the future. Every time I see a bus pull into Cragmont, I will be reminded of Roy. When I go to the kitchen for a late-night snack, as we often did, I will think of him. Every time I go to motel room 9, the bus drivers' room, I will remember the late night talks we had. Grief can be a very dark time. But my faith provides an alternative to dark times. Faith is the commitment to grow through grief and separation. We grow through the darkness by our reliance upon a living God who is always renewing life, just like the all powerful God the writer of Psalm 121 gives us.

There is only one thing left for me to say, that is good-bye to a friend. Roy would always say as he was leaving Cragmont, "Well, Bud, see you next trip.

Now I say to Roy, "Good-bye, Roy, see you next trip."

Special memorial gifts have been sent to Cragmont in Roy's memory. It was his request that a special fund be established for a swimming pool at Cragmont. Anyone wishing to contribute in his memory can send funds to this address: Rouse Memorial, Cragmont Assembly, 1233 North Fork Road, Black Mountain, NC 28711.

# LOOKING BACK— AND AHEAD



*by Scott Sowers*

We are hearing a great deal today about church growth and evangelism. There is reason for us to hear about it, mainly in that it is not happening in too many places. We as Original Free Will Baptists have been forced to look at it because of the lack of growth in our churches.

After studying the reports of the churches from our last State Convention, I am happy to report that there was some growth, although it was small. Indications, at the time of the writing of this article, are that we experienced a net growth of 254 members. That growth is reflected in 703 baptisms, 641 transfers of memberships to our churches, and the addition of 85 people by other means. This is balanced over against the death of 399 members, the transfer of 463 members out of our churches, and the loss of another 313 by other means.

Each 100 Original Free Will Baptists averaged reaching two people, but that same group, on the average, had one person to die. With approximately 17% of our membership over 65, and almost half over 45, the death rate could easily overcome the new birth rate, if the present trend continues. However, there are still many unanswered questions that I hope to answer through continued research: We need to know the ages of our gains and losses; whether there is generational growth, or new growth; where are our "transfer-ins" coming from and where are our "transfer-outs" going? The answers to these and other similar questions will help us to better understand what is happening to us. However, we can see some definite trends, based on what we do know.

Last year's growth rate for our churches was about seven tenths of a percent. That certainly can not represent an all-out effort on our part of reaching out to those around us. The general population for the areas where most of our churches are located was up, and it is estimated that over half of the people in our communities do not belong to a church.

Perhaps we need to be reminded that growth is a matter of importance to our Lord. In the fifteenth chapter of Luke's Gospel, we have three parables that deal with lost things. In each of them, a major factor of the story is that the owner wants whatever is lost to be found. The shepherd wants to find his sheep, the woman her coin, and the father wants his lost son to return home. Jesus makes it very clear that He wants those people who are outside of God's fold to be found!

A careful reading of the Scriptures will reveal that the purpose of God is that of reconciling the world unto Himself. 2 Peter 3:9 tells us that God is "not willing that any should perish, but that all should come to repentance." It is also clear that this task of reaching the world for Christ was left to the church by Jesus in the

Great Commission. It is quite important to remember that seeking, finding and winning the lost are primary reasons for the existence of the church. Of course it is important that we minister to those that are reached in such a way as to help them grow into mature disciples.

It is time that we face up to the fact that we are not really growing. I do not say this in order to encourage depression or hostility, but rather for us to realize that we are going to have to make an effort to turn things around. We can not afford to just realize that we are not growing, or even talk about wanting to grow—we have to decide that we want to grow, that we are willing to pay the price for growth, and then begin to do what is necessary to grow.

The old and traditional methods of growth do not seem to be working. I don't know of anywhere that growth is more talked about than in our ranks, but where is the growth? Perhaps part of the blame can be placed on the fact that there is more talk than action, but even that doesn't explain it all. The truth is that for too many churches, there is no real effort put forth to meet the needs of people. The idea is that people know where the church is, and when they get ready they will look a church. Somehow, that just doesn't mesh with Jesus' teaching concerning seeking and finding the lost! After all, the lost are not even aware, for the most part, that they need a Saviour, much less a church.

Perhaps the greatest need of all is to realize that church growth is dependent upon the Lord of the harvest. I am excited to see some of the prayer movements that have begun to grow among Original Free Will Baptists. It is not some magical program that will turn the tide for our Convention, but rather a return of Original Free Will Baptists to God. The growing churches of our day are the churches whose members see themselves as instruments in the hands of a God that is reconciling the world to Himself. God has prepared a harvest; it is our responsibility to seek His direction in reaching that harvest. It is not a gimmick that we need; it is a return to meaningful worship of an Almighty God that will lead us to love and serve Him, and to love and serve the people that He has brought into our worlds.

The pastors of our churches will have to take their leadership roles in church growth more seriously. Research by the Church Growth Institute has discovered a definite link between pastoral leadership and growing churches. The pastor must take a fresh look at his calling to minister and what it means. For many the role of pastor has become one of simply trying to maintain the status quo in the church that he serves. All of his time and energy is spent (perhaps required) in maintenance activities. If the folks at the church are satisfied, sometimes the pastor will feel satisfied.

Many times as pastors, we are so busy keeping the organization running that we don't really have time to spend with God. I am convinced that one of our most important roles as pastor is that of appearing before our congregation as one who has been with God. Many times this doesn't happen because of the expectations of those to whom we minister, but more often it does not happen because we choose to do other things. Those other things are usually more visible tangible things, things that sometimes are used to cover up for the fact that ministry is more of a job with a salary, than a way of life to which we have been called. Sometimes it is even a matter of simply doing other things that we had rather do, things often not related at all to our ministry. I'm not talking about the things that we do in what would be considered normal "off" time; I'm talking about the things that we do when we call ourselves working.

The pastor must also learn to train or equip the people of his church to do the work of the ministry. For too long our people by and large have not been trained or equipped to participate in the ministry of the church, and therefore have not been expected to perform in the area of ministry. The pastor will have to be willing to spend time with those people in the church who can be effective in leading and training others to participate in the work of reaching, winning, and discipling people for Christ. This must be more than a pulpit job. It is easy to make people feel guilty for not ministering, but it is something altogether different to help them see that they should minister, that they can minister, and then equip them to minister.

The pastor should avail himself of all the best literature in the field of church growth. He should take advantage of the opportunity to participate in workshops, and get "hands on" experience in church growth. Care should be taken that research-based materials are the prime source of reading and study. There are a lot of ideas, but there are some biblically based tried and proven methods of leading a church into growth. Pastors need to spend time with other pastors that are interested in growth to share their successes and failures. More time needs to be given to learning from each other and less time to criticism of the other fellow. There has also been discovered a relationship between the attitude of pastors of growing churches, and pastors of declining churches. Pastors of growing churches are usually complimentary of fellow ministers and their ministry, while pastors of declining churches are usually critical of others and their ministry.

(Turn the Page)



The church must also be willing to cooperate. The pastor must be allowed to lead. He must be permitted time to spend with God in personal prayer, Scripture reading, and study, in addition to time for the preparation of sermons and Bible studies. He must be seen as a leader of the church and not just as the person to do the jobs that we don't want to do. The people must begin to see that the work of the ministry is the work of the whole church. It is the people of the church that have the real "salt" relationship with the people who are unchurched. We often forget that it takes time to win someone to Christ! Many of the popular programs of evangelism ignore this concept altogether. Most people who are won to Christ and are still active in a local church a year later were won over time, hearing and seeing the gospel lived before them many times before responding. A large percentage of people that are now active in church (some say as high as 90%) were won by a friend or relative, not someone making a single dynamic and convincing presentation.

The pastor and the church must together begin to develop a wider understanding of the meaning and function of evangelism. For many, evangelism is related only to the few people who make presentations of the gospel in totality, with the purpose of getting a decision. While in fact evangelism should include every phase of reaching out to a lost and hurting world that needs reconciliation to God. As we see this wider view, it should become apparent that more people can participate in the process of evangelism. It is of the utmost importance that we make opportunities to make a meaningful contribution to the life of the church available to each person in the church.

This will also aid in the important matter of not only reaching people, but keeping people. Too many churches see more people slipping out the back door than they can get to come in through the front door. People need to belong to the church, to feel as though they are a part of the church. This does not automatically happen; in fact, it requires work. Many visitors get the impression that we really don't want them to be a part. Sometimes it even carries over to those who "force themselves" on us and join our class or church, yet never get the feeling that anyone cares or wants them to be a part. An important part of the sense of belonging it that of knowing that a person is making a meaningful contribution to the life of the church.

The church must also begin to think of the church in terms of the visitor. The national average indicates that between 12 and 15% of your visitors will join the church. Of course, there are churches that are higher, and many that are in fact lower. How much thought do we give to the perception of and need of the visitor? I'm afraid that our budgets, bulletins, lack of signs, and normal flow of people indicate that we weren't expecting any visitors. We assume everyone will know what to do, and where to do it. The people who need to know what's going on will understand our coded announcements. Visitors should receive the impression that you were expecting them and that you are glad that they came.

These are just a few of the things that we need to begin to look at. We do need to decide to do something about the lack of growth, and begin doing it!



Scott Sowers pastors Marlboro Free Will Baptist Church, Route 1, Farmville, NC. He also serves as vice president of the North Carolina State Convention of Original Free Will Baptists.

# Question: "I need help teaching. Where can I find Training and Resources?"

*by Bass Mitchell*

"Opportunities!" That's a good word to describe what's ahead for your Sunday School.

"Opportunities for what?" you might well ask.

Well, for taking advantage of programs that will really help your Sunday School grow and improve. Many Sunday School improvement programs have already been planned for 1987, and many others are being planned.

For you folks in and around Smithfield, the Sunday School Convention has some workshops on basic Sunday School work planned for February 16-19. They'll be held at Smithfield Church, from 7 to 9:15 each evening.

Many superintendents and pastors ask, "What can we do to really get our Sunday School moving?" The first and best thing you can do is take advantage of the above workshops. They are planned especially for you. They will share practical and proven ideas for having a more successful Sunday School.

For those of you in the Third District of the Eastern Conference, several exciting programs are being planned. I am meeting with the officers of your Sunday School Convention to plan these programs. You will be receiving more information in the near future.

Here's something for you all—the annual meeting of the State Sunday School Convention. It will be March 7, at Black Jack Church, located just off Highway 42, near Greenville.

We have an excellent program planned. The theme is "Evangelism Through the Sunday School." The workshops will center on this theme and will be provided for workers with all age groups, including pastors and superintendents.

Registration will be from 8:30 to 9:30 a.m. This will be followed by a brief but very important business meeting. The workshops will be from 10 to 12. At noon we will have our first Teacher of the Year Presentation Banquet.

Many other training courses and workshops are being planned. Watch *The Free Will Baptist* for dates, times, and places.

The Sunday School Convention offers you the opportunity to have workshops planned in your church especially for your church. The following are some of the workshop topics:

- Teaching Demonstration (for teachers of adults)
- Problem Solving in the Sunday School
- Sunday School Growth
- Discipline in the Sunday School Class
- Using Audio Visuals in Teaching
- Creative Teaching Methods With Adults
- Creative Teaching Methods With Youth
- Creative Teaching Methods With Grade School Children
- Creative Teaching Methods With Preschoolers
- Enlisting and Training Sunday School Workers
- The Care and Nurturing of Sunday School Teachers
- How to Develop a Church Library and Media Center
- Caring for Children
- Caring for Youth
- Caring for Adults

Other workshops are being developed. If you would like to schedule one of them in your church, call: Bass Mitchell, field secretary, at 734-8378; or write the same at Route 7, Box 471, Goldsboro, NC 27530.

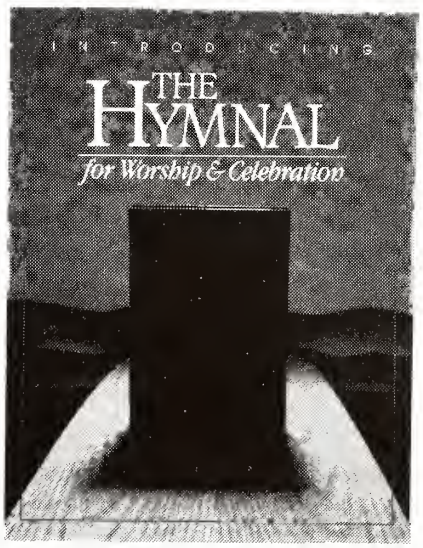
We also offer five training courses. They are as follows:

- How to Understand and Teach the Bible
- The Art of Christian Teaching
- What Christians Believe
- The History of the Free Will Baptist Church
- Basic Sunday School Work

These courses are ten hours each. Certification credit is given for them.

We also give you the opportunity to acquire some of the best books available today on teaching and all aspects of Sunday School work. Write or call the Field Secretary for a list. He will assist you in selecting the books that would be of the most benefit to your Sunday School workers.

The fact of the matter is that God has already given all the opportunitites and resources we need to have thriving Sunday Schools. The real question is, "Will we make use of these opportunities?"




In the January, 1987, issue of *The Free Will Baptist*, it was incorrectly reported that the Free Will Baptist Press would imprint *The Hymnal for Worship and Celebration* at no charge to the customer. The cost for this service is as follows (per book):

30¢ for imprint of logo
30¢ for imprint of church name

# THOU SHALT NOT STEAL WORDS OR MUSIC



*by Paul M. Schrock*

"I understand it is illegal to reproduce copyrighted material in any fashion," a pastor wrote in a letter to a publisher. "Yet for as long as I can remember, churches have mimeographed song sheets for banquets, meetings, and conventions.

"I think all of us in Christian ministry want to be law-abiding citizens, but we are not sure just what the law allows and what it does not allow."

The moral issue, of course, is to recognize writing and music as the legitimate property of their creators and to insure that they (and their publishers) receive fair compensation for their efforts. Most Christians would not take a candy bar or a pocketknife for which they had not paid, yet many have not developed a conscience about helping themselves to quantities of literary, musical, or other copyrighted goodies.

"The problem has become acute in recent years because photocopy machines make duplicating music so easy," Paul Wohlgemuth reported recently in a *Christianity Today* article titled, "Singing to a Stolen Tune." He also noted, "Every time a piece of copyrighted music is illegally duplicated, the composer/arranger, author and publisher are robbed of their rightful compensation.

Churches have been taken to court by some music publishers because they have purchased single copies of choir music and have photocopied enough sets for their choirs to use. The courts have found these churches in clear violation of the copyright law.

Other churches have sought to avoid such infringement of rights by preparing handout sheets containing only the *words* of various songs and choruses. This seems to be an ethical solution for bringing songs together from a variety of sources for use by a congregation, youth group, convention, or camp program. Right?

Wrong, according to Pat Dunn, copyright specialist and permissions editor with Word, Inc., publishers of Lexicon Music and owner of Rodeheaver music copyrights. According to Ms. Dunn, any duplication or photocopying of the words or music of a copyrighted song is in violation of the law.

How can one determine if a song is protected by copyright? First, look for a copyright notice printed with the song itself. If the song is in a hymnbook, and a notice does not appear with the song, determine whether ownership is clarified in an acknowledgments or sources section at the front or the back of the book. Even if a piece of music (or a hymnbook) is out of print, the copyright is likely still in force.

For permission to make copies of a song, address your request to the permissions department of the publisher claiming the copyright. (Publishers' addresses appear in *Literary Marketplace* or *Books in Print,* available in the resource section of most libraries.)

If the status of a particular song in a collection is unclear, contact the publisher of the book itself. Most publishers are open to modest use of their material, often without payment of a fee, providing you secure permission.

Some older music and literary material is no longer protected by copyright law. It is said to be "in public domain." Under the United States Copyright Act of 1976 which became effective January 1, 1978, any material originally copyrighted prior to 1911 is in public domain and may be used freely by anyone without securing permission. Material more recent than 1911 may still enjoy copyright protection depending on whether proper copyright renewal procedures were followed by the copyright owners.

As one might expect, the copyright law is quite complex. The law itself runs to 60 pages in fine print and is subject to further interpretations as legal suits seek to clarify the confusing and even conflicting provisions of the law.

For more detailed information related to your use of copyrighted songs, request a copy of the 16-page booklet, *The United*

*States Copyright Law: A Guide for Church Musicians,* from the Church Music Publishers Association, P.O. Box 4329, Washington, DC 20012. A complete copy of the Copyright Law of 1976 and further information on any copyright matters may be obtained from The Copyright Office, Library of Congress, Washington, DC 20559. Comparable information for Canadians can be secured by writing to The Copyright Office, Hull, Canada K1A OE1.

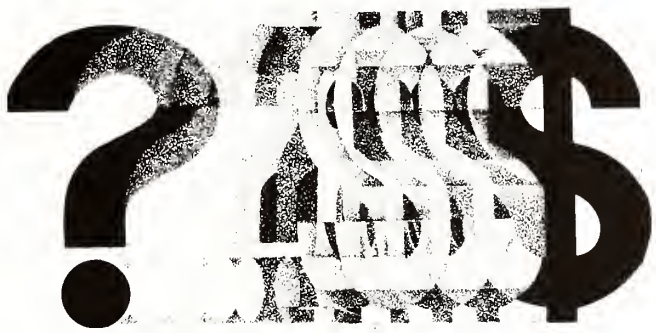
The seriousness with which the government views copyright matters is evident from the severe penalties allowed for violations of the 1976 U.S. copyright law. Fines from $250 to $10,000 may be imposed for statutory copyright damages and, if the court finds willful noncompliance, up to $50,000 may be awarded *per infringement!*

The copyright law is not intended to inhibit the encouragement or practice of the creative arts. Rather it defines and establishes a climate in which the creative process can mature and thrive with equal protection for all.

Keith W. Drury in an article in *Lead,* a children's worker's publication of the Wesleyan Church, noted ten excuses Christians use when duplicating copyrighted books, songs, and sheet music: (1) everybody does it; (2) you problably won't get caught; (3) even if caught, prosecution is doubtful; (4) it doesn't involve much money; (5) the owners will never miss it; (6) it will save you money; (7) it will save you time; (8) the law is confusing; (9) the owners are Christians anyway; and (10) it's for a good cause.

Now that your conscience has been enlightened, you will not find these arguments acceptable when you are tempted to help yourself to literary, musical, or other copyrighted goodies.

—Reprinted from *Interlit,* March, 1982.



## MINISTERS' INVESTMENT SEMINAR PLANNED

The Free Will Baptist Ministers' Program, in conjunction with the Free Will Baptist Ministerial Association, has planned an investment seminar for ministers and their wives. This seminar will be hosted by Mount Olive College and will take place at 10 a.m. on Thursday, March 5, 1987. The seminar is designed to help the minister choose vehicles of investment and develop a capital accumulation program for his family. Topics to be covered will be, How to Establish Goals for Savings, Where to Save, How Much to Save, and How to Get Into a Position to Save.

With today's low interest rates, many people are wondering about leaving traditional methods of savings such as savings accounts, C.D.'s and savings bonds for such speculative investments as stocks and bonds. We will touch on such subjects as mutual funds, zero coupon bonds, commodities and precious metals. Also, we will cover savings accounts and C.D.'s and talk about their place in your plans.

Some of you are thinking this isn't for me because I can barely pay the light bill much less think about saving. Well, we will also go into detail about freeing up cash for savings and investment and how to escape the credit trap. In short, the seminar will have something for everyone from the minister who is just starting out to the retired minister.

The principal speaker for this seminar will be the regional director for Robert Baird securities. The only thing you have to do is register. There is a charge for materials and the fee will be $5 for an individual, or $7.50 for a couple.

Go ahead and complete the registration form and return it today.

Name _____

Address _____

Spouse _____ Phone _____

Conference _____

Return to: Ministers' Program, Box 2313, Kinston, NC 28501

# THE EPISTLE TO THE COLOSSIANS

## (Number 2 in a Series)

*by Floyd B. Cherry*

You will remember that Paul wrote to the Colossian church to defend the gospel message from a heresy that had become prevalent and was endangering the church. We do not know much about this heresy, but we do know that they had the wrong concept of Jesus Christ. In this section, Paul sets forth the pre-eminence of Jesus Christ as a foundation for dealing further with this heresy later in his epistle.

III. THE PRE-EMINENCE OF JESUS CHRIST (Colossians 1:15-29)

A. Christ Is Preeminent in Creation (vv. 15-17).

The Gnostic teachers claimed that God made the worlds through a series of "emanations" from Himself, and that Christ was one of these emanations. Paul asserts that Christ is not an emanation from God, but is very God himself. *Image* means the exact reproduction. Christ is not one of God's creatures, He is the Creator. The term *firstborn* does not refer to time (as though Christ were the first thing God created) but to position. All things were created by Him (see John 1).

B. Christ Is Pre-Eminent in the Church (vv. 18-23)

The church is the New Creation, and He is "The Beginning," that is, the Originator of the New Creation. His Resurrection gives Him title to the throne of pre-eminence, for He is the "firstborn from the dead," that is, the first one to rise from the dead never to die again. Note the use of the word *all* in this chapter, showing the universal rule of Jesus Christ over everything that exists.

The details of the meaning of *the body* are given in Ephesians 2:11, showing how Christ made peace between Jews and Gentiles and reconciled both into the one body, the church. But His Cross not only reconciled Jews and Gentiles; it made possible the reconciliation of "all things." The false teachers might argue about angels and "emanations," but Christ still has pre-eminence and is the Head of the church.

C. Christ Was Pre-eminent in Paul's Ministry (vv. 24-29)

1. Paul was made a minister and suffered because of Christ's pre-eminence (vv. 24-25). How foolish it would have been for Paul to suffer for a Christ who is only an "emanation." Why risk death to tell people that Christ is not pre-eminent! The Lordship of Christ—His pre-eminence over all things—was the heartbeat of Paul's ministry.
2. Paul's ministry centered in "the mystery." This mystery is the truth about Christ and the church that had been hidden in times past, but was now revealed (see Ephesians 3). Actually, Paul speaks of a three-fold mystery: (1) the mystery of the church (vv. 24-26); (2) the mystery of the indwelling Christ (v. 27); and (3) the mystery of the person of Christ, the fulness of God (2:2-3).
3. Paul's ministry was not in his own power: God worked in him and then he worked in God.

Warren W. Wiersbe has said that Colossians 1 shows Christ as pre-eminent and the gospel message declared. It is important that we see the pre-eminence of Christ in this chapter, otherwise we will not be able to see the defense that Paul is going to give for Christ over other doctrines in Chapter 2.



These outlines were prepared by Dr. Floyd B. Cherry, president of Carolina Bible Institute and pastor of Johnston Union Church.

### FOR THE SAKE OF YOUR CHILDREN

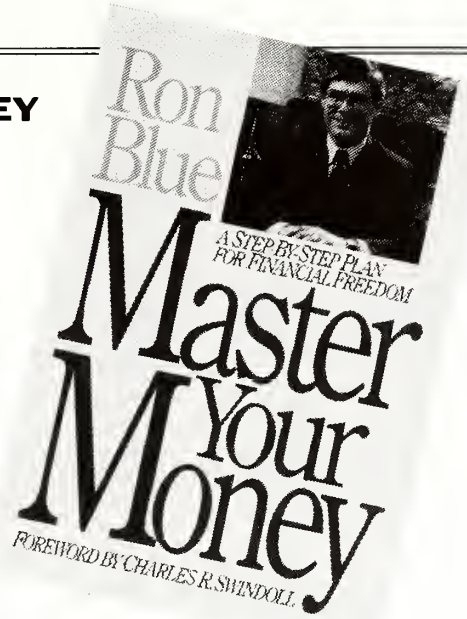
The subtitle in a cover story from *USA Today* stated, "If there's a baby in the house, Mom and Dad are flocking back to religion." According to the article, young parents with new babies are going back to church. Total church attendance has changed little in the past 15 years, hovering around 40% of adults, but many denominations are reporting greater numbers of young adults, couples just starting families.

One family who started back to church said, "The birth of the kids had everything to do with it . . . ." And added, "But I had this feeling it would be good for us too . . . ."

All parents would be wise to take their children to a good, Bible-believing, soul-winning church.

## MASTER YOUR MONEY

Ron Blue




Did you know that according to the Social Security Administration, only 2% of Americans reach age 65 financially independent; 30% are dependent on charity; 23% must continue to work; and 45% are dependent on relatives? Did you know, according to Social Security records, 85 out of 100 Americans have less than $200 when they reach 65? According to Devney's Economic Tables, fewer men are worth $100 at age 68 than they were at age 18—after 50 years of hard work. In other words, they worked for 50 years and have not been able to save at least $2 a year!

The obvious frightening conclusion is that in the world's most affluent society in all of history very, very few individuals ever achieve a position of being able to live off the resources they have accumulated.

Instead of asking why we are in the financial shape we are in, we usually ask three questions first:

- Will I ever have enough?
- Will it continue to be enough?
- How much is enough?

Ron Blue, the founder of Christian Foundation Management, focuses on these questions by first introducing four biblical principles of money management. First, it must be understood that God owns everything. As a result, He has the right to whatever He wants whenever He wants it. We are only stewards; and as stewards, we only have responsibilities. It must be recognized that just as every giving decision is a spiritual decision, every spending decision is a spiritual decision . . . and no matter how hard we might try, we just can't fake stewardship!

The second principle we need to understand is that we are involved in a growth process. The third principle causes us to realize that the amount of money is not important; how we handle that amount is. The fourth principle? The recognition that faith requires action. Many of us know what we ought to do, we just fail to do what we ought; and stewardship is nothing more than our using our God-given resources for the accomplishment of God-given goals . . . which we ought to do!

In *Master Your Money* the timeless biblical teachings on stewardship and responsibility are combined with the most modern insights on financial management and cash control. The detailed charts, worksheets, and illustrations make *Master Your Money* the book you've been waiting for. You'll wonder why you weren't told these concepts years ago!

*Master Your Money*, Thomas Nelson Publishers, $14.95.

**EVANGELICAL CHRISTIAN PUBLISHERS ASSOCIATION**

### BESTSELLERS

**HARDBACK**

1. *Angels Watching Over Me*, by Betty Maltz, Revell
2. *Growing Strong in Seasons of Life*, by Charles Swindoll, Multnomah
3. *My Utmost for His Highest*, by Oswald Chambers, Dodd
4. *Love Must Be Tough*, by James Dobson, Word
5. *Growing Deep in Christian Life*, Charles Swindoll, Multnomah
6. *Choices Changes*, by Joni Eareckson, Zondervan
7. *Celebration of Discipline*, by Richard Foster, Harper & Row
8. *Blessing*, by Gary Smalley & John Trent, Nelson
9. *Man in White*, by Johnny Cash, Harper & Row
10. *Living on the Ragged Edge*, by Charles Swindoll, Word
11. *Be Happy Attitudes*, by Robert Schuller, Word
12. *Come Before Winter and Share*, by Charles Swindoll, Multnomah
13. *Twice Pardoned*, by Harold Morris, Word
14. *Chalkdust*, by Elspeth Murphy, Baker
15. *Kingdom of the Cults*, by Walter Martin, Bethany

**PAPERBACK**

1. *Ordering Your Private World-Revised*, by Gordon MacDonald, Nelson
2. *When Hope Springs New*, by Janette Oke, Bethany
3. *Seduction of Christianity*, by Dave Hunt, Harvest House
4. *Road Less Traveled*, by Scott Peck, Simon & Schuster
5. *Love Life for Every Married Couple*, by Ed Wheat, Zondervan
6. *DFD 1 Your Life in Christ*, by NavPress Staff, NavPress
7. *Turmoil in the Toybox*, by Phil Phillips, Starburst
8. *Good Grief*, by Granger Westberg, Fortress
9. *Pursuit of Holiness*, by Jerry Bridges, NavPress
10. *Combat Faith*, by Hal Lindsey, Bantam
11. *Free to Be Thin*, by Marie Chaplan, Bethany
12. *Happiness is a Choice*, by Frank Minirth, Baker
13. *Preparing for Adolescence*, by James Dobson, Vision
14. *Prayers That Avail Much*, by Word Ministry, Harrison
15. *What Happens When Women Pray*, by Evelyn Christenson, Scripture

# CAUGHT IN THE MIDDLE

## Part One

Even though he is not quite three years old, the young child can tell that Mom and Dad got divorced. He's scared and lonely. It makes him cry. It's so hard for him to understand where Mommy is and why she doesn't come home where she belongs. Now there are financial problems; Mom doesn't call; and she even forgot his last birthday. It makes him wonder if he is loved.

"It's really weird for me to hate and love somebody at the same time," one teen commented. Some of her friends are still uneasy; they are still trying to figure out just what went wrong and how to avoid it from happening again to them.

In just two short decades, the rate of divorce in the United States has increased 250%—to the highest rate in the world. Sixty per cent of all divorces involve children. Each year since 1972, over one million children have seen their parents get a divorce. One-parent families are increasing at a rate twenty times faster than two-parent families.

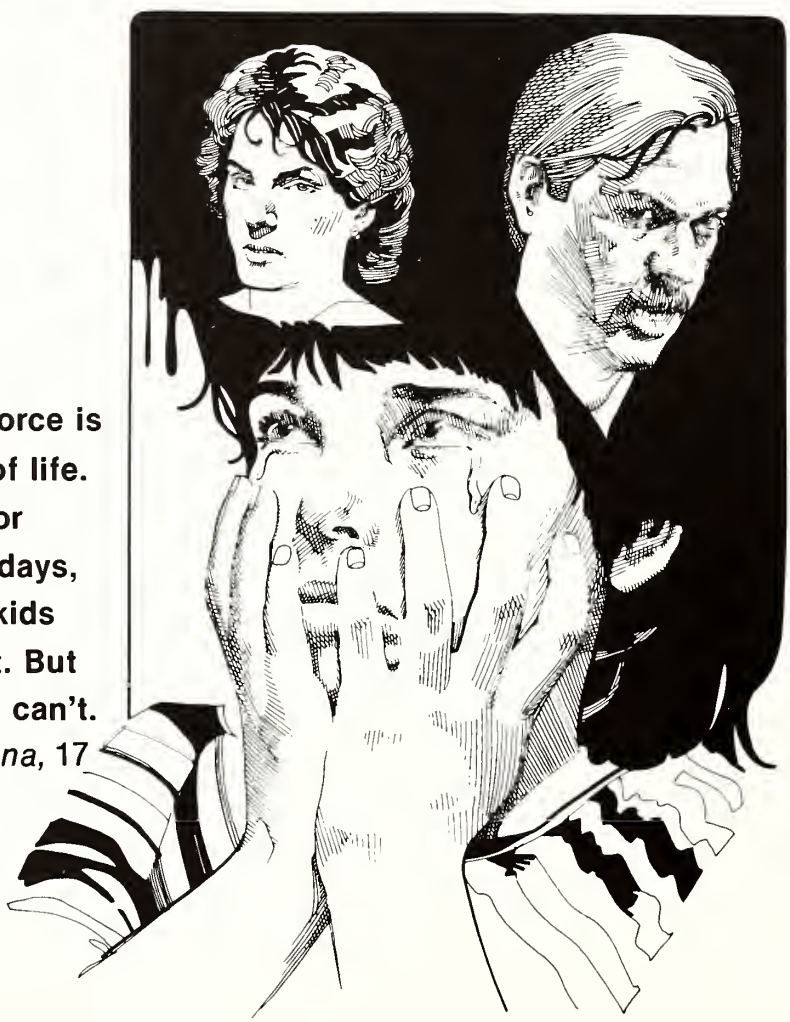
Many people still describe the typical family as one where father is the sole breadwinner and mother stays at home to raise the children; but this is true for only seven per cent of the American population. The major shift away from the "Father Knows Best" type of family so characteristic of the fifties has resulted from economics and the increase of divorce.

There are many reasons for divorce. One thing that has contributed to its popularity is the belief that "it really isn't all that harmful to children." It is commonly believed that if adults see divorce as the answer to marital problems, children will too. The second part of this reasoning is that children are resilient and they will bounce back as quickly from a divorce as they do from a skinned knee.

Statistics, however, reveal that children younger than those in their late teen years virtually never agree with their parents' divorce. Less than ten percent experience relief of any kind. They do experience an emotional earthquake, an unparalleled crisis that roars through their lives making sweeping changes without their consent.

Divorce researchers Judith Wallerstein and Joan Kelly found that five years after a divorce, 56% feel that divorce has made little or no improvement in their lives. Their test results showed that 34% of those studied seem to be doing especially well; 29% were found to be in the middle range of psychological health; 37% were consciously and intensely unhappy and dissatisfied with their lives in their post-divorced state.

The particulars of every divorce are different. Likewise, every child is unique and responds uniquely to his particular situation. In very general terms, however, the younger the child, the more hostile the relationship between parents and the more stresses and changes that confront a child all at once; the younger the child, the harder it is for him to bear up to the divorce. Boys typically take divorce harder than girls, but **all** children need extra emotional support during this particular time in their lives.



**I think divorce is now part of life. It's hard for kids nowadays, but most kids can adjust. But some kids can't.**

*—Anna, 17*

The great and sad irony is that as the child's needs for security and reassurance are escalating in the face of the divorce, the more the parents' capacity for meeting those needs are diminished. The big tendency is for adults to play down what is happening to the child. Many times "Come on! It's not the end of the world, you know!" are the only words of counsel the child may hear. All this tends to do is to tell the child not to add any more guilt to the hurt and anxiety already burdening the parents. Parents may then interpret the child's quiet spirit, withdrawal and unusually good behavior as signs of good adjustment or nonchalance.

When *Newsweek* reporter Linda Francke began to research the topic of divorce and children, she decided to interview her own daughters. Although she knew that they had been unhappy about her divorce from their father three years before, she was aghast to discover that they had experienced a real crisis. In her book *Growing Up Divorced,* she recalls her reaction after interviewing her younger daughter. "I was struck dumb by my maternal ignorance. How could I have failed to pick up the distress signals that she must have been sending out? I could have comforted her, reassured her, at least listened to her. And why hadn't she told me all this before? 'Because you never asked,' she said with a grin."

That night was a difficult one for Linda. "Long after the children were asleep," she writes, "I lay awake, wondering whether other divorced or separated parents knew what their children were thinking, feeling, fantasizing, scheming, suffering. For even though my children and I led very close and interdependent lives, I never had a clue any of this was going on" (Linda Bird Francke, *Growing Up Divorced,* Linden Press/Simon and Schuster, 1983, pp. 16-17).

Christian psychologist Archibald Hart has termed parental divorce as "the most serious and complex mental health crisis facing the children of the eighties." This seriousness and complexity is compounded by the fact that many children essentially suffer alone.

Divorce presents an unprecedented problem for the child. Before when he was sick (etc.), he could turn to his parents for consolation. Now, however, his parents are the cause of the trauma and they are increasingly unavailable. Other significant adults may not be aware of what is actually going on. As a result, the child hobbles around emotionally, doing the best he can.

All in all, divorce offers a scary scenario for the child. His life is full of stress and confusion. Adults suddenly seem remote and God may even seem far away. Nothing is certain and security is nowhere to be found. In this climate, a child's coping skills are often taxed to their limit.

The child's ability to cope hinges on three things: (1) Most importantly, it depends on the way his parents handle the divorce and interact with each other and the child; (2) it depends on the way the child perceives his parents' behavior and the losses and changes that divorce brings his way; and (3) on the support he does or does not receive both during and after the divorce.

One might then wonder what can be done. Before considering that, let's realize that two prerequisites exist for helping the child. The first one deals with our attitudes.

While many attitudes about divorce exist among Christians, it is critical that we do not forget that the bottom line of every divorce is people. And as Christians, it is our God-given responsibility to love them, to accept them and to extend a helping hand in their direction—with no strings attached. We cannot afford to respond with condemnation and rejection or the church will be the last place to which the wounded turn. The way we respond to the children is of vital importance, for they need acceptance, love and encouragement; and the way we respond toward children can help determine the way they will view the future, themselves and the Word of God.

The second prerequisite requires that we be understanding. We need to try to view what is happening from the child's shoes, understanding how he feels, what he fears, what he is angry about, and what behavior is likely to result. We need to understand that what is happening to him can influence his concept of self, trust in God, academic performance, and ability to relate to others.

For many, being a child of divorce means:

- Looking at the calendar and remembering your parents' anniversary and then realizing that there is nothing to celebrate anymore.
- Spending Christmas with Mom and then having another Christmas at Dad's.
- Having to worry about money
- Wondering down deep inside whether you are really the cause of your parents' unhappiness.
- Having to go through a period of grief and anger.
- Giving up your dreams about all the things you had hoped to do together as a family.
- Crying yourself to sleep at night.
- Wondering if God does really care.
- Feeling insecure and worried about the future.
- Losing some of your childish innocence and trust.
- Praying and pleading and trying with all your might to change the situation, but failing in your attempt.
- Wondering if you'll get married when you grow up, and if you'll get divorced too.

When we can understand these things, we are ready to help.

(Continued in Next Issue)

# AM I TO BLAME?

D. J., my father left us. You see, my parents got a divorce and I feel like it is all my fault. Am I to blame?

*Name Withheld*



The feeling of guilt you experience as a result of your parents getting a divorce is normal. You should know and understand that you are not alone; millions of young people across the United States come from broken homes and experience the emptiness and despair you now feel. Just for a moment, stop looking at yourself and thinking about the heartache you feel; instead, think about what your parents are going through. You are not the cause of their divorce, although you may have helped some of their problems to surface.

The fact that your father left should not be interpreted to mean that he no longer loves you. Instead, realize that it indicates the difficulty he was having in dealing with the things happening at home. He believed that leaving was necessary, but that does not mean that it was necessarily the right thing to do. People change in attitude toward each other, and in their frustration they may unintentionally pass their anger on to you. The anger that you may feel in return must be dealt with, or it can destroy you. Pray and ask God to help you love and understand, and especially ask Him to help you forgive. Probably, this will not be an easy thing for you to do. You may even need help in doing so. Never be afraid to seek godly counsel; feel free to talk with your minister or Sunday School teacher; some other youth leader may be able to help also. Seeking help when you face trouble is God's method throughout

the Scriptures. You need to talk it out, perhaps cry it out, and then work it out.

There are many causes for divorce. To help you understand that you are not to blame for your parents' divorce, try to understand what really did contribute to the break-up.

The first cause of divorce in America is alcohol and drug use. This involves not just the acts of drinking and drug use, but the many personality problems that develop from the continual use of them. Such a parent is experiencing inner pain and needs your prayers, not your resentment.

Adultery is the second cause of divorce. Adultery is the violation of the marriage vow of one man for one woman. There are many underlying factors which may lead to the act, but nothing can justify this sin against God and one's mate. However, we are not to condemn. Our God-given role in this situation is to love and to forgive.

The third cause is economic pressure. Modern economic conditions require both parents to be employed, placing additional demands on the mother to help meet the needs of the family, the house, and her job. The father, on the other hand, may feel unappreciated and hopeless because what he provides never seems to be enough. The emotional overload may be more than either parent can bear, and a breakdown in the relationship results.

Other contributions to the rising rate of divorce are: ease of obtaining divorce; social acceptance of divorce; lack of commitment to make the marriage work; breakdown in communication; insensitivity to the needs of each other; failure to accept each other's differences; a double standard of priorities; failure to adjust to changes in each other; lack of emotional growth; lack of spiritual growth and compliance with God's revealed will.

As you read over the list of the many things which contribute to marital breakdown, you will see that you are not the cause of your parents' divorce. There are, however, definite steps that you can take to help your parents if they are now going through any of those stages. First, commit yourself to praying for them on a daily basis by specifically asking God to meet the needs of their lives with each other. Also do all you can to lighten the financial burden of your home. Not only can you earn money from part-time work, but you can be more conscientious about how you spend your money. Be understanding about the lack of funds, rather than embarrassing your parents. Ask for less, and pray more that your parents will learn God's plan for their finances.

Perhaps one of the greatest ways to encourage your parents' relationship is to live in harmony with them. If you are constantly in trouble, or playing your parents against one another for your benefit, you are going to add strain to their situation. Be respectful and caring. As a Christian, live your testimony of love to the fullest, so that your life may have a positive effect on those in your home.

If remarriage has already occurred, make the best of it. Realize that the possibility of reconciliation between your parents is in the past. Begin now to live in the future. Never try to bring division between the stepparent and parent through guilt or hatred. A stepparent relationship needs time and honesty. If you try to hurt the stepparent, you may only hurt yourself.

If you are living in a single-parent home, you may have to grow up quickly and assume responsibility for younger children and home duties, as well as earn extra money. You will need to give all the support and encouragement to this lonely parent you can. He or she is carrying a great load, and is probably sacrificing many things to ensure that you children are cared for. Ask God to help you do all things without complaining or arguing.

During this difficult time, draw close to God and He will draw close to you. Fully understand that you are most certainly not the cause of the divorce. Strengthen relationships with other relatives—aunts, uncles, cousins, grandparents. Establish a prayer-partner relationship for support, and talk openly with your youth leaders, teacher, and pastor. You can find comfort in God's great love for you during this time of turmoil. He promises that though all else may fail, nothing shall ever separate you from His love.—(Reply adapted from Jay Strack's "Things You've Wanted to Know About Life But Didn't Know Who to Ask.")

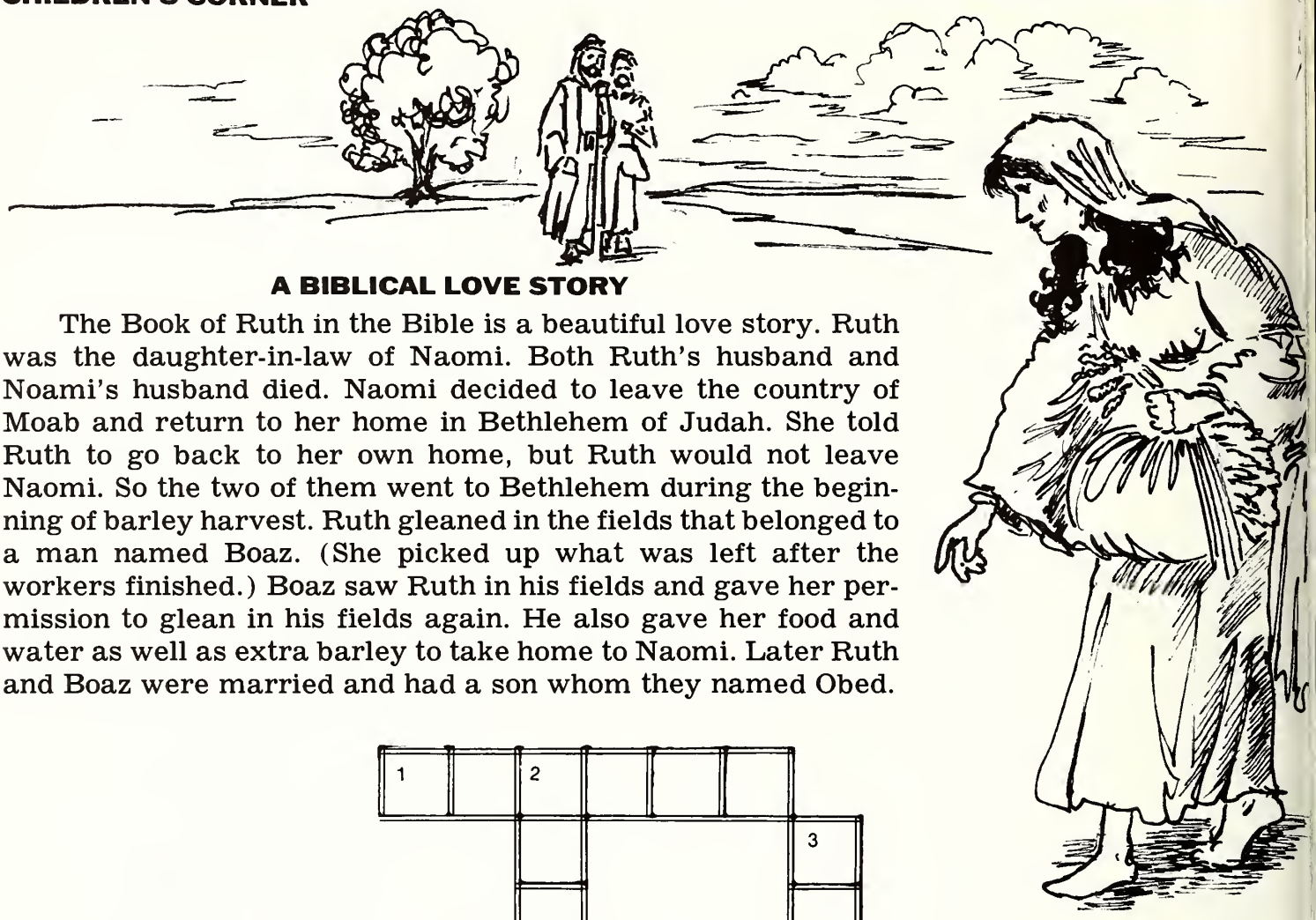
**GOT A QUESTION?**

Have you got a question that is really bothering you? Is there something you want to know but don't know who to ask? If you do, sit down and write "D.J." Look for DJ's response in an upcoming issue of this publication. All letters must be signed; but understand that the greatest of care will be given each letter and response. Delicate matters will be handled that way—delicately!

Letters should be sent to: D. J., Care of the Editor, Box 159, Ayden, NC 28513.

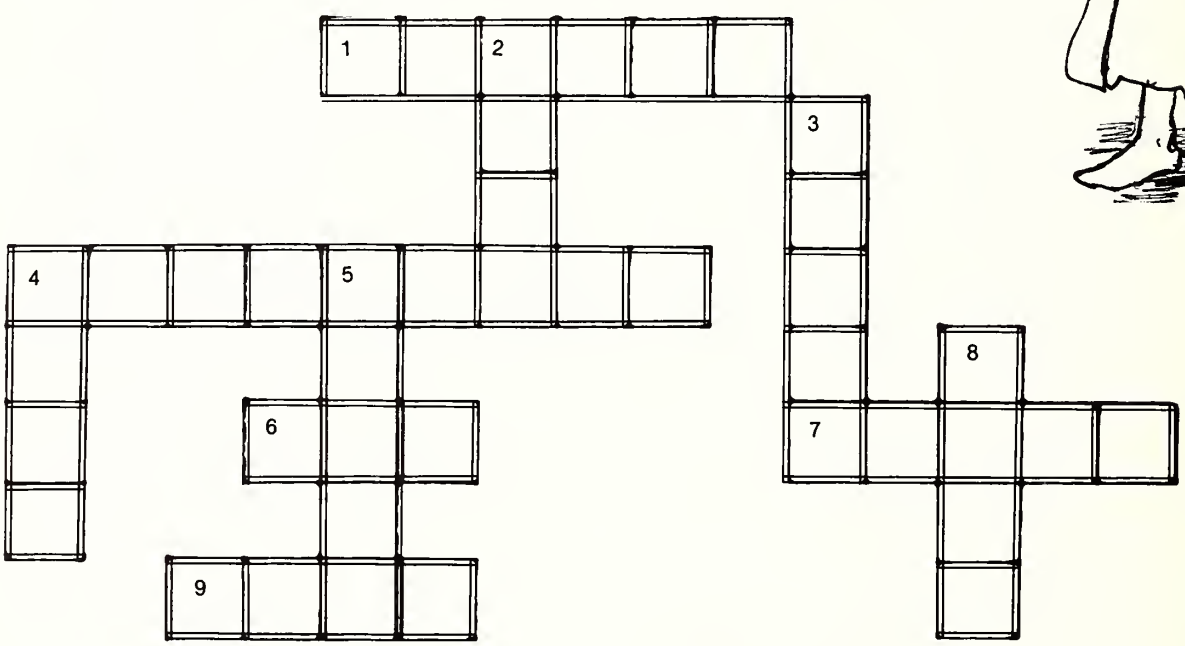
**INTERESTED IN A PEN PAL?**

If you like to write letters and would like to meet other Christian young people, write a brief autobiographical sketch of yourself. Tell a little about the things you like to do, give your age, and be sure to include your address. We will even be able to print your picture. Send your letter to this address: Janie Jones Sowers, Free Will Baptist Press, Box 159, Ayden, NC 28513. It will be printed as soon as possible.



## A BIBLICAL LOVE STORY

The Book of Ruth in the Bible is a beautiful love story. Ruth was the daughter-in-law of Naomi. Both Ruth's husband and Noami's husband died. Naomi decided to leave the country of Moab and return to her home in Bethlehem of Judah. She told Ruth to go back to her own home, but Ruth would not leave Naomi. So the two of them went to Bethlehem during the beginning of barley harvest. Ruth gleaned in the fields that belonged to a man named Boaz. (She picked up what was left after the workers finished.) Boaz saw Ruth in his fields and gave her permission to glean in his fields again. He also gave her food and water as well as extra barley to take home to Naomi. Later Ruth and Boaz were married and had a son whom they named Obed.




**Across**

1. Ruth and Naomi returned to Bethlehem in the beginning of _____ harvest.
4. Ruth and Naomi returned to _____ in Judah.
6. Ruth was Naomi's daughter-in-_____.
7. _____ was Ruth's mother-in-law.
9. _____ was the son of Ruth and Boaz.

**Down**

2. Boaz married _____.
3. Ruth went to _____ in the fields.
4. These fields belonged to _____.
5. Ruth refused to _____ Naomi.
8. Naomi and Ruth left the country of _____.

## CONSIDERING LETTERS

To the Editor:

I applaud you and the Free Will Baptist Press Board in striking out in new and different areas seeking to make *The Baptist* more useful and attractive to all our people. I fully realize what conflicts arise when changes are suggested and implemented. People resist change, all too often when change is what we need. All new things are not good; we must proceed slowly. On the other hand all new things are not bad, we must be open to fresh ideas and thoughts.

I was very interested to see you begin a "Letters to the Editor" column. I would like to suggest an angle that I believe will help our entire denomination. It will not be difficult to get people to write letters stating what is wrong with our denomination. I feel certain that some are just waiting to blow off steam about what a poor job we are doing in a variety of areas. It would not surprise me if some complaints were not disguised so that the real "beef" would not be recognized. We live in a world where people love to complain and gripe. Without caution such a column as you propose can become only a complaint column.

My suggestion: Would you solicit letters from Free Will Baptists asking them to write about what is happening in our churches that is *good?* Surely we have our troubles, we have our failures, we have things we are not doing. We have some very serious changes to make if we are to survive as a denomination. But could we share the good things that are happening?

In all our churches very positive things are happening. You stated in your "Monthly Devotional Thought" in January that "enthusiasm is as catching as measles in a tenement house." How true! I encourage the Editor and the Press Board to help us spread the enthusiasm that is trying to "hatch" within our people.

Let all of us look for the good. Then let us write to the Editor and share the good with other Free Will Baptists. We may find, and I believe we will, that things are not as bad as the doomsayers would have us believe. I'm very proud to be an Original Free Will Baptist. I would like very much to hear the same from others.

In Christ's Love,
Gary M. Bailey
Pastor, Stoney Creek Church

## FAVORS PRESENT NAME

Dear Editor:

I definitely favor retaining the name *The Free Will Baptist* for our denominational publication. This name serves as an effective identity for both our church and the publication.

In my opinion, the name *The Free Will Baptist* tells everyone what the publication is. To change the name would be to give up an historical identity that our people have known all their lives. To me, the term "Free Will Baptists" is one of honor and not a stigma.

Sincerely yours,
W. Burkette Raper
President, Mount Olive College

## APPLAUDS CHANGES

Dear Editor:

I am excited. The January issue of *The Free Will Baptist* was the best ever. Changes are long past due and I'm impressed with the improvements. The name change to *The Servant* would probably get some negative response, but I think it would be a fitting and good name.

I read the last issue from cover to cover and enjoyed it all. Dr. Michael Pelt's article, "The Call to the Ministry in the Free Will Baptist Church," was interesting and reminded us all of some serious truths regarding the lack of our young people offering themselves for service to Christ or thinking seriously about entering the ministry.

In Christ,
Rosalene Bass

Readers are invited to write the Editor and to share items of concern. All letters, however, must have a signature. All opinions are those of the individual and do not necessarily reflect the view of the Editor or Press management. Letters should be sent to Janie Jones Sowers, Box 159, Ayden, NC 28513.





**VACATION BIBLE SCHOOL SHOWING**

**Ayden Bible and Bookstore**
**811 North Lee Street**
**Friday, March 13**
**7:30 p.m.**

Refreshments Served
Bookstore Open for Your Convenience

# A LOOK AT THE CAPE FEAR CONFERENCE CONTINUES

We will continue our examination of Cape Fear churches this month by looking at the following four churches: Johnston Union Church, Palmer Memorial Church, Powhatan Church, and Robert's Grove Church.



### JOHNSTON UNION CHURCH

Johnston Union Church is located in Johnston County, three miles south of Smithfield on Highway 70 west. The Rev. Floyd B. Cherry is serving as pastor. There are 289 members of Johnston Union. Two were baptized last year and the church gained four by letter. The church, however, lost six by death and five by letter. There are presently 139 on roll in the Sunday School program of the church and 101 attend on an average Sunday. The church averages 100 in attendance for its morning worship service.



### PALMER MEMORIAL CHURCH

Located in Wake County at 2038 West Garner Road, Palmer Memorial Church sits in an ideal location for growth. Last year, three individuals joined the church, but it lost four members by letters of transfer. There are 193 on the church roll and 105 on the Sunday School roll. On an average Sunday morning, 75 attend Sunday School and 95 are present for morning worship. The Rev. Dewey Boling pastors this church.

**POWHATAN CHURCH**

Powhatan Church is located in Johnston County and its members were the recipients of a grain gift from friends in the Church of God General Conference during the drought of 1986. The church is located 3½ miles east of Clayton on rural paved road 1901 (also known as Powhatan Road). Powhatan has 220 on its church membership roll and 102 on its Sunday School roster. Ten individuals joined the church last year; however, twelve members were lost—three by death and nine by letter. Attendance averages 75 for both on a given Sunday morning. The Rev. Don Venable pastors Powhatan Church.



**ROBERT'S GROVE CHURCH**

Robert's Grove Church is located in Sampson County on rural road 1473, eleven miles south of Dunn. The Rev. Calvin Heath serves as its pastor. The church gained two new members by transfer of letter last year; two members were lost by death and three by letter of transfer. There are now 205 members on the church roll. Of that number, 85 attend on an average Sunday morning. The Sunday School roll is composed of 146 individuals, 100 of whom attend on a regular basis.



During the months ahead we will look at each of the churches in the Conference. It is our intention to highlight each church in the State Convention in the months and years to come.

## JOHANNES AMBAT— ON HIS WAY TO A "GREAT FUTURE"



*by Patti O'Donoghue*
MOC Director of Public Information

At the close of the fall semester, Mount Olive College senior Johannes Ambat walked around the College campus saying good-bye to his friends. Ambat, a native of Bandung, Indonesia, had completed requirements for a bachelor of science degree in business management.

It seemed a rather unspectacular moment, except for the fact that only a few years ago Ambat lived in the uncertain world of the illegal alien. A young man with a precious dream, Ambat wanted to attend college in the United States.

"I wanted to go to college in the US, because I knew what it was like to start at the bottom in my home country," remembered Ambat. "I was working on a cruise ship of the Holland-American Lines when they said I had to go home. Instead of going to Indonesia, I 'jumped ship.' I just stayed in New York City."

For six years, Ambat toiled in the kitchens of restaurants, country clubs and hotels of New York City. Finally, realizing his limited future in that kind of work, he turned himself in to immigration officials. They sent him back to Indonesia.

Ambat found employment at the resource center of the International School in the capital city of Jakarta. "Fifty percent of the students and 90 percent of the teachers were American," remembered Ambat. "They encouraged me to attend school in the US, so I tried to get a student visa—with no luck."

It looked as if the road to college stopped at a dead end. What Ambat didn't know is that good things happen at Mount Olive College. He was destined to find out about the genuine love and friendliness of eastern North Carolinians. Those "good things" began falling into place.

Roger Dixon, a missionary from Virginia who was serving the Sudanese tribe in West Java, lived near Ambat. The hopeful student told Dixon about his desire to attend college in the US. While on furlough, Dixon visited relatives in North Carolina and met Dr. W. Burkette Raper, president of Mount Olive College.

"Dr. Raper talked to Roger about having international students at MOC, and Roger told Dr. Raper about me," said Ambat. "The result was that I was accepted at Mount Olive."

The soon-to-be student "went back and forth to the American Embassy in Jakarta" only to have his visa application rejected. "I even gave up the idea of going to school for a while," he said, "but I felt so bad that I decided to find a way."

Ambat wrote a letter to the Indonesian Foreign Minister asking for his help; and one week before college started in August of 1983, Johannes Ambat proudly possessed a "Foreign Student F-1 Visa." When the new student arrived at the Raleigh-Durham Airport, two Free Will Baptist students, Bucky Richardson and Oliver Godwin, welcomed him.

Once in classes, Ambat seized the opportunity to learn. That first year at Mount Olive College he maintained a 3.6 grade point average. He was named to the Dean's List and named to "Who's Who Among Students in American Junior Colleges."

Because of his academic record, Dean Opey D. Jeanes gave permission for Ambat to take as much as 22 semester hours of work. Eighteen hours is usually considered the maximum.

The ambitious young man lived in the dormitory and worked 20-30 hours a week in the College cafeteria.

Athletically inclined, Ambat played on Mount Olive's first soccer team. Finishing up his senior year "in style," he again made the Dean's List.

"Mount Olive College is a big step for me in a great future," Ambat emphasized. "By graduating from Mount Olive I can compete back home with people going up the ladder of success. I thank Dr. Raper for the opportunity and for giving me the chance to get an education.

"I also want to thank the community for welcoming me here when I didn't know anybody. The students and people of North Carolina are great!"

### BEYOND ACCREDITATION

The accreditation of Mount Olive as a four-year baccalaureate degree-granting college is the most significant attainment in the thirty-five year history of the institution. The fact that this accreditation was granted during the first year of eligibility makes it even more significant.

Since this accreditation is retroactive to May of last year when we awarded our first baccalaureate degrees, it means that the College did not go through a period of granting four-year degrees as a non-accredited institution.

This attainment was made possible by the good work of our faculty, administration, and Board of Trustees, and by the generous support of the Free Will Baptist Church, our alumni, and friends.

If, however, we view accreditation more as an achievement than a challenge and opportunity, we will miss the point. We have only won the right to build the kind of college that is worthy of those whom we would serve and those whose talents and resources make this work possible.

We must now look beyond accreditation to the next level of attainment—the building of a great Christian college.

W. Burkette Raper, *President*
Mount Olive College



### CENTENNIAL GIFT FOR COLLEGE LIBRARY

When Hopewell Church, in Johnston County, celebrated its centennial last fall, it invited President W. Burkette Raper of Mount Olive College to be its guest speaker. At the same time, the church found a creative way to help Mount Olive meet the requirements for becoming an accredited four-year college.

Those present were invited to perpetuate the 100-year celebration by making gifts to the College library fund. Nearly $500 was contributed, and members of the church have decided to bring the total to $1,000 in order to make Hopewell a "Charter Library Patron."

The Rev. Edmundo Gonzalez, pastor, and J. L. Cooke, treasurer and chairman of the finance committee, came to the College to present the centennial gift to Gary F. Barefoot, librarian (photo by Patti O'Donoghue).

### FREE WILL BAPTIST STUDENTS HONORED AT MOC

Free Will Baptist students have been named to the fall President's List and Dean's List at Mount Olive College.

The President's List is published to honor students who achieve a perfect 4.0 grade point average, the highest academic standing possible. The Dean's List honors students who attain a grade point average of 3.2 or higher, and have no grade lower than a "C" for the semester. Students must also be attending Mount Olive full time. Free Will Baptist students and their churches are listed below.

Named to the President's List are Ronald A. Williams of Goldsboro, Stoney Creek; Debbie L. Outlaw of Mount Olive, Rooty Branch; Franklin L. Baggett of Jacksonville, Daly's Chapel; Joseph N. Ard of Pink Hill, Christian Chapel; Curtis L. Brock of Kinston, Pilgrim's Home; Gary W. Patterson of Fayetteville, Victory; Betty J. Goodwin of Cedar Island, Pilgrim's Rest; Tanya Newson of Deep Run, Piney Grove; Judy C. Tyndall of Dudley, Piney Grove; Laren F. Lawhon of Smithfield, Tee's Chapel; and Victor T. Jones Jr. of Ernul, New Haven.

Those named to the Dean's List are Sarah E. Daughtry of Goldsboro, Stoney Creek; Kimberly L. Parrish of Goldsboro, Spring Hill; Wayne R. Pauley of Goldsboro, Goldsboro First; Abigail R. Pollock of Goldsboro, Riverside; Timothy R. Swinson of Mount Olive, Northeast; Patricia D. Bunn of Pikeville, Pleasant Hill; Marcy A. Henn of Goldsboro, Pleasant Grove; Joseph E. Ratcliff Jr. of Pikeville, Antioch; Paul A. Rigsby of Pikeville, Living Waters; Freida D. Pittman of Fremont, Union Grove; Michele A. Brown of Chinquapin, Bethlehem; Olivia Fountain of

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Chinquapin, Bethlehem; and Thomas M. Wiggins of Princeton, Pleasant Hill.

Other students named to the Dean's List are Janet L. Brock of Kenansville, Sarecta; Dexter W. Radford of Princeton, Rains Cross Roads; Timothy E. Woodard of Princeton, Rains Cross Roads; Roney B. Bunn of Kenly, Marsh Swamp; Wanda C. Jones of Pine Level, Pine Level; Linda C. Brown of Richlands, Casey's Chapel; Cindy D. Lamm of Wilson, Unity; Charles C. Maddrey Jr. of Wilson, Daniels Chapel; Kimberly J. Spell of Turkey, Northeast; Jesse C. Hayes of Fayetteville, Haymount; Michael D. Price of Wendell, Friendship; and Sallie A. Hallisey of Chocowinity, Memorial.

The faculty and staff of Mount Olive College congratulate these outstanding scholars—well done!

**BENCHMARKS OF PROGRESS AT MOUNT OLIVE COLLEGE: 1977-1986**

In 1977, the Free Will Baptist State Convention asked the Board of Trustees of Mount Olive College to "work aggressively" toward making Mount Olive College a four-year institution. This goal was reached in 1986 when the College awarded its first baccalaureate degrees and was granted full accreditation by the Southern Association of Colleges and Schools. The progress required to attain this goal is illustrated in the chart below:

| Area | 1977 | 1986 | Growth |
|---|---|---|---|
| Campus Enrollment | 310 | 520 | 68% |
| Extension Enrollment | 67 | 262 | 291% |
| Total Enrollment | 377 | 782 | 107% |
| Library Books | 26,838 | 42,500* | 58% |
| Full-time Faculty | 19 | 28 | 47% |
| Earned Doctorates | 4 | 13 | 225% |
| Plant Investment | $3,249,878 | $7,072,201 | 118% |
| Annual Budget | $1,762,106 | $4,630,208 | 163% |
| Endowments | $ 983,832 | $3,189,894 | 224% |
| Voluntary Gift Support | $ 404,947 | $1,503,369 | 271% |

*Toward a goal of 50,000 volumes.

**Woman's Auxiliary Mini-Conference**



**MORNING STAR**

**April 10-12, 1987**
**Cragmont Assembly**
**Black Mountain, NC**

Begins on Friday at 8 p.m.
Ends on Sunday at 11 a.m.

**Cost: $35**

Includes: Lodging for two nights
Four meals (Saturday breakfast through Sunday breakfast)

**$10 Registration Fee:** Mail to Mrs. Alice Barrow
Route 2, Box 375
Snow Hill, NC 28580

**$25 Payable on arrival to Conference Director**

**Directors:** Dola Dudley
Becky Jo Sumner

**OPEN LETTER TO ALL FREE WILL BAPTISTS**

Dear Pastor and
Church Members,

I ask myself over and over again, "What can be done to increase the attendance at our Annual World Missions Conference and Rally?" We invite outstanding speakers who are known world-wide. We keep the program moving at a steady pace in order to keep it interesting. We have outstanding singing. We make the Conference available at no charge. We try to schedule the Conference to avoid conflicts with other meetings. This year we have scheduled the Conference in February to avoid a conflict with the Atlantic Coast Conference Basketball Tournament. *What else do we need to do to interest you in attending?*

This year we have Dr. Robertson McQuilkin, president of Columbia Bible College, as our speaker. He is an outstanding speaker and an authority on world missions. He will use his book *The Great Omission* as a basis for his remarks during the day. This will be a very exciting and enlightening Conference. Copies of the book will be available for purchase at a reduced price.

The Conference will be on February 27, 1987, on the Mount Olive College campus (see related article about schedule). Please attend this year. We have the Conference each year for your benefit and encouragement.

In His Service,
Harold Jones

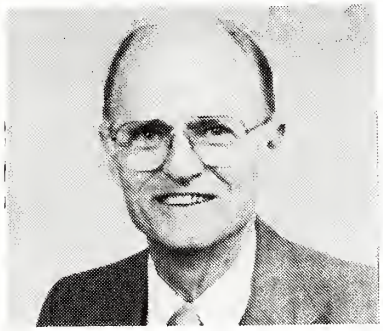


# LASSO THAT DATE




## World Missions Conference
## Mount Olive College
## Sponsored by Board of Foreign Missions

Speaker: Dr. Robertson McQuilkin, President of Columbia Bible College and Graduate School of Bible and Missions, Columbia, SC.



**SCHEDULE**

Coffee and donuts will be served from 9:15-9:45.

| | | |
|---|---|---|
| 9:45-10:00 | Devotion and Announcements | Chapel |
| 10:00-10:45 | Dr. McQuilkin | Chapel |
| 11:00-12:00 | Dr. McQuilkin | College Hall |
| 12:00- 1:15 | Lunch | Area Restaurants |
| 1:15- 2:15 | Dr. McQuilkin | Chapel |
| 2:15- 2:30 | Break | |
| 2:30- 3:30 | Dr. McQuilkin | Chapel |

Mr. McQuilkin will be using as a basis for his topics his book *The Great Omission*. Copies will be available for purchase at the Conference.

The Conference is for pastors and church members.

The World Missions Rally will be held in College Hall at 7:30 p.m. There will be special music followed by a great message by Dr. McQuilkin.

The Rally is a great time to renew your vision and commitment for world missions.

Please attend and bring a large number from your church. If you don't attend, who will?

An offering will be received at the Rally to help cover expenses.

Pray daily for a great Conference and Rally.

## OUR CHOWKUNI CONGREGATION

*by Dr. E. M. Lall*

The Chowkuni congregation, composed of village Christians from various independent churches, including the former British Methodist Church, constituted a Free Will Baptist Church which was adopted into the faith and doctrines of the Free Will Baptists around June, 1986.

This church is situated about 6,000 feet above sea level, where the weather is often bitterly cold there in the foothills of the Himalayas. Our people in this congregation work at different places as technicians but their main source of livelihood is farming. Dn. Tara Chand lives in the same village while the Rev. Isa Charan, in charge of the congregation, lives at Ranikheet.

We thank the Lord for making it possible for us to visit this place again on November 8, 1986, for dedicating the site for the construction of a small church, and also for the dedication of some children of this congregation.

We admire the courage of the people of Chowkuni in the raising of funds to begin the construction. They have needed a small church building for some time.

We solicit your prayers for these people that they may be able to provide their need for a worship place and that this small congregation may grow strong in faith and in nearness to God.

## OUR MISSION OUTREACH

*by Dr. E. M. Lall*

Since the inception of the work of the Free Will Baptists in India, efforts have continued for our mission outreach with Bibles, New Testaments and other needed Christian literature. More and more stress is laid upon evangelism as envisaged in our faith and church doctrines. There are a good number of deacons and active church laymen who have been won over through such ef-

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forts, and most of our rural congregations are the outcome of endeavors of our mission outreach.

Every year, for this purpose we buy sufficient literature and New Testaments and Bibles. Our denomination leads in buying and giving out the Gospels to those who need them. Even the major churches, such as the Methodists, Pentecostals, and the Salvation Army approach us for such when needed by them. We invest approximately Re. 16,000 to 18,000 equivalent to $1,600 to $1,800 and

### THE MID-YEAR SPIRITUAL LIFE BANQUET

The North Carolina Original Free Will Baptist Ministerial Association will be having its annual Mid-Year Ministers and Wives Spiritual Life Banquet on Friday, February 20, 1987. Registration will begin at 6:30 p.m., with the meal at 7:00 p.m. This year's banquet will be held at Mount Olive College. The meal will be served by the College Cafeteria at a cost of $5.50 per person.

The program for the evening will be special music presented by Mr. and Mrs. Jack Bircher. This promises to be a very exciting banquet.

All those planning to attend are asked to please PRE-REGISTER before February 16 so that the College will know how many for which to prepare. Send your name and money ($5.50 per person) to: Charles Renfrow, Route 1, Box 251C, Kenly NC 27542. Please make your checks payable to: North Carolina Ministerial Association.

The Ministerial Association wishes to invite ALL of our Free Will Baptist ministers to come be with us at this retreat and to join our Association.

**Ministers' Widows:** The Free Will Baptist Ministerial Association would like for you to come be our guest at the annual Mid-Year Spiritual Life Banquet. If you can attend, just send your name and address before February 16 to: Charles Renfrow, Route 1, Box 251C, Kenly, NC 27542.

The Ministerial Association is also trying to compile a list of all ministers' widows. If you know of or have any information about our ministers' widows, please send that information to Charles Renfrow.

### SPECIAL THANKS

I wish to thank all my friends in the churches, Sunday Schools and auxiliaries of North Carolina and Georgia for your love, prayers, visits, and gifts during 1986 and the Christmas season. Please continue to pray for me, and come to see me when you are in Durham.

Mrs. E. C. Morris
1912 Taylor Street
Durham, NC 27703

## "SPRING MOUNTAINS" A CRAGMONT LIMITED EDITION

It's time to begin thinking about our spring tours. Again Cragmont is offering a special spring retreat, a retreat which offers the opportunity to experience the "grand and imposing mountains" of North Carolina. All arrangements are being made by Cragmont and offered for a package price of $115 per person.

Transportation is by modern motor coach. There will be several stops scheduled in towns convenient to those who register. Lodging will be in shared rooms in the main building and all meals will be provided by Cragmont.

The great feature of Spring Mountains is the two all-day excursions complete with picnic lunch. These trips might include interesting travel such as to the North Carolina Museum of Minerals near Spruce Pine and to Mount Mitchell, the tallest mountain east of the Mississippi. Some of the routes might include forest service roads to give you a look at scenes not seen by the ordinary tourist. Each evening, we will have vespers in the chapel, followed by time for relaxed conversation and warm fellowship.

Spring Mountains begins June 1, with travel to Cragmont, and ends June 4, leaving after breakfast to return home. Because of limited space only 42 persons can be accommodated; therefore, reservations are on a first-come first-served basis. To be sure of a place, fill in and detach the registration below and send it with your $25 non-refundable registration fee to Cragmont Assembly, 1233 North Fork Road, Black Mountain, NC 28711. The $90 balance will be due on or before May 15, 1987.

---

LIMITED EDITION, Cragmont Assembly, 1233 North Fork Road, Black Mountain, NC 28711

Full Name _____ Sex _____

Address _____

City _____ State _____ Zip Code _____

County _____ Church _____

Daytime telephone _____

Do you need a downstairs room? _____

## CRAGMONT 1987

**APRIL 10-12**

**Morning Star Conference**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**JUNE 15-20**

**General Youth Conference I**
Rick Watson, Registrar
Route 3, Box 142-AA
Kenly, NC 27542

**JUNE 22-27**

**Christian Cadet Conference**
Gary Bailey, Director-Registrar
Route 2, Box 489
Goldsboro, NC 27530

**JUNE 29—JULY 4**

**Youth Frontier Conference (YFA)**
Scott and Janie Sowers
Directors-Registrars
Route 1, Box 106-B
Farmville, NC 27828

**JULY 6-11**

**Youth Frontier Conference (AFC)**
Doug Skinner, Director-Registrar
Box 117
Arapahoe, NC 28510

**JULY 13-18**

**General Youth Conference II**
Adrian Grubbs, Director-Registrar
Route 1, Box 72-A
Deep Run, NC 28525

**JULY 20-23**

**Ministers' Conference**
Lyn Renfrow, Registrar
Route 1, Box 251-C
Kenly, NC 27542

**JULY 27—AUGUST 1**

**Young People's Bible Conference**
James Gurganus, Director-Registrar
Route 3, Box 64
Newport, NC 28570

**AUGUST 3-8**

**Woman's Auxiliary Conference I**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**AUGUST 10-15**

**Woman's Auxiliary Conference II**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

## CONVENTION PLANNED

**THEME:** A Growing Sunday School
**PLACE:** Black Jack Church
**DATE:** March 7, 1987
**REGISTRATION:** Begins at 8:30 a.m. and lasts until 9:30

**WORKSHOPS AND WORKSHOP LEADERS**

1. Evangelizing Children Through the Sunday School
   Leader: The Rev. Bobby Taylor, director of the Children's Home
2. Evangelizing Youth Through the Sunday School
   Leaders: The Rev. Harry Grubbs, pastor of First Church, Greenville; Ms. Janie Sowers, editor
3. Evangelizing Adults Through the Sunday School
   Leaders: The Rev. Marvin Waters, pastor of St. Mary's Church
   The Rev. Harold Jones, director of Foreign Missions
4. The Spiritual Life and Growth of the Sunday School Teacher
   Leaders: The Rev. Dan Rivers, pastor of Black Jack Church
   The Rev. Frank Harrison, chaplain of Mount Olive College
5. The Creative Use of Audio Visuals in Teaching
   Leader: Ms. Dianne Riley, director of Admissions at Mount Olive College
6. How Can We Help our Sunday School Grow? (Problem Solving Seminar for Pastors and Superintendents)
   Leaders: The Rev. Gary Bailey, pastor of Stoney Creek Church
   The Rev. Bass Mitchell, field secretary

The workshops will be followed by the Teacher of the Year presentation banquet (from 11:45 to 1 p.m.).

## NOTICE OF ANNUAL MEETING OF MEMBERSHIP HOLDERS

Notice is hereby given that the annual meeting of the membership of the Church Finance Association, Inc. will be held as follows:

Place: Beulaville Free Will Baptist Church
Beulaville, North Carolina
Date: February 10, 1987
Time: 10:30 a.m.

The purposes of the meeting are:

(1) To review the financial condition of the Association and to act on the financial report.
(2) The election of one member of the Board of Directors to hold office for a term of five years.
(3) The transaction of any other business which may properly come before the meeting.

You are urged to attend the meeting in person. However, membership holders who do not expect to attend are requested to designate a proxy. The giving of such proxy will not affect your right to revoke such proxy or to vote in person should you later decide to attend the meeting.

By Order of the Board of Directors
William D. Thigpen, Secretary



The lively group of senior citizens you see in the picture are from St. Mary's Church, New Bern. On Monday, November 24, the group, along with their pastor, the Rev. Marvin Waters, visited the **Children's Home.**

The group is no stranger to the Children's Home; their Sunday School Class sponsored a child named Judy several years ago. They are very interested in getting back in touch with her. The address was looked up and plans made for getting in touch with Judy. What a nice reunion this will be for them all.

As we walked across the campus, the group talked about their various visits to the Children's Home and the many changes that have taken place during its many years of ministry. They were very pleased with the remodeling of the Recreation Center. The visit was enjoyed by both visitors and the tour guide, Glenda Hood.

THE CAPE FEAR YOUTH FELLOWSHIP met at Bethel Church on January 3. Twelve churches represented at the rally with a total attendance of 294. Genesis Mission won the Youth and the Overall Banners.

It was noted at the meeting that six churches represented at all of the meetings held during 1986. Those churches are Haymount, Lee's Chapel, Palmer Memorial, Riverside, Robert's Grove, and Shady Grove.

The Fellowship will meet again on February 7, at Casey's Chapel Church, Goldsboro. The meeting will feature the talent competition.

THE EASTERN DISTRICT WOMAN'S AUXILIARY CONVENTION will sponsor a study course on Tuesday, February 17, at St. Mary's Church, 314 Fleet Street, New Bern. The meeting is scheduled to begin at 7 p.m. Mrs. Happy Taylor, former president of the State Woman's Auxiliary Convention, will speak on *The Manual of Methods.*

All district auxiliaries are encouraged to represent.

THE 1987 SESSION OF THE NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION will convene on Thursday, May 14, at Robert's Grove Church, close to Dunn, NC. Each Auxiliary should represent with one delegate for each 25 members or fraction thereof, plus a registration fee of $10.

Many auxiliaries mail their registration fee in advance. This is a good thing to do, as it saves the delegate the trouble of handling the money, and allows the State Treasurer to prepare the cards in advance.

Please mail your fee before April 25, if possible, to the following address: Mrs. Nadine Crocker, State Treasurer, Route 3, Box 280-AA, Kenly, NC 27542.

If you cannot possibly attend, please mail your fee anyway, as the Convention needs your support.

THE ALBEMARLE SUNDAY SCHOOL CONVENTION/WORKSHOP will be held on Friday, March 20. Registration will begin at 6:45 p.m. The Convention will be held at Union Chapel Church, located on Highway 32, near Plymouth.

The theme for the Convention is "Ministering Through the Sunday School" and those attending may choose to attend one of the following workshops: Ministering to Children, Ministering to Youth, Ministering to Adults, or the Officers' Seminar (for pastors, superintendents, and all Sunday School officers).

For more information, contact Gary Burbage, president of the Albemarle Sunday School Convention; phone 964-4429.

THE MID-ATLANTIC SUNDAY SCHOOL ASSOCIATION invites State Convention churches to attend the twelfth annual Sunday School Convention, scheduled to be held at Calvary Church, Charlotte, NC, March 27-28.

Last year, 1,250 people were blessed by the Friday night and Saturday program which boasted workshops, general sessions, a large exhibit area and fine music.

Anyone desiring more information should write MASSA, Inc., Box 29045, Charlotte, NC 28229-9045; or call, 919-852-3290, 704-545-6161.

THE NORTH CAROLINA STATE CONVENTION OF FREE WILL BAPTIST LEAGUES will meet at Sound Side Church, 5 miles northeast of Columbia on Albemarle Sound, on Saturday, March 14, 1987. Registration will begin at 9:30 a.m., and the Convention will begin at 10 a.m.

"Committed to God" (Psalm 37:5) has been selected for this year's theme. A program will be presented by the Sound Side Leagues at the worship hour, and a singspiration will be held after lunch.

Junior and Intermediate Sword

Drills will be held, with winners receiving an expense-paid or one-half expense-paid trip to Cragmont this summer. Each church should enter one contestant in the Junior drill (ages 9-11) and one contestant in the Intermediate drill (ages 12-15). Study materials were distributed at the Convention last year.

Leagues are requested to send a generous contribution for our state project—Cragmont (debt retirement on main building)—at least $75, or what they can. They are also requested to send any news items for publication in *The Free Will Baptist* to the Rev. C. H. Overman, 1201 Stokes Drive, Ayden, NC 28513, who will put them in the paper.

Any Leagues not receiving a report blank by February 22, should write to Miss Leah McGlohon, Box 2, Winterville, NC 28590, for one.

## ATTENTION WOMAN'S AUXILIARIES

Now is the time for you to collect your per capita dues, if you have not already done so. These dues should be collected during the first months of the year, in time to be sent to your district treasurer before, or in time for, your district convention. The dues are $.40 per member per year.

Send these dues to your district treasurer; she will keep $.20 and send $.20 to your state treasurer. It is necessary that you cooperate in this as these dues provide a part of the funds for the operational expenses of your convention. Thank you for your past cooperation; we know that we can continue to count on you.

Your State Treasurer,
Mrs. Nadine Crocker

## MINISTER AVAILABLE

The Rev. Luther Swinson announces that he is available for pastoral and evangelistic work in 1987. He may be contacted by writing to him at Route 1, Box 155-A, Maple Hill, NC 28454; or by phoning 346-8132.

## THE COST OF CHRISTMAS CELEBRATION 1986

*by Harold Jones*

Americans spent 32 billion dollars celebrating Christmas in 1986. This amounts to $132 for every man, woman, boy and girl in America. This means that we 35,000 Free Will Baptists spent approximately four million, six-hundred and twenty-thousand dollars celebrating Christmas 1986. At the present rate we are giving to Foreign Missions, it will take us 15.4 years to give that same amount, but during that 15.4 years we will spend seventy-one million dollars celebrating Christmas.

Do you think God is pleased with such great expense for celebration while 82,000 people a day enter a Christless eternity? I believe He wants obedience to His Great Commission more than He wants celebration. His final command was, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

It is fine to celebrate and recognize His birth, but we must remember He came to die for the sins of the world, which He did. The message of salvation is what the world needs. This is His chief concern and it should be ours. He wants obedience more than celebration.



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The answer to that question is what DISGUISED is about. It is the remarkable true story of a talented young woman who was so intrigued by the lifestyle of senior Americans that for a brief period she virtually became one. The result was an adventure in empathy and understanding that changed her life—and just may make a difference in yours!

**Available at your local Free Will Baptist Bookstore in Ayden, Kinston, Wilson and New Bern.**

March, 1987

# The Free Will Baptist

## . . . The Servant of the Church



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# OWNING UP TO BEING HUMAN

Everyone of us does it. Teachers and students. Bosses and secretaries. Parents as well as kids. Ministers as well as the laity. Those who work diligently to achieve as well as those who are flat out lazy.

What? you ask. We all make mistakes. We all do the wrong thing, and usually with the best of all intentions. And the bad thing about it is we often do it with a great deal of regularity.

Each of us craves to be successful. But no matter how hard we try, it seems that our real genius lies in the opposite direction. It's rather amazing, though, how we always see how someone else makes mistakes but refuse to believe that we are capable of such.

Stop and think of some of the ways people keep from coming out and confessing they "blew it." Doctors bury some of their mistakes. Lawyers may watch as theirs are put behind bars. Dentists may even pull some of their errors, while plumbers stop theirs. Carpenters convert theirs to sawdust and editors find all kinds of ploys. Consider this one:

> Just in case you find any mistakes in this magazine, please remember they were put there for a purpose. We try to offer something for everyone. Some people are always looking for mistakes and we didn't want to disappoint you!

(Yes, this was actually printed in a magazine!)

In 1957, Ford bragged about its new product which was sure to be the "car of the decade." This car was the Edsel; and unless you were one of the fortunate few, you bought a car with doors which would not close, a hood that wouldn't open, a horn that continuously got stuck, paint that peeled, and a transmission that refused to operate as a transmission should. One fact that points to the quality of the Edsel: There was only one case on record of an Edsel ever being stolen.

Of course you should consider yourself blessed that you are not the architect with the resume which reads, "Designed the Leaning Tower of Pisa."

Then again, there were those who said that Mozart and Beethoven were nothing but "failures," the Beetles had a "bad sound," and that Albert Einstein "will never amount to much."

And the list could very easily go on. The only thing we can be thankful for when it comes to making mistakes is that nobody keeps a record of ours. Or do they? I know some folks who can tell you everything wrong someone has ever done; needless to say, that individual does not stand a chance, for his errors are always thrown into his face.

Come on, it is time that each one of us eases up. Our perfect Lord is gracious enough to take our worst, our ugliest failures and sins and forgive them. He buries them in the deepest seas. And if we call ourselves Christians, it is time that we give each other a break.

Refusing to do so is hurting each one of us. Our personal relationships have been tainted because we think ourselves better than others—they make mistakes and we would never do such a thing! Our churches are torn, splintered and floundering because someone did, said, or implied something—and as a result, we refuse to worship, work, talk with or acknowledge their presence. After all, we are Christians! Our denomination has many who find nothing better to do with their time than tear others down. Frankly,

(Continued on Page 36)

**ON THE INSIDE**

The month of March ushers in spring—a time when we all seem to take stock of our lives and what's happening. This presents us a good opportunity to consider our own spiritual lives and the spiritual condition of our families and churches.

**Please note:** Response to a possible name change has been negative. Such a change would bring *The Free Will Baptist* in step with most denomination publications, for very few bear the name of their "supporting" church. Such a change would also help make the publication more marketable, a step which could lower subscription rates. Your response is requested so an informed decision might be made. Direct your letter to Janie Jones Sowers, Editor, Free Will Baptist Press, Box 159, Ayden, NC 28513.

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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.

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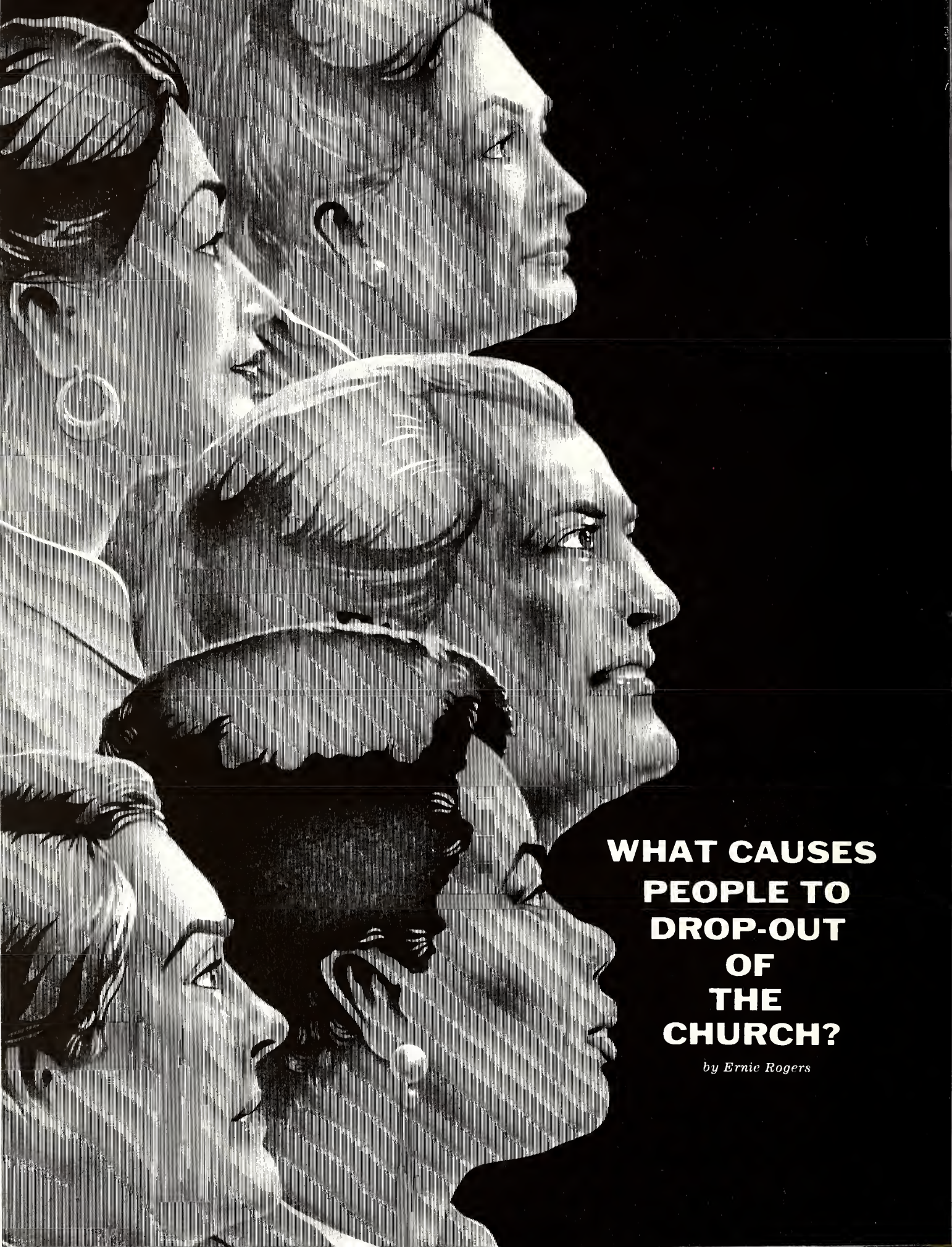
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# WHAT CAUSES PEOPLE TO DROP-OUT OF THE CHURCH?

*by Ernie Rogers*

Listening to pastors, or talking to people who are sojourning in the hospital, and discussing "the church" with people on the street, can leave one with a strange conclusion: there are a lot of people who no longer go to church! They used to go, but have not been for a long time. They may even have difficulty remembering the current pastor's name.

Some drop-outs share that "they just got out of the habit." Others drop their head and relate that they "should be in church." Many people, however, will tell the listener that they have not affiliated with their church for a long time. They make their comments with such an air of confidence, that the listener is left with the feeling that maybe someday he too will see the light.

Our first reaction might be to blame them, shoot holes in their excuses, and chide them into returning to their pew. Everyone knows they "ought" to be there to support the program of the church and the pastor.

There are many seen and unseen variables to the issue of church attendance, and those who "forsake the gathering together as some do," will understandably have to deal with their problems, in their quest of the heavenly reality.

On the other hand, the church must look at its own set of variables that influence the actions of people. To begin with, the church is by nature a fellowship. It is a fellowship of believers. Biblically, the kind of fellowship (koinonia) is one of love, where everyone is in "one mind," and the sense of love, respect, concern, forgiveness, and even longsuffering are all evident among the members. The gospel writer, John, says the origin of such "fellowship" is actually a gift of the Holy Spirit. When there is a display of the (koinonia) kind of love, then there is evidence that the congregation loves God.

The church by nature is a fellowship (of love). The fellowship is a gift of the Holy Spirit, but it is something that has to be worked at, or it is destroyed. It is not taken away, it is destroyed. John wrote, that "if" you love one another to that point, when your brother needs it, you are willing to give him your money, your home, your family, and all that you have. When you love another to this depth, the world will know of the kind of love that God through His Son speaks. Of course, in reverse logic, if the congregation has let this quality of love fade from their corporate life, they are in reality no longer the "church." When success, *Robert's Rules of Order,* and even well-meaning autocratic leadership, get in the way of maintaining that sense of love, then the spirit of unity can be destroyed.

All too often, the schools that prepare leaders for the Christian ministry fail in curriculum design to help the future leader understand the dynamic of "fellowship."



Colleges and seminaries alike train leaders in the rudiments of worship, education, pastoral care, prayer, preaching, visitation, goal setting, outreach, and missions. Yet, the one thing that is to be rigorously defended and protected by the members of a church is hardly mentioned during those years of preparation. There should be a course designed with "fellowship" in mind. It could be called: "The Care and Maintenance of Christian Fellowship." It could be called, "The Gift, Development, and Nature of Koinonia." It should be a required course. During the term, the class should experience "koinonia," learn of its dynamics, its development, and its destruction.

Worship is a part of the koinonia experience, but it is not koinonia. The keen sense of the caring fellowship among believers may be evident during

(Turn the Page)

worship, but fellowship is not a product of worship. The same goes for studying together. The keen sense of the caring fellowship may be evident during study times, yet fellowship is not a product of study. It is the same with all the other inherent rudiments of the Christian ministry. Pastoral care without an empathic commitment, condescending outreach, and quantitative goals without consensus support, tend to diminish the chance for the "fellowship" to survive.

It has been noted that basically there are two ways that fellowship is developed among a group of people. The first way might be characterized in this manner. Just after a church splits, the remaining members, and the members of the new or scattered congregation all suffer from rejection, disappointment, fear, loss, grief, anger, hurt, and dismay. They turn to each other for support, help, encouragement, acceptance and love. In that community of care the gift of fellowship is given. For some the gift is short-lived. For other groups it is the basis for further growth, and enhancement. The danger period is usually from one to three years later, when all the wounds are healed, or at least the pain is not as intense. They no longer need each other. They change from function to the forms of the fellowship: the meetings, the classes, and the program. The form remains and the dynamic is gone. It is not long before they do not know each other any longer.

In a very subtle way, the understanding, empathy and real love is no longer expressed, it is just taken for granted. New people may join, some of the old members leave, and the church continues. Sometimes, it continues without a driving purpose. The Sunday School just operates, the choir sings, and the Vacation Bible School people struggle through another summer. It is like two people letting their marriage go sour.

The loss of the fellowship was not intentional, nor was it planned, it just happened. It just died from lack of support. Lyman Coleman has sought to teach us that koinonia needs times of "history giving" and "affirmation." He proved that it is through the "letting down of the hair," learning crazy hidden things about each other, or what he called "history giving" that the door to fellowship opens. It is unbelievable what can happen within a congregation that shares in some of his "affirmation" exercises. In nearly every congregation this writer has used the Serendipity model for "Koinonia," it is as if a drought has been overcome. People need each other, and the "fellowship" must be continually maintained.

The second way that the sense of Koinonia is nurtured is through the re-direction of energy. After the wounds no longer need licking, the energy of the church needs to be refocused. It is a slow move, but they will have to set realistic, obtainable goals, for it is in the working toward goals that energy is developed. A new reason for being develops; a close kinship, friendships, and a love are nurtured through working toward goals together.

There is a strange phenomenon, however, that takes place in a church. It can destroy its sense of fellowship by moving too fast. Even the best of democratic tools like *Robert's Rules of Order* can polarize, stifle, and actually take more time to get the task accomplished than the process of consensus.

Ellis Renard used to tell this writer that there was an old saying among builders: "You can measure twice, and cut once, or you can measure once, and cut twice." If a builder measures only one time, he may use up his lumber before he gets the job done. A good builder measures twice before making that all important cut. This truth is important in the area of Christian "fellowship."

Robert D. Dale, in his book, *To Dream Again,* gives help for churches to analyze their growth patterns. It offers declining churches help for moving back into a pattern of growth and fellowship. There is a clear picture of the healthy congregation and the unhealthy congregation. His whole idea is that when problems develop in the achievement of goals in the corporate life of the congregation, there needs to be a return to "the dream." When polarity and discontent surface, it is time to dream again. Maybe in the process, the dream has been changed, or it has changed in importance. New areas of interest and need may have surfaced during the process of achievement of the goal. It is okay to go back and check in occasionally to see if everyone is still running with the team. Like J. David Stone says in his re-evaluation counseling method, the "What do you want?, How do you feel?," and "What are you doing about it?" question can and should be answered and re-answered for the sake of the "fellowship."

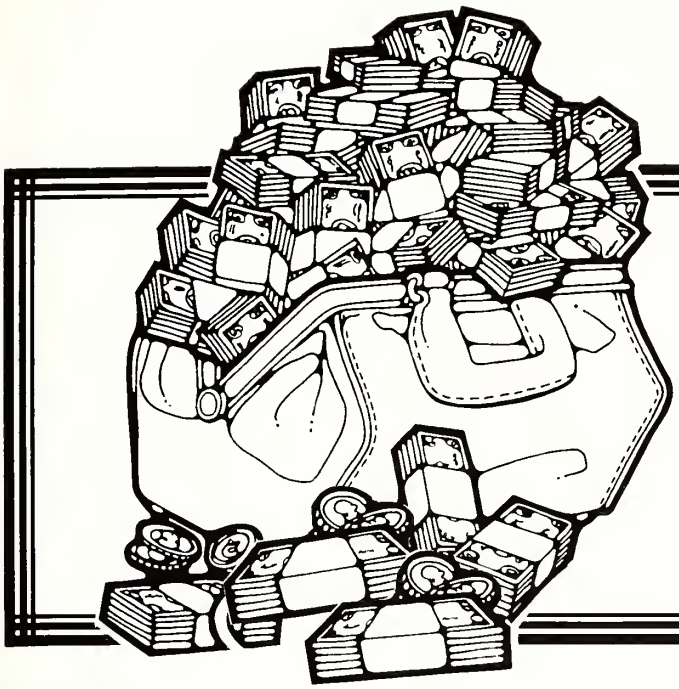
The church may endorse the theology of love and relational theology, and yet inadvertently let it die. "Fellowship" is a gift of God, but for the health of the congregation, "the fellowship," is a task that must be worked upon continually.

Come to think of it, when was the last time I stopped long enough to actually hear a friend at church share (until I understood) the cares that he was faced with at home? For that matter, when was the last time I was secure enough to tell a fellow church member the struggles I was having? Lord, I have got to get busy!

Maybe John, the Gospel writer, was right; when I begin to love another to the point that I will give him my shirt, my money, my house, and all that I am, when he is in need, the world really will know the kind of love of which God through His Son speaks. I might even see a new face in church Sunday!

---

This article first appeared in *The General Baptist Messenger,* August 1985. Its message is as powerful today as when it was first written; it is as applicable to each of us as it was to its original readers.



# Considering Financial Gifts

We all know the feeling. All of our mailboxes are filled with the same kinds of fund-raising appeals. One wonders what a person is to do. Then you turn the television on and are met with more appeals. But many programs have to "beg" when you consider their budgets. Consider these:

| | |
|---|---|
| Pat Robertson | $233 million |
| Jimmy Swaggert | 140 million |
| Oral Roberts | 120 million |
| Jim Baker (PTL) | 100 million |
| Jerry Falwell | 100 million |

These programs alone call for a total of $693 million. These budgets support one church, three schools, one hospital, television and radio programs, and some mission work. (These totals are those released to the public; actual figures are unavailable.)

I detect two possible kinds of responses to pleas. One is to ignore all such appeals. I've heard it said often: "I get so many letters asking for money that I don't even read them anymore." The other response is the exact opposite: "I send a small amount to all the organizations that write." For many this means one or two dollars per organization—with today's cost of printing, envelope stuffing and postage, that's not a significant return for any organization. Both responses, however, reflect poor stewardship.

Following are some suggestions for dealing with appeals:

1. *Put your local church first.* The local church is God's agent for world evangelization. Do not neglect your financial obligation to your local church in favor of some other ministry.

2. *Determine the number of organizations you can support.* Based on your financial resources, seek to support a few organizations well rather than "spread the money around."

3. *Be sure of doctrinal compatibility.* If you don't know the doctrinal position of an organization, find out. Don't discover after the fact that you have been supporting an organization that is totally incompatible with your personal beliefs.

4. *Look for organizations that are accountable.* Be cautious of organizations that are interested solely in your money. Support only those organizations that provide appropriate and timely information as well as a reasonable response to inquiries, including those related to overhead and fund-raising costs.

5. *Annually reevaluate your giving.* Don't blindly continue to support an organization year after year. Like people, organizations have a way of changing. Asking the right questions might cause you to reorder your giving in a new year.

Don't, therefore, take a simplistic approach—dismissing the idea of supporting a cause or sending a little bit to each one. Take the time to be a good and faithful steward. In so doing, you will find the real joy of Christian giving.

# ON HIS WAY TO AUSTRIA

*by Patti O'Donoghue*

By the end of 1987, Dwight Hawley, a graduate of Mount Olive College, expects to be living in Vienna, Austria. Ahead of him lie six months of language school in Murnau, West Germany. Learning German, the official language in Austria, is required before he and his family travel to Vienna. Once there he will begin work as office director of the Slavic Gospel Association.

SGA is a mission organization that promotes training of Christian leaders in the USSR through books, radio broadcasts and, where possible, personal instruction. The young Free Will Baptist minister's excitement is contagious as he tells of his plans.

"The people in eastern Europe have a faith that I really need to learn about," said Hawley during a visit to his alma mater. "If they express any desire to participate in religion, the government automatically limits opportunities in all phases of life, including education and jobs. When you work with the churches in eastern Europe you learn what 'church' is really about."

Hawley will be a "team builder" with the numerous ministries through SGA. "There is a great demand for Bibles and Christian literature and theological and educational training in eastern Europe and the Soviet Union," he explained. "Also, as thousands of Slavic people leave the Soviet bloc every year they become refugees. SGA workers minister to these people in refugee camps, teaching English, sharing the gospel and offering friendship.



**Heading for Austria**—The Rev. Dwight Hawley, left, shows Dr. W. Burkette Raper, president of Mount Olive College, the Slavic Gospel Association brochure, "Opening the Iron Curtain." The Hawleys have made a four-year commitment to help take the message of salvation to the people of the Soviet Union and eastern Europe (photo by Patti O'Donoghue).

"The key element for me is that so many people have had an impact on my life that I feel the need to have an impact in the Christian world," Hawley said as he talked about the influence of Mount Olive College on his life.

"I'll always remember how the people at Mount Olive challenged me to test myself, bringing out abilities I didn't know were there," he said. "And I've never forgotten how, when I was interested in everything but school, Mrs. Martin (his botany professor) let me repot every plant in the greenhouse for extra credit. I always look her up when I come back to campus.

"The one thing about members of the staff that I remember is that they may not have had an official role in counseling, but they always had time to sit down and talk things over."

Hawley graduated from Mount Olive College in 1974 and continued the challenge, earning a bachelor's degree from Miami Christian College in 1980. The following year he ministered to Indo-Chinese refugees for World Relief in Bangkok, Thailand.

Returning to the United States, he served as pastor of Rock of Zion Church in Grantsboro before enrolling at Wheaton College. A December, 1986, graduate, Hawley received a master's degree in marketing and resource development. While at Wheaton, Hawley learned of the work of SGA.

"Never before have there been the possibilities to serve Christ in the ways we have today," he said. "I want to be a part of the team that meets the ever-changing needs of the people behind the Iron Curtain."

**Note:** Native North Carolinians, Hawley is the son of Ruth Hawley of Wilson and the late Leslie Hawley, who was pastor of St. Mary's Church in Kenly when he died. Aileen Hawley is the daughter of Mr. and Mrs. George Moore of Creswell. The Hawleys have one son, 2½ year old David.

## THE GREAT OMISSION

Robertson McQuilkin

"How come?"

The words resounded from the back of the auditorium.

"How come, what?" the lecturer cantered.

"With so many unreached people, how come so few are going?" the student continued.

The answer to this question has bewildered many for ages; and in response, Robertson McQuilkin has determined the five major reasons why Christians do not share the good news of the gospel. First, Christians are not winning others because they just don't care enough. McQuilkin believes that why one does something is more important than what one does or how it gets done. As a result, he believes that Christians just don't care. Oh, they care, don't get me wrong; they care as long as their own personal wants and desires are not infringed upon. When one's personal rights, interests and welfare come into conflict with the rights, interests, and welfare of another one must be sacrificed. God's love knows no conditions and neither should ours—but that is not the way it goes. Our love life has betrayed us and self-love wins most of the time. We are blinded by our own preoccupation with ourselves; and as a result, we can't see the world as God sees it. We have been deafened by the raucous demands of our own personal desires; and as a result, we can't hear His call. We have been deadened by persistently choosing for self-interests; and as a result, we no longer feel His heartbeat. We just don't care enough.

Second, we don't see very well. "Because God is such a God, and has given the church such a command, our mandate for action is to make known the good news of life in Christ to every person and to establish a congregation of believers in every place." But we fail to see the world as it really is—lost, dying and bound for Hell. That is the way God sees people without salvation. Apparently we do not.

Third, we seem to believe that there must be some other way for a person to find salvation. Nine out of every ten people living today are not Christians. Three out of every four have never heard the gospel. Half cannot hear because there is no one to tell them. Some rationalize their nonchalance by saying that none will finally be lost, but that is not what the Bible says. Some say that sin will eventually be overlooked, that God is merciful. If that were the case, there would have been no reason for Christ to die. In fact, His death would have been nothing but a cruel criminal error. If all will eventually be saved, there is no need for preaching. Christ, however, taught that the majority are on the broad road which leads to destruction. The Bible proclaims that there is no other name by which men might be saved. The great mystery remains then: Why have we failed to tell the good news? Do we think others will learn some other way? Or, do we just not care.

Fourth, we are not praying. The church that prays is a victorious church. A prayerless church is a defeated church, even before the battle begins. God acts in response to the united prayer of an obedient people. We just don't pray. (A recent study revealed that the average church member spends four minutes a day in prayer; the average pastor prays seven minutes a day.) Why is the church so impotent? We are not a praying people.

The fifth reason? Someone just isn't listening. God is calling laborers. With such a great need as exists in today's world, why are there so few laborers? Because someone isn't listening.

*The Great Omission,* Robertson McQuilkin, Baker Book House, $4.95.



## GIVE YOUR PASTOR A RAISE (Without Raising His Salary)

*submitted by Don Fader*

At first glance the title to our article seems to contradict itself. After all, how can you pay someone more without raising his salary? As we get into this article we will show you how, with very little effort, your church can help your pastor's salary go further.

The Ministers' Program is always on the lookout for ideas and programs that can help the minister in his financial affairs. A part of the minister's calling is to handle himself and his relationships in such a way that he is above reproach in his dealings with others. The witness of a man is severely impaired if he does not honor his debts and obligations in an acceptable manner. So, if the Ministers' Program can help the minister save money or pass along ideas that will help him in his personal business relationships then we are helping both the minister and the local church. Good pastor-church relations are essential for any ministry to be effective and grow. If a minister is laboring under the weight of excessive obligations then he cannot be at his best for the spiritual responsibilities he must meet. This can strain his association with the church, leading to problems for all concerned.

The best way to avoid these problems is to make the best use of the resources presently at your disposal. Benjamin Franklin said it best, "A penny saved is a penny earned." This old adage makes even more sense today since we are not talking pennies but dollars. For a minister to make the best use of his resources he must have the cooperation of the church. Since a minister is self-employed to a certain extent and an employee in another sense he is quite unique in the workplace. Most church members who work in the public sector receive a

(Turn the Page)



salary, along with benefits that include hospital, dental, life, disability and retirement insurance. Sick leaves and company cars are other benefits that may be included. Their employer even matches the FICA insurance contributions. This is **not** the way that it is with the minister. In most cases, the minister has to buy his own insurance and fund his own retirement. He even has to pay 12.3% of his salary as FICA contributions compared to 7.5% of those individuals who work for an employer that provides a match. As a general rule, the minister also pays for his own transportation and other expenses of his calling.

It may be that your church is one of the few that takes all these expenses into consideration when his income is set. However, even if you did consider all the expenses involved, how is your minister paid? With a single check every week? Then is he left to pay his expenses out of that lump sum? If you answered "Yes" to these questions, it may be that you can save your minister hundreds, if not thousands, of dollars a year. As you are aware, the minister pays taxes just like everyone else, so when he receives his income Uncle Sam get his share in the form of taxes. The more that the minister receives the more that Uncle Sam will require. What we will show you now is what happens when the church takes steps to help the minister use his income in the most efficient manner possible. Below we are going to show two ministers. Minister #1 and #2 are both 40 years old. They are married with two children each. They own their homes and for the sake of comparison make identical payments for the following; House $575, utilities, $160, hospital insurance $170, disability insurance $40, maintenance $40. The only difference in these ministers is how they are paid. They both receive $2,383 per month; but minister #1 is paid a lump sum weekly of $550 and minister #2 is paid $323 weekly plus benefits. This is how it all works out:

| MINISTER #1 | | MINISTER #2 |
|---|---|---|
| -0- | Expenses paid by church | |
| Subtracted out of net income | Housing Allowance | $ 775.00 |
| below 985.00 | Disability Insurance | 40.00 |
| -0- | Hospital Insurance | 170.00 |
| | Total | 985.00 |
| $2,383.00 | MONTHLY SALARY | 1,398.00 |
| 307.00 | Federal Tax | 146.00 |
| 287.00 | FICA | 261.00 |
| 119.00 | State Tax | 70.00 |
| 1,670.00 | Net before expenses | 921.00 |
| 985.00 | Expenses | -0- |
| $ 685.00 | Net spendable income | 921.00 |
| | Difference | $+236.00 |

Since the tax law has changed we are under what is referred to as the 1987 Special Transition-Year rates. This is a five tier system that goes from 11% to 38.5% maximum. While we all must pay our share of taxes Congress has enacted laws that allow for some of the expenses we incur to be deductible and in some cases non-taxable.

It is important to take advantage of these opportunities to save because when we save a dollar it is the same as earning one through labor. The Bible calls upon us to be faithful with the talents and the gifts that God has given us and if we pay too much for items or in taxes, we are not using our resources wisely. As you see in the example provided, minister #1 received all his income in one lump sum which made it taxable at 100%. Minister #2 allowed the church to pay for certain items that are considered to be benefits and non-taxable to the minister. For the minister to take advantage requires the help of the local church. One, the church must pay the premiums on the insurance, both hospital and disability. Second, they must meet in session and declare by resolution that an amount up to 100% of the cost of the minister's residence is a housing allowance. This simple resolution will render that portion of the minister's income exempt from income tax; however, it is still subject to self-employment tax.

These steps have not cost the church anything except the expenses of the extra checks; and in our example, the minister will receive almost $3,000 per year in extra income. The minister enjoys the extra income and the church comes out looking like a big spender for next to nothing. Depending on your minister's situation the results may vary but if you want to do something nice for him this is a great place to start.

We do ask that you consult with a tax-planning professional in your area and get their input before you establish this plan. But please take a few minutes and help your minister.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

# THE EPISTLE TO THE COLOSSIANS

## (Number 3 In a Series)

*by Floyd B. Cherry*

In Chapter one, we saw Paul laying the foundation of his argument by presenting the preeminence of Christ. Now in Chapter two, he comes to the very heart of the problem and presents his polemic against the heresy that is threatening the church at Collosse.

IV. COMPLETENESS IN CHRIST (Colossians 2:1-23)

A. Beware of Empty Philosophies (vv. 1-10).

1. Paul is burdened and finds himself in spiritual conflict against Satan who was seeking to lead these believers astray (vv. 1-3).
2. Paul warns against false teachings (vv. 4-9). Man's philosophies are attractive. They give a show of wisdom and intelligence, and young Christians are often "beguiled" by these enticing words (v. 4). How is the believer to overcome these philosophies?
   a. Walk in Christ (v. 6). As ye were saved through faith, so walk by faith. As ye were saved by the Word, so walk according to the Word. As ye were saved through the work of the Spirit, so walk in the Spirit.
   b. Grow up in Christ (v. 7). To grow one must have roots that dig down into the richness of the Word of God. Have foundations that are strong, laid upon Jesus Christ. Any believer could fall prey to religious philosophies unless he is rooted in Christ, grounded in the Word, and built in Bible truths.
   c. Make Christ the test (v. 8). Test every high-sounding religious philosophy by asking, "Does it give Christ the place of preeminence?" Almost all philosophies will give Christ a place, but only "Bible Christianity" will give Him first place.
   d. Draw on the fulness of Christ (vv. 9-10). We must realize that there is no substitute for Jesus Christ. When a believer is captivated by man-made systems, it is always because he feels that Jesus Christ does not make him complete. "Ye are made full in Him."

B. Beware of religious legalism (vv. 11-17). These false teachers had mixed oriental mysticism with Greek philosophy and Jewish legalism. The flesh loves to be religious so long as that religion does not have a cross to crucify the flesh. All that we need has been accomplished by Christ on the Cross. Why replace Christ with Moses, or the gospel with the Law?

C. Beware of man-made disciplines (vv. 18-23). How religious flesh loves fasting, regulations about food, bodily disciplines, etc.! While we believe that the believer should not abuse his liberty, we do not believe that we are more spiritual because of what we do or do not do. Many evangelical Christians seem to have the idea that what we do or do not do is the mark of spirituality. Our spirituality rests upon our personal relationship to Jesus Christ and the control of the indwelling Spirit. While it is believed that the "Colossian heresy" was a mixture of philosophy, Jewish legalism, and man-made disciplines, it is well to look at the whole chapter for a moment and pick out the characteristics that Paul gives of this heresy:

1. Paul describes it as being persuasive and alluring (v. 4).
2. It is based upon human tradition rather than divine revelation (v. 4).
3. The heresy is described as legalistic, defining religion in terms of laws governing food and drink (v. 16).
4. The observance of special days, times and festivals is characteristic of it (v. 18).
5. It is mystic, claiming special revelations (v. 23).
6. This heresy included the worship of angels (v. 18).

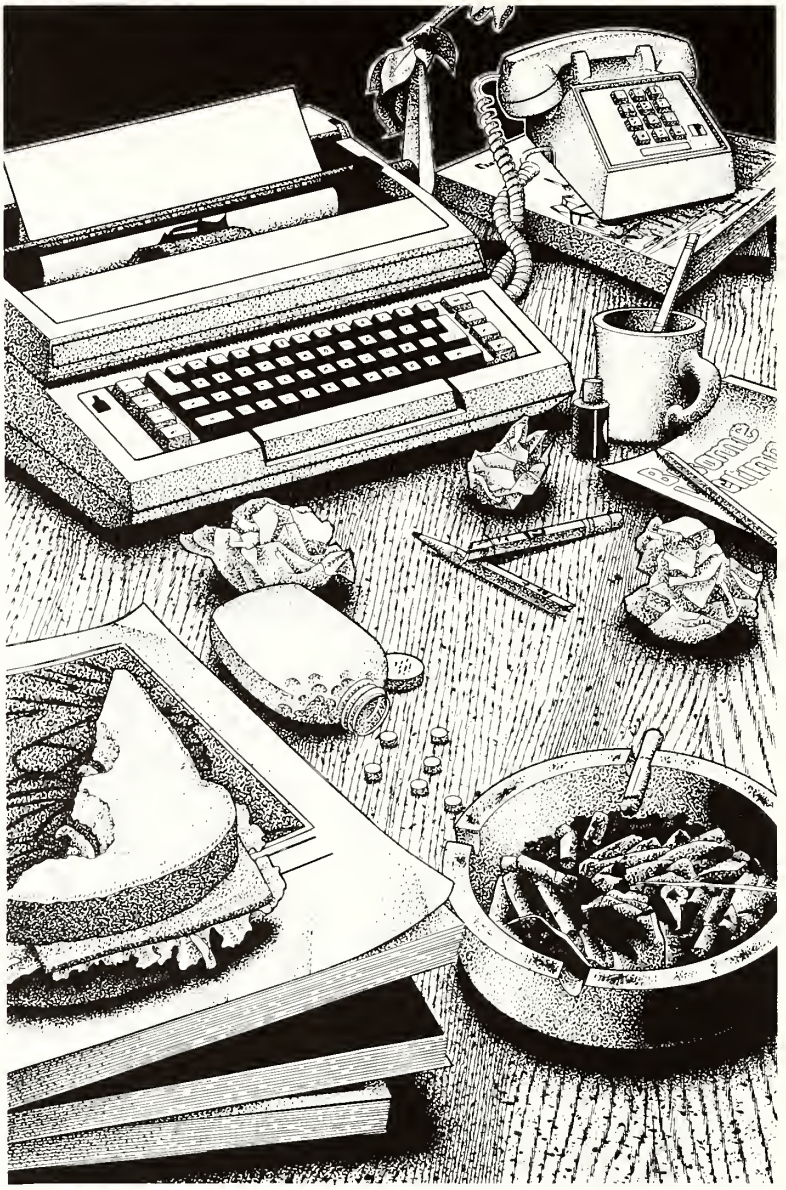
The heresy is probably a facet of Gnosticism, but full-fledged Gnosticism did not come into being until the second century A.D.

(To Be Continued)



These outlines were prepared by Dr. Floyd B. Cherry, president of Carolina Bible Institute and pastor of Johnston Union Church.

# FROM STUCK TO STARTING OVER



If I were to call you a birdbrain, it would be best for you to just ignore me. If someone else came along and called you a birdbrain, then there might be just cause for concern. It would at least be worth looking into. Then when the third person calls you a birdbrain, you might want to think about securing your nest.

If what others continually tell you seems to have some truth to it, it might be time to think about starting over. But what are the symptoms and/or indicators that point to being stuck in the cycle of destruction?

First, when the undesirable increases, it is time to take stock. Life should be a process of doing more and more of what produces desired results. As you grow and mature, the actions which produce undesired results should be eliminated and replaced with behaviors that produce that which is desired.

Compulsive eating and drinking are examples. When a heavy person gets heavier because of his eating habits, when that individual continues to eat uncontrollably, he hates more and more to look in the mirror. Crash diets that reduce weight for a short period of time are indicators of the same problem, for the weight lost is gained back in a few months, along with additional pounds. Instead of attacking the real problem(s), the heavy individual finds temporary relief.

Many alcoholics, when asked about the effects of drinking, relate "pleasurable" feelings. They fail, however, to talk about the broken marriage, disturbed children, morning-after sickness, or the emotions that may accompany the drinking binge. Even if he has not drunk for twenty years, the alcoholic believes that alcohol produces "desirable" results.

As undesired results and tragedies mount up, people come to see life as tough and full of sorrow. It is not until one accepts responsibility for correcting a problem and recognizes what specific behavior(s) leads to undesired results that change will result.

When you feel the need to get something under control, there is a problem, for when something is not a problem, we do not have to control it. Few of us would have the urge to control our urge to eat carrots. Why? you ask. Well, it just isn't a problem. Those with financial problems, however, recognize that spending has to be controlled. Problem areas are those areas in our lives which need control. The existence of such problems indicates that the individual is stuck in a cycle.

Other symptoms of problems? Well, if you are filled with anguish because all your hope is gone, there may be reason for concern. If repeated problems produce anguish beyond frustration and life without hope, if you want to just get away, to withdraw from your repeated disasters, don't give up. You can start over. There is a road to recovery. But moving out of the rut you are in takes courage. It takes courage to remove from your life all that which prevents you from achieving desired results. But you can do it. Seldom is the decision for recovery reached alone, however,

it takes supportive people to assist in the transition from stuck to starting over.

Human nature itself goes against our need to start over. It is human nature to hide problems, to cover them up and not talk about them. It is natural to take the road of least resistance. But for recovery to begin, we must force ourselves to go against the more natural things; we must go against the natural reactions that have compounded the problem.

The first step calls for us to open up to another. Uncovering problems and becoming more open helps; covering up and hiding makes people sick. As an individual is able to gradually reveal more and more about problems, layers of isolation and alienation can be shattered. Self-revelation and confession is a gradual process. It must be done carefully and cautiously. Too much too soon only leads to trouble.

Confession is really nothing more than agreeing with someone that a problem exists. It is not revealing every indiscretion that might have happened. As the sharing gradually increases, a new freedom is experienced by the one who has suffered alone for so long.

Too many people are stuck today because of their unwillingness to open up and confess problems. Small, even insignificant problems can grow in severity because people hide and conceal them. Pride prevents people from admitting their own humanness and ability to stumble and fail. Humility allows a person to be free of the problems of the past through the process of admitting and confessing irresponsibilities. And the biggest irresponsibility of all is the unwillingness to confess the little problems that may trap. Confession unlocks the freedom and the relief that are available to anyone who is stuck. But confession is just the first step.

The second step involves communication within a supportive group. It must be an ongoing process for recovery to be secure. It is more than just a one-time confession of irresponsibility. It is also a discovery of the real person beneath the facade. Communication within a supportive group or community involves facing reality and expressing emotions that evolve from that reality.

A supportive group can come in many different forms and sizes. Whatever the name, whatever the size, it is made up of individuals who are willing to admit that they are all strugglers together in this world and that the struggle is made easier when openness and honest communication form the base of the relationship. When a doctor placed a friend of mine on a special exercise program he selected another friend for his support person. He shared with her the need for him to exercise; and because he knew that she cared about him and his physical condition, he asked that she ask him on a weekly basis about how his program was going. Every week since that time, she is sure to inquire about his week's activities. She always asks how many days he walked during the past week. When he has walked as he was supposed to, she congratulates him. When he becomes slack, she offers encouragement. The support she offers him cannot be measured.

Support groups help all involved to realize that we all have problems and shortcomings. The individuals involved also help each other see that they can survive—no matter what. To be able to open up and reveal problems, even when it is difficult and painful, is a survival skill that must be developed. Without this skill, recovery is only temporary.

Commitment to do whatever it takes is the third step in starting over. It involves the achievements that are desired and deserved. Commitment means to stop trying to convince the world that the problem can be handled alone. Commitment is made of courage, for commitment to the convenient will never do. Courageous commitment to do whatever it takes is a necessity for recovery; and whatever is standing between hope and recovery must be cut off as soon as possible, no matter how painful.

A logger once rode down a log chute. When he attempted to stand up, he slipped and his foot became lodged in between two of the large wooden planks that made up the chute. It was wedged in tight. As he struggled frantically to pull it out, he heard the yell which indicated that another huge tree trunk was being sent down from on top of the mountain. In desperation, he struggled harder, trying to get out of his boot or free the foot. But there he stood, his foot caught in the planks, the huge tree speeding toward him, and all he had was his axe. He was stuck; and the only way out took courage from within. That man had the courage to cut from his life the only thing that stood between him and death. He axed off his foot and jumped free in time to save his life. Many would have died trying to untie a boot that would not come free.

Attempting to untie and untangle what must be cut has caused many deaths or other tragedies. It has kept people in the cycle of destruction and destroyed their ability to live freely. But there comes a time when the person must say, "I have _____ enough!" When that point is reached, confession, communication and commitment can move the person from the cycle of destruction into recovery.

If you are facing such, there is no better time than right now to free yourself. You can start over now, this spring. It is recommended that you talk with a trained counselor or professional. Above all, find support that will help you make it through.

## ARE WE PREPARED?

*by W. Scott Sowers*

In the 1985 session of the North Carolina State Convention of Original Free Will Baptists, "Preparing to Serve" was approved as the theme for this Convention year. It is an appropriate theme as we continue to work on our five-year plan adopted that same year. The theme was not just chosen to be used on a banner over the platform during this year's session of the Convention. It is to serve as a theme for all facets of our ministry during the year.

It would do well for all of us to ask, How are we preparing to serve? It is a query that should be considered at all levels. The executive committee, the denominational ministries, the conferences, the local churches, the pastors, and the individual members of our churches all need to take a candid look at how they are preparing to serve.

Perhaps the idea of serving is still not that settled in our minds. A study of the Scriptures will easily confirm that Jesus saw Himself as a servant. In taking the towel and basin, Jesus was saying far more than that He was willing to humble Himself before His disciples. In Philippians 2:7-8, we are told, (Christ Jesus) "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It was His desire to serve His Father, and the man that God had created and desired to reconcile unto Himself that led Jesus to pay the price for our sin upon the Cross of Calvary.

Jesus established the church and identified its leaders as servants. The church is called upon to serve God, the people who are and are not a part of the church.

Although the question of preparing to serve should be asked at every level of our work, I would like to focus on the local church in this article. The Convention is made up of local churches, and is in fact an extension of the local churches. The local church is called upon to serve God and those persons that they are able to reach through their lives and the resources with which He has provided them.

One essential in the scope of service is the vital worship and reverence of God. There can be little doubt that the worship program of the church is a good indicator as to the commitment to serve God. Every worship service should indicate that we are servants of the most high God. The worship ought to always be orderly and with an indication that we love and reverence God. It must never be shoddy or anything less than our best. We can prepare to serve God by taking the time to worship Him in a fitting and meaningful way.

In too many churches, there is no vital and meaningful worship. The congregation just continues to go through the motions of singing, praying, and preaching without any concern about whether God is honored, or whether people go away having experienced something of the Almighty. They sing without regard to the words, music, or attitude of the singer. They pray without any indication that they are speaking with God. The sermon may be little more than a weekly discourse on what the preacher thinks about this or that, rather than a definitive sharing of the vital Word of God.

It is time for us to lift the worship of God into its high and lofty place. The church and those responsible for leading a congregation in worship must be willing to take the time to ask, "Is our worship service meeting our need of worshiping our Lord and Saviour?" They must be willing to put forth both the time and effort needed to see to it that God is worshiped in spirit and in truth. People need to be led to sing because they mean it, not like they mean it. They need to be led to pray to God, not just say their prayers, or say "pretty" prayers. The message should put us in touch with God not just talk about God. It takes some planning and some praying to make an entire service work together to connect people with God.

Another important element in our consideration of service is how well we are meeting the needs of those who are a part of our church. Do we mistakenly think that God created people for the church rather than the church for people? How often do we try to mold and conform people to the church which is steeped in traditions that have become "laws," instead of looking at how the church can help its people to become what God wants them to be? Perhaps a more direct approach might be to simply ask, "How is our church serving to meet the needs of our people?"

Just as the teacher must remember that the purpose is to teach students not lessons, so the church must remember that it is there to minister to people and not to just operate programs. The church and those who lead the church must be willing to discover the needs of the people and look at ways of meeting those needs. Some of the needs are basic and should be obvious. One cannot forget the most important need in the life of any human being, the reconciliation of himself with God. The church must always seek ways of helping the people who come in contact with their ministry to discover the meaning of salvation, and offer to help them to make a commitment to Jesus Christ.

Likewise the church must be committed to helping the people

grow in the grace and knowledge of the Lord Jesus. Education and training are pivotal requirements if the church is to in fact minister to those that God has brought into its life. The Sunday School cannot afford to be a "ho hum" place where teachers and students go through the motions of having classes. It ought to be a thriving educational endeavor. The church has to be willing to break out of the process of just teaching lessons, and help people to learn how to love and serve God.

The church must also look to some other needs of its people that are also basic but perhaps not as obvious. People need to have the opportunity of making a significant contribution to the life and ministry of the church. Each person should sense that he is a part of the ongoing ministry of the church. The work of the church needs to be spread to as many people as possible, and each person given the opportunity to participate in meaningful ways. This should in no wise encourage the assignment of tasks or roles to people who cannot perform them, rather it refers to seeking to find those whom God has equipped to do the work of the ministry. The fourth chapter of Ephesians suggests that each Christian has been gifted to make a positive impact upon the whole body or church. An important concern of the church is to help people discover those gifts, and to help them develop them.

It is imortant that the church also meet the needs of people, helping them have a sense of belonging not only to God but to the church of God. It is very important that each person feel loved, wanted, useful, and cared for. The church must learn to care for people and to relate that care in tangible ways. The person in need must be able to sense that the church is concerned, whether it is a personal tragedy, or whether it is a matter of struggling to understand some area of Christian living. People who are absent should feel as though someone cares, not that they are being called up on charges. The church that ministers to its people will have to be in touch with its people. The church will not only speak to people, it will listen to people, and respond to people.

Another facet in the face of service is that of serving the world outside of the church. The world outside of the church will reach from the people that live in the community of the church, to the people who live all around us, until we reach the uttermost part of the world. In fact, the church is compelled to minister to all those whom they can, using every available resource. In meeting the needs of our people, we will equip them to minister to those outside of the church and provide them with opportunities to actively be involved in the ongoing process of reaching out to people everywhere.

The church must learn to look at itself as the ministering agent or ambassador of Christ in the world in which it lives. Too many times the church never really regards itself as anything more than a servant of its own people. This is reflected in our budgets, programs, buildings, and schedules. How often do we ask ourselves why almost half of the people in our communities are not a part of any church? Do we ever stop and ask what they perceive to be the role of the church? It's easy enough to put the blame on them, but what is the church doing to meet their needs?

We must begin to see what Jesus was relating in the story of the Good Samaritan—where there is a need, there is a neighbor! The needs of the unchurched are our opportunity to minister. As we give that cup of cold water, we are giving something of God's love. We must be careful that we do not overlook either the profound need that might overwhelm us, nor the simple basic need that might pass us by. As the church begins to see itself as a minister to its world, so the pastor must also see his larger calling to the world in which God has placed him. It is too easy to see those outside of the church as intruders upon our already too busy schedule, rather than as opportunities to minister. That unchurched person that called upon you to perform his/her wedding, has invited you to minister to him. Will you minister to them, or will you just turn them away, or worse yet just perform the ceremony without taking the time to minister?

The church must be careful to identify those opportunities to take part in ministry as just that—opportunities to minister. Whether it is meeting a need on the local level or meeting any number of needs through supporting our denominational ministries, we need to help our people see it as our ministry. Rather than presenting the idea of the bother of people, we should help them to see that it is an opportunity to share the love and life of Jesus. We are the salt of the earth—but we have to be out there in contact with the world that so desperately needs Jesus!

We have been called to serve. We must prepare to serve. Jesus has said that we are the salt of the earth—but for salt to work there must be contact. We need contact with God, with each other, and with the world in which He has placed us. It is my hope and prayer that we are in fact "Preparing to Serve."



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# IT'S IN THE MAIL

A recent survey revealed something rather interesting. Did you know that there is something that interests people more than watching television, eating and sleeping? What? you ask. Well, that something is going to the mailbox or post office to check the day's mail. People receive a rush, a moment of excitement, as their fingers sort through the bills, magazines, junk mail and letters they receive. People typically open their letters first, casting their bills to one side to be dealt with later. (Except at our house: Scott gets the letters; I get the bills.)

Ever since I was in high school, I have found a good bit of satisfaction is writing personal notes and letters, especially those which encourage others. I have spent more money on cards than some folks do on postage their entire lifetime. (In fact, I once got in trouble because one of the things I wanted to do while touring Washington, DC, was go to a Hallmark Store. I thought they might just have something I needed!)

There is undoubtedly a great ministry in writing letters. Just consider the Apostle Paul. While he did spend a lot of time preaching, his epistles prove quite beneficial to us all today. Just think: Wouldn't it be a shame if we did not have his letters?

Even though you may lack experience in writing letters, if you are sincere, caring, and sensitive to the needs of others, you can find satisfaction in and through this oft-neglected act of Christian service, sharing with them during their joy and pain.

**When Death Comes**

When writing someone who is bereaved, your letter or card needs to be personal and caring. That individual has just been deprived of someone very dear. Even though he or she may possess a hope of seeing that person again, a devastating sense of loss is felt.

Don't begin by saying, "I know how you feel," because you do not know how that individual feels, only God does. Instead, "I think I know part of what you feel since I too have suffered such a loss," is much more appropriate. Explain that you do know that the individual is hurting and that you want that person to know that you care. There is something very healing in knowing that someone else cares that we are suffering and heartbroken. And even though we know God cares, it is good to have someone with flesh and bones to whom we can reach out and touch.

**In Times of Sickness**

Those who are sick enjoy receiving letters of cheer and compassion. Nearly every day we learn of someone else in our family or church who is hurting; and often we ask what we can do to make the time of illness better. Visit whenever you can; but sit down and write that person a cheery note or letter. That will surely brighten the person's day and lift his spirits. Warm his or her heart with the sunshine of

your friendship and love. Help him understand that for a while he may be in the shadow of illness, but that he can look beyond the shadows to the light.

When writing someone who is terminally ill, pray for guidance in selecting the right words to convey your message of compassion. Scripture is often appropriate. Consider this verse: "Life is eternal and love is immortal. Lift us up that we may see further, cleanse our eyes that we may see more clearly."

We often fail to minister to those who are seriously ill, for we are unsure of what to say or do. We are also afraid to face the reality of our own death. As you let God direct your thoughts, you will be able to compose a letter of compassion. Remember that it is easier to express love and tenderness in a letter than in person; and we all need assurance of our self-worth occasionally, whether we are ill or healthy!

**When Things Are Going Well**

Happy occasions such as anniversaries, birthdays, graduations, and so forth are wonderful opportunities for witnessing. While congratulating a couple on their anniversary you can joyfully note how God has blessed them with many years of unity. On birthdays you can rejoice that God has allowed the individual to reach another such milestone. When young people graduate from high school or college, let them know that you are rejoicing with them. Remind them that God is the source of all wisdom and that they would do well to trust Him for knowledge and what is true, right and just.

Those who are away at school need to be remembered too. Send them a special care package at exam time and when holidays are approaching. Make sure they know you have not forgotten them while they are away. You can do the same thing for those who are shut in. Then again, don't forget your minister and his wife. They are often called on to minister to others. How often are they told they are loved?

Many avenues are open to those who venture in a ministry such as letter writing. Start by looking around and seeing the scores of people who perform services for you each day. What an opportunity we all have—we can let them know we appreciate them.

Before closing, let me suggest three things: Be sincere, be compassionate, and be uplifting. If you are, you will be surprised the effect you just might have on someone else's life.

## PREPARING ARTICLES FOR PUBLICATION

The staff at the Free Will Baptist Press is always ready to help you get your news items and articles published. Following are some tips for making the process easier.

1. Typewrite all copy. Use 8½ x 11 inch paper; smaller paper can get lost or misplaced. Do not strike over letters, and make all erasures as neat as possible. Be sure that the typewriter ribbon gives a clear copy.

2. Keep a copy of all material typed. This will avoid the possibility of having to redo the item in case of loss.

3. Indicate the title of the article approximately two inches down from the top of page one. Leave an inch and a half at the top of each succeeding page; and for convenience of editing, please number succeeding pages. Type on one side of page only.

4. Leave a margin of at least an inch on both sides of paper.

5. Never write perpendicularly in the margin.

6. Write no more than one article on a sheet.

7. Do not divide a word between pages. Avoid dividing words between lines as much as possible.

8. Clip pages together, using paper clips. Do not staple pages.

9. Read, reread, and correct your own copy before submitting this. This is most important and will expedite matters greatly toward early publication.

10. If words, phrases, or sentences are of particular importance to the point of needing to be emphasized, indicate such by underlining or underscoring.

11. Observe and practice the proper rules of grammar and punctuation, inasmuch as possible.

12. Prepare your articles and reports as early in advance as possible so as not to delay their publication. It should be noted that all articles for publication should be in no later than thirty days in advance. For example, articles for publication in the April issue should be in the hands of the editor by March 1. (When the first is on Sunday, they should be in the hands of the editor on Monday.) It is most important that everyone observe this. Late copy delays the publication and causes problems on all fronts.

13. Remember that all items to be published should be submitted in typed form. Items should not be phoned in.

14. Churches and pastors wishing to announce their availability should note that this information is run as space permits. It should also be noted that there is absolutely no way anyone but the minister himself can relate his availability. (In the past, churches have tried to make such an announcement for their pastors. You can imagine the problems this causes!)

15. It should always be remembered that the editor makes the final decision as to whether or not something is deemed worthy of printing.

16. Send articles to the following address: Janie Jones Sowers, Editor, Free Will Baptist Press, Box 159, Ayden, NC 28513.

## QUESTION: How can I get my class involved in the lesson? I try to get them to participate but they just sit there. What can I do?

*by Bass Mitchell*

How do you view teaching? Is it primarily a one-way communication from teacher to student? Or do you see it as a dialogue, that is, teacher and student teaching and learning together? If you are to really get student involvement, you must hold to the second view.

If you see teaching as dialogue and interaction, then you will use teaching methods and activities which foster this. More on this in a moment. If you see teaching as the conveying of information from the teacher to the student, then you will use teaching methods that are in line with this.

Some teachers say they want to get their class involved but they use methods that hinder and actually discourage participation. One teacher lectures the first forty-three minutes and leaves two minutes to ask questions. Is it any wonder he gets no participation? Another teacher reads the lesson to the class each week. There's no way that the class can or will get involved. In fact, they will not even prepare for the lesson because they know that it will be read to them.

If you are to get class involvement, then you must use methods other than the lecture. It is probably the most difficult method to use effectively, anyway. It has its place, especially when you need to get information to the class which they do not know and cannot obtain on their own. But even then, it should be combined with other methods.

Let me share a few methods you can use to get persons involved.

I like to get persons to read a verse or passage from the lesson. I let them take turns or just call on different ones to do this. Sometimes I will ask the person to share what he or she thinks the verse means, that is, to put it in their own words.

Yes, you must be careful in doing this. Some persons do not read well and could be embarrassed. So, let them have the option of passing, that is, saying that they wish not to read. Or better, know who to call on. Use only those persons who are comfortable doing this. You could ask for volunteers—"Who will read the next verse for us?"

Make sure you have read all the verses very carefully. Do not ask persons to read a verse with difficult names and words in it. You should read these yourself.

When they have read a verse, ask them simple questions about it. For example, look at Ruth 1:1. You could have someone read this verse and then ask the following questions: When did Ruth live? What was happening which caused this family to leave their home? What is a famine? Where was their home? Where did they go to escape the famine?

These are factual questions. They deal with simple facts that anyone could know by just reading the verse. By getting them to answer these kinds of questions, you open up the class to further discussion. In other words, they begin to relax and feel more at ease. This will foster greater participation.

Master the use of questions. Jesus used them often in His teaching. There must have been a good reason for Him to do this. Perhaps it's because the question is one of the best ways to get persons involved.

You need to write out all your questions ahead of time. Do this as part of your lesson preparation. Good questions must be well thought out and carefully worded. Too many teachers wait till the actual class session to think up and ask their questions. Often the result is that their questions are unclear and confusing.

But what if you ask a question and no one answers it? They just sit there. Well, they need to sit there and think. It's difficult to let them sit in silence. It makes us uncomfortable. But if they are to answer the questions, they need time to think. Give them that time.

Sometimes they do not answer because they know that you are not going to let them answer. You get uncomfortable with the silence and rush in to answer your own questions. Why should they answer it if they know you are going to do it?

Give them 15 to 30 seconds to think. Then, if no one has responded, restate it and call on someone. You can tell who is willing or ready to answer by their expressions. They just need a little encouragement from you. Of course, you need to call on someone who would not be embarrassed. You should know this. Once this person has answered, you can ask for further responses. "What do some of the rest of you think?" Or, you could call on someone else by name. Once someone "breaks the ice" by answering, it helps others to be more willing to share.

Make sure you know what activities and exercises they have in their quarterly. Many are questions that they were supposed to answer. So, you see, you already have some questions and other activities available to help get them involved. Use them.

A circle response is a good method to use in getting participation. Simply ask a question and let persons take turns answering it. You might start with the person

on your left and then go around to every person in order until they have all had a chance to respond. No one is allowed to speak twice until all have had the opportunity to speak.

It's good to use opinion and thought questions with this method. For example, "Do you think America is a Christian nation?" Or, "Have you ever felt like the psalmist, that God had forsaken you?" Or, "Should the church be involved in politics?"

You need to master as many teaching methods and activities as you can. There are many which foster active involvement. (Take a course or workshop the Sunday School Convention offers on this.)

You must know the persons you teach. What are their chief concerns, needs, questions, and problems? What are the life situations they share with one another? For example, if they are married, they share a number of common concerns. Stop for a moment and identify some major concerns of this age group. Then think of your own class. List their common needs, concerns, etc.

You see, if they are to get involved in class then they must see that the lesson is relevant to them. Most adults do not want to study the Bible just for the sake of studying it. They want Bible study to address the issues, problems, and concerns they have.

A major part of your lesson preparation should be answering this question, "Where does this lesson touch the lives of my students?" If they know that the lesson is going to be relevant to them, then you will not have much trouble getting their interest or participation.

Now you must get their interest at the beginning of the session. Show in the introduction that the lesson deals with one of their vital concerns. If you do not get their attention and involvement at the start, then you are not likely to get it at all!

But what if you have a lesson in which you cannot find anything that is really relevant to your class? What do you do then?

This can be a problem. Some lessons are easy to relate to the concerns of your students. Others are very difficult. However, usually you can find one thing in each lesson that touches a problem, question, or topic of interest and concern of at least some of your class members. This is one reason why you should know them as well as possible. A lesson may be difficult to relate to them because you do not know them as well as you should. It may in fact be relevant to them but you do not know it!

Sometimes, when I have a lesson like this, I pick out the one relevant topic or point in it on which to concentrate, even if I have to leave out the rest of the printed lesson. I will use other Bible passages and materials to develop a new lesson around that topic. Yes, this takes a lot of time. However, it's better to do this and make it relevant to the class than use the whole lesson and end up boring them!

Part of this problem arises because of the lesson plans we follow in writing lessons. Our lessons are based on the "Uniform Series." The lesson texts and themes are selected by the Division of Education and Ministry of the National Council of Churches. They are then sent to whoever wishes to use them to write the actual lessons. The "Uniform Series" has been very popular and helpful. Its goal is to have persons reading and studying the whole Bible over a period of six years. This is its primary goal—getting persons to know the Bible.

Now the strength of the "Uniform Series" is that it does acquaint persons with the Bible. This is great for children and adults who need to become familiar with the overall content of the Bible. However, many other adults, who have already been through the series once or even twice, need something more than this. They need elective studies relevant to them. They want lessons that begin with one of their needs and then goes to the Bible to address that need.

You see, there are at least two basic approaches used in the development of Sunday School lessons. One is that of beginning with the Bible and then trying to relate it to human life. The main goal in this approach is to get persons to know what's in the Bible. This is the approach used in the "Uniform Series." The other approach is to begin with the needs, concerns, and problems of a particular age group and then go to the teachings of the Bible for practical help. Both approaches are valid and both types of literature are needed.

You might like to consider using an elective study for a quarter. What is some topic or subject of interest to the majority of your class? Determine this and then you can find some materials to address it. There are a great variety of elective materials available.

Let's take the high school class as an example. What are they interested it? Love, sex, dating, marriage, and many other issues. Elective studies are available that address these issues from the standpoint of what the Bible has to say.

If you need some assistance in knowing what elective materials are available, write to me and I will be glad to help you.

Finally, make sure that your students know that you expect them to be active participants. Tell them often that you want their input. Ask them to prepare for the lesson. Point out specific questions and activities in the next lesson that you want them to think about and do. If you say and do this long enough, it will catch on!

# CAUGHT IN THE MIDDLE

## Part Two

Experts agree that a sense of isolation serves to compound the grief that a child feels when his parents divorce. Because of the dynamics of the family at the time of the divorce and the hesitation of those outside of the family to become involved, divorce often creates an isolated grief.

Following are some suggestions for helping children cope with the grief of divorce:

1. Realize that a child will view divorce as a loss, even if his parents do not. Do not try to minimize a child's losses by saying, "I don't see why you are so upset. It's not that big a deal. You will probably see your dad more now than you did before." Instead, help him see that you understand: "I know you really miss your dad. I realize this isn't an easy time for you, but try to remember that both of your parents love you very much, no matter what has happened between them."

2. Allow time for the child to be alone, but offer to keep him company if he does not want to be alone. For example, a parent, grandparent, or babysitter could read or do needlework in the same room as the child but should not force him to talk or participate in any activity. He should be invited to take part, however, if others are going to play a game, take a walk or engage in other activity.

3. Do not punish the child for moping or being depressed. Recognize that he is going through a necessary healing process. At the same time, though, it is necessary to maintain discipline and see that chores and homework assignments are accomplished. He still needs the security of boundaries, rules and responsibilities. However, do remain gentle and understanding.

4. Allow the child to talk about both of his parents. (Parents often try to make the parent who is no longer around seem like some horrible villain.) Talking about what has happened will help him come to terms with his loss.

5. Pray with the child for understanding, not patronizingly. While God may seem to be far away, help the child understand that He really is not. God's comfort and love are always present. Also, let the child know that you are praying for him daily.

6. Let the child know that you accept him and his feelings. He needs to know that it is okay to cry and to want to be alone. Assure him that if he wants to talk, you're a good listener, but it's also all right if he doesn't want to talk. With smaller children, physical comfort is especially important. Holding them, rocking them, tucking them into bed, or just sitting close by can be comforting.

7. The child may emerge periodically from his grief and appear to be fine. This is the time for distractions—fun outings, reading a joke book together, trying out a new box of crayons or paints, learning to bake brownies, or whatever else interests him. Do not be dismayed if he lapses into grief again. This is not unusual. Be patient.

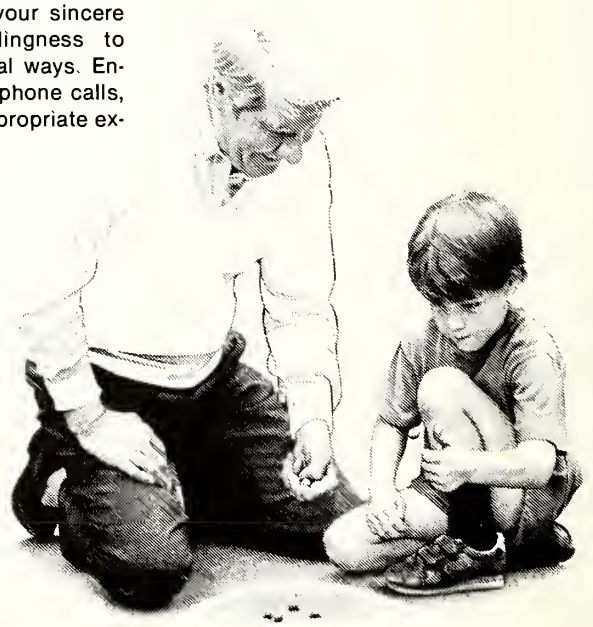
8. Change as little as possible in the child's environment and lifestyle. The fewer changes that confront him at once, the less overwhelmed he will feel.

9. Passive-aggressive anger, excessive anxiety, or prolonged depression may call for professional help. A parent who is himself experiencing prolonged grief or depression will probably benefit from counseling as well. This will help in the long run since hurting parents find it hard to be sensitive to their children's needs.

10. Friends should not avoid the subject of divorce. Let both parents and the child know of your sincere concern and your willingness to listen or help in practical ways. Encouraging cards, notes, phone calls, and visits are entirely appropriate expressions of love.

Society teaches us three ways to measure our worth—what we look like, what we achieve and what we possess. Early in life children absorb the notion that physical beauty, making touchdowns and straight "A's," and accumulating wealth are the things that really matter. Such a system is unfair, not to mention unbiblical. Needless to say, such a system of evaluation is bad, but just think—we do not have much control over our appearance, the talents and abilities we possess, and the financial posture of our parents.

The primary concern is what we look like on the inside. "God sees man not as man sees, for man looks at the outward appearance, but the LORD looks at the heart" (1 Samuel 16:7). An individual's ability or inability to esteem himself as God does may be related to his early experiences, for the root of self-esteem can be traced back to the first three years of a person's life. It is during this time that we learn trust and self-confidence, and form a basic concept of ourselves.



Until the age of fifteen, youths perceive love more in terms of what a person does than what he says. Parents may verbally affirm that they love a child, but if they do not spend time with him, play with him, make positive eye contact with him, exercise loving discipline, the child may not feel loved. Herein, we find another cause for lower self-esteem.

While children from any family may have low self-esteem, the children of divorce often have lower self-esteem. It has also been determined that the younger the child was at the time of the divorce, the less he will think of himself when he is an adult, the lonelier he is apt to be.

Christian psychologist Archibald Hart says that it is not so much the divorce itself that damages a child's self-esteem as the way people begin to treat him on account of it. On all sides, the child confronts frustrations for something that is not his fault: His parents are changing, fellow believers look down their noses at him, the legal system is insensitive to his needs and desires, and his teachers and friends do not understand. Add to these emotional problems financial hardships and a diminished desire to achieve scholastically and/or athletically and depression may even set in.

How, then, can we help build a child's self-esteem?

1. Emphasize character qualities rather than appearance and possessions. Help the child memorize Proverbs and other Bible verses—they will help.

2. Help the child find his or her special talent or ability and do everything you can to encourage its development. Do not demand excellence in areas where the child's talents and abilities do not lie. Instead, build him up and cheer him on in whatever he does well, even if you are not especially interested in that area. For example, if you prefer sports and the young boy is more inclined to music, help him develop his musical abilities and genuinely appreciate those abilities.

3. Give love and approval unconditionally. Don't let the child feel that if his grades were better or if he had made the team or if he were better looking you would love him more. Let him know that he is a unique, special, precious person to you, and he will start to view himself that way.

4. "Death and life are in the power of the tongue" (Proverbs 18:21). Build the child up; don't tear him down with your words. Name-calling and ridicule from someone he cares about stings more than from anyone else. Conversely, sincere compliments and kind words can make a child's day.

5. Keep in mind that children read actions louder than words. Spend quality time with the child, talking, and listening to his stories, questions, and concerns. Spend time with him, getting to know him, enjoying him, and loving him enough to exercise discipline.

Children who live in an emotional war zone in embattled households are not much different than those children who live in military war zones in the way they perceive God's hand in their circumstances. *Time* magazine visited and interviewed children in five war zones around the world and found that no matter what kind of tragedy befell the families, some responded by placing the blame on God, while others wisely discerned where the blame really belonged.

Elizabeth, a sixteen-year-old Irish girl whose mother, brother and grandfather had all been killed in the ongoing violence between Protestants and Catholics in Belfast, told her interviewer, "When we were younger we couldn't understand it. We didn't know where to turn or who to blame. We asked adults, and the adults, they all had different views of it. I kept askin', 'Why is all this happenin' to us?' " Her interviewer responded, "Did it shake your belief in God?" She responded, "Not in God. In man."

When fifteen-year-old Ahmed, a Palestinian, was asked, "How could God allow what is happening in your homeland to happen?" He indicated that "there is no relationship between God and the people who do such things. Man does his work, God His."

But an Israeli girl, Hadara, felt differently about the tragedy surrounding her. After the terrorist killing of an entire family for whom she babysat, Hadara was devastated and cynical. She wrote:

> If there's a God
> and yes, many claim there is.
> then how does it happen
> that little kids get killed?

Whether there is verbal crossfire within the walls of one's own home, or a real exchange of bullets and bombs within the borders of a city, there will always be children who understand where the blame rests. However, there will also be children who blame God.

A child's association with God can take an unusual turn. Dr. James Dobson has said, "It is a well-known fact that a child identifies his parents with God, whether or not the adults want the role." We call God "Father," not "Mom," or "Grandfather," and it is the father in particular whom the child is likely to associate with God. Biblically the father is the head of the family unit just as Christ is the head of the church. The father is the final authority on what is and what is not proper behavior within the home, just as the Heavenly Father is the final authority on the behavior of His children. Earthly fathers work to provide food, clothing, and shelter for their families, and they do so under God's instruction and enabling. Dads provide discipline and instruction, and God does the same. Thus, the tendency to equate God and Dad is not all illogical.

When it is the father who leaves the family, the child is not unreasonable in wondering whether God has similarly abandoned him when his prayers do not seem to bring answers. He may even wonder if Dad took God with him when he left.

(Turn the Page)

So, as you can see, the child needs help spiritually.

1. Children must understand that their parents, not God, willed the divorce to happen. It may comfort them to hear that God would like the relationship to be reconciled as much as they would. Help them understand, however, that God lets everyone make choices. If parents choose to divorce, God will not stop them even though divorce makes Him sad.

2. Encourage the child to tell God all his feelings, fears and anxieties. Pray with him and for him about each of his concerns.

3. Parents should seek to establish or enhance their own relationships with God by becoming active in a Bible-believing church that welcomes single parents. Most pastors would be happy to meet with those who have questions about their church fellowship or about how to establish a personal relationship with Christ. Don't give up your search for a church home until you find a place where both parent and child can be spiritually nourished and emotionally encouraged.

4. Make a promise box of encouraging verses from a children's Bible the child can understand. Write the verses on separate pieces of paper, fold them, and place them in a box or coffee can. Allow the child to draw out one promise each day, perhaps during breakfast. If you happen to be with the child, discuss the meaning of the verse and how it applies to the child's life. You might want to include these verses:

John 14:27
Romans 8:28
James 1:2-4
Isaiah 26:3
Psalm 18:32
James 4:8
Romans 5:3-4
Philippians 4:6-7
1 Peter 5:7
Isaiah 55:8-9
Proverbs 16:20
Proverbs 1:33
Hebrews 13:5
Psalm 34:19
Luke 12:7

5. Involve the child in church and church-related activities.

6. Encourage family worship times between the parent and child.

7. Make a prayer-request journal. On the left-hand pages of a notebook, list the things you and the child are praying about; on the opposite pages record how and when God answers these requests.

When divorce splinters a family, the most important functions for those outside become listening, encouraging, and offering practical help to both parent and child. Such kindnesses are often most helpful during the first year-and-a-half after divorce when the family is likely to be experiencing the most upheaval and stress.

Reaching out to children following divorce is not vastly different from reaching out to adults. It is important to keep in mind that divorce is a crisis situation in the life of a child, and the most significant aspect of helping anyone in a crisis is listening. Simply listening, however, may be more involved than we might at first imagine. It may require repeated investments of time, and it requires patience and understanding of what the child is likely to be feeling and needing when he confides in you. His basic needs are threefold: He needs to talk, he needs to feel your concern, and he needs to know he can trust you.

While no two children are alike, there are some children who take divorce more harshly than others. These are the children who stand to gain the most from loving, positive concern from adults outside the family:

- Boys. In general, boys feel the effects of divorce more severely than girls, especially at ages 3-5, 9-10.
- Only children. Children who have no brothers and sisters with whom to share the often scary, lonely time of divorce may be overwhelmed more easily than others.
- Those who have been abandoned by a parent.
- Those whose parents rely on them for the emotional support that ought to be coming from other adults.
- Those who have experienced many significant changes and upheavals in their lives in addition to divorce.
- Those who are employed as messengers or spies in an ongoing parental conflict.
- Those whose parents continue to display hostility in their dealings with one another.
- Those who are being fought over in a custody battle or are being pressured to reject one parent in favor of the other.

But many well-meaning adults say and do things that get in the way of a child's recovery from divorce. The following are guaranteed not to help:

- Insisting that big boys don't cry or that the child should grow up and stop being a baby. The truth is that the losses of divorce are profound, and children must express their grief.
- Suggesting that if the child's behavior has always been as bad as it is now that it is no wonder that Daddy left home.
- Placing blame on one parent or the other, or speaking unkindly about either parent in the presence of the child. He knows what has happened—you don't have to remind him.
- Pretending nothing has happened and offering no expression of concern, perhaps avoiding the child altogether.
- Feeding his reconciliation fantasy with false hopes. Helping him to accept what has happened is kinder and more realistic in most cases.
- Encouraging him to reject or take sides against one parent.
- Focusing exclusively on the needs of the parents, forgetting that virtually every child is hurting after divorce too.
- Telling the child that he has not lost anything of significance, and that he is better off.
- Focusing on how terrible the present situation is instead of stimulating trust in God's faithfulness and nearness during difficult times.
- Reaching out to the child or to his family with a condescending attitude. It might actually be better to do nothing at all than to give the impression that you think you are doing them a favor.

Well, what is the church to do? Amazingly, many churches are virtually silent, not only on divorce, but on marriage also. They do nothing to beautify and strengthen marriage in their own congregations. They offer no guidance or preparation to young people about to wed. And when divorce occurs, within or without the church, support and encouragement are lacking.

There are at least five ways every church can inject divorce

prevention into the life of its congregation.

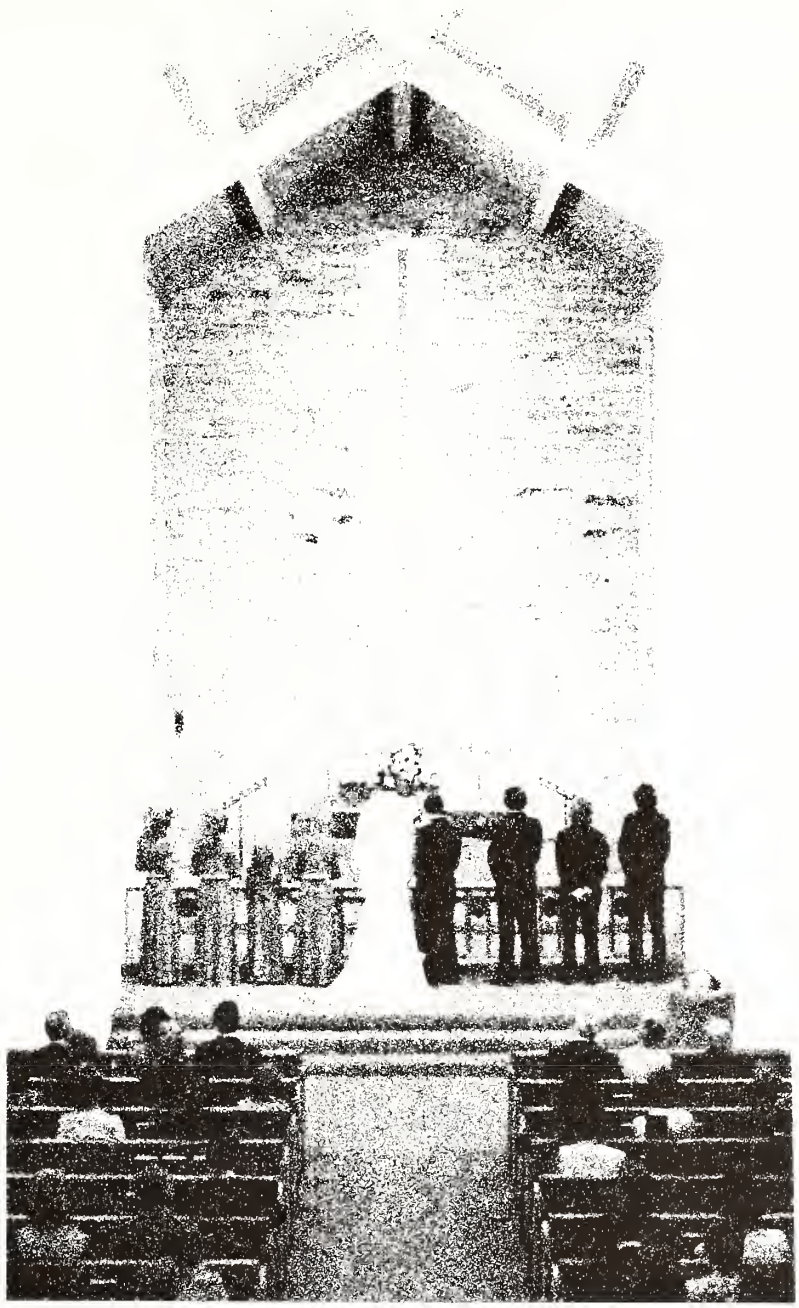
1. *Teach people how to live daily in the power of the Holy Spirit.* If marriage is a spiritual union, then there are spiritual principles that must be followed for the marriage to stay healthy. Learning to walk in the Spirit is the foremost of these principles.

2. *Teach the truth about marriage and divorce.* We need to underscore the idea of commitment in marriage, emphasizing what it means to be a "friend who sticks closer than a brother."

3. *Elevate the status of marriage and the family.* More and more the most compelling witness we have to offer the world is Christian marriage—a living analogy of the relationship between Christ and the church, His bride.

4. *Make marriage enrichment a priority.* Churches can help couples learn to communicate their feelings honestly and lovingly. They can help couples see the need to spend quality time together on a regular basis. They can help couples learn how to resolve the big and the little conflicts of life, including those which deal with money, sex, and child-rearing practices. Churches should also help couples discover their individual personality strengths and weaknesses and how to work together as a more effective team. Couples should also be helped to see the importance of mutual goals and priorities. Lastly, the church should teach them how to grow together spiritually through shared Bible study and prayer times.

5. *Prepare young people for marriage.* Howard Hendricks has said, "The greatest decision a young person makes in his life next to his commitment to Jesus Christ, I believe, is choosing a life partner. Yet we are failing our young people miserably in not helping them develop sound attitudes toward the problems and potentials of married life."



How are we failing? you ask. Well, we often perpetuate the myth of the perfect Christian marriage. This is supposedly a marriage in which there is no conflict or problems, a marriage where husband and wife live in perfect harmony all the time. This sanctified version of riding off into the sunset of marital bliss does little more than set young people up for the biggest disappointment of their lives, because no such marriage exists.

Many times we do not help teens and young adults see singleness as an option. (Think about how many of your church and Sunday School class activities are planned for couples.) And often, we fail to provide premarital counseling. While preparation for marriage is really a process that occurs all through childhood, churches that lift marriage and family life high do much to impress children with their sanctity and importance. Ministers should spend time with couples before they ever unite them in holy wedlock; and they should let them know that they are available if counseling is needed after they are married.

# WHEN MOM AND DAD AREN'T CHRISTIANS

D.J., my parents are not Christians. What can I do? I want to win them to Christ, but I just don't know how to go about this.

*Name Withheld*

It is not unusual for a young person to come to me concerned because his parents aren't Christians. Admittedly, it is something he should be concerned about, and his problem is one shared by thousands of teens all across the country. Just how does one go about witnessing to his non-Christian parents?

Those of us who have grown up in Christian homes often do not realize how fortunate we really are, even taking for granted the spiritual commitment of our parents. Try to imagine how it would feel to be the only believer in your family.

Whenever a young person comes to me concerned about his parents I encourage him to communicate his faith to his parents in a natural, nonthreatening way.

I say "nonthreatening" because parents as a rule tend to be skeptical when their kids come on too strong about a new experience, and perhaps rightly so. You have to remember that parents generally think of you as a child long after you start thinking of yourself as an adult.

If you have non-Christian parents, you might want to try several approaches. It's important to take it easy and not attempt to "ram Christianity down their throats," which many teens have tried with disastrous results.

At the same time it is only natural for your parents to wonder what goes on at the church you have been attending, especially if attending church is a fairly new experience for you.

At this point it would be enough to relate exactly what went on that particular morning or evening. If someone gave an especially meaningful testimony or the sermon was worth repeating, by all means share that with your parents, including some of the actual things said. It's possible for you to include the plan of salvation without your parents being aware that they're being witnessed to!

As you repeat the testimony or tell of some other aspect of the service, you will be able to sense your parents' level of interest. Some non-Christians are really quite interested in finding out more about Christianity; others have had negative experiences in the past and automatically shut out references to Jesus and their own spiritual condition.

In either case, feel free to casually invite your parents to attend a service with you, just as you would invite them to attend a school function or community activity in which you were involved. If the youth choir is singing or you are otherwise featured in the program, that is better still.

If you are a new Christian and are about to be baptized, definitely ask your parents to attend your baptism. They may wonder about the ordinance of baptism and what it means. This will give you a chance to witness by honestly answering their questions.

Many people have rejected the church without having the slightest idea of what the message of the church really is, much less what Jesus Christ can do for a person. These people are often the products of non-Christian homes where church attendance had a low priority. It is not always easy to change priorities but it is possible.

I would definitely advise against telling your parents that they are dirty sinners and headed straight for Hell if they don't repent and receive Jesus Christ as their Saviour and Lord. Such a negative approach may work with some people, but it turns most people off completely. Find other ways to get your message across.

Some young people attend churches which have a witnessing program. By becoming involved in this program, teens can learn how to present the gospel. When learning such a presentation, I suggest that the gospel be presented to parents one at a time. This is really no different from asking a parent to help you prepare for a test at school, except that as they listen to you, Mom and Dad will be hearing something which can totally change their lives—and at the same time not feel threatened.

Deceptive? Not at all. It always helps to practice witnessing techniques and often those who need to hear it the most make willing listeners if you handle the situation in the right way.

Another suggestion is to write out your testimony, telling exactly how you came to Christ. Ask your parents to proofread it for errors. If you have been asked to give your testimony in a youth meeting, you might ask your parents to listen as you practice it out loud. They should listen, give their opinion of your presentation, especially your volume control, speed and clarity. They'll be flattered that you asked them.

Many excellent books are available these days. If you find one you especially like, it would be perfectly natural to share it with your parents, saying something like this, "I really like this book. I'll leave it here on the



coffee table in case you have time to read it." This is better than saying, "You guys had better read this book—you need what it's talking about."

I also recommend inviting Christian friends over to your house—with your parents' permission, of course—perhaps for a Bible study or something else which will glorify Christ. It would help to include your youth director or Sunday School teacher, so your parents can find out firsthand that adult Christians are not weird or fanatics or whatever else they may be thinking.

One thing I have not mentioned about reaching your parents is super important: Make sure your daily life reflects the change you claim has taken place. Talk is cheap, after all, and we all know phonies who say one thing and do another.

This is the one place where so many teenagers fall flat on their faces. Sure, it's difficult to be a radiant Christian all the time, especially when everyday hassles louse up your neat little plans, but this is usually what makes the biggest impression upon parents. Talking about Christ is one thing; but living for Him is something else again.

Satan, of course, is well aware of all your weaknesses and loves to see you blow it just when you think you're getting somewhere. It may sound crazy, but do the old "count to ten" number before yelling. It wouldn't hurt to pray while counting either. Help is only a prayer away.

Think parents are impossible to reach? Not really. Nothing is impossible with God.

# ON SPRING AND SEEDS . . .

*by Lynette Summerlin*



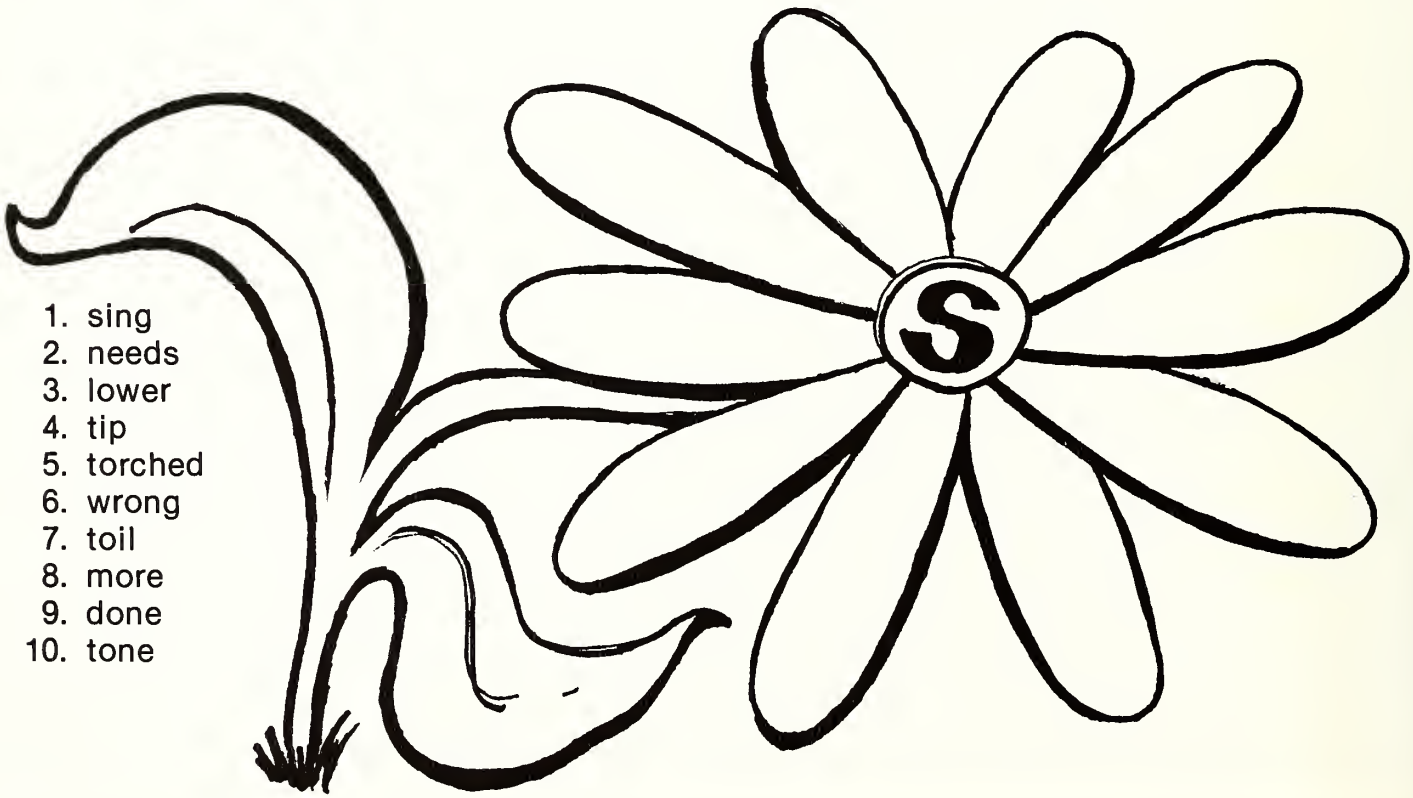
Are you ready for spring to get here? It will officially arrive this month, you know. Stores are already filled with spring clothes and seed catalogs are coming in the mail. If your family has a vegetable or flower garden, I bet Mom and Dad are already deciding what seeds and plants to buy and where they are going to plant them in the garden.

One day while sitting in a ship near the shore, Jesus told a story about a man who sowed some seeds. This story is called "The Parable of the Sower." When the man went out to sow, some of the seeds fell by the wayside and birds came and ate them. Other seeds fell on stony ground. When the seeds sprouted, they were scorched when the sun shone on them. Then they withered because there were too many stones and not enough dirt to help them have a strong root system. Still more seeds fell on ground where thorns grew. When the seeds sprang up, so did the thorns. The thorns took the food from the soil that the little plants needed and, so, the plants died.

Some seeds, however, fell on good, rich soil. These seeds grew into strong plants that produced much fruit. Let's sow seeds of kindness, joy, and peace to those who do not know Jesus. We might win others to Jesus by the things we do for them.

## JUST FOR FUN

Can you think of all the words that belong on the flower petals? Each word is used on this page *and* each word begins with an "*s*." Place just one word on each petal. Rhyming words are given as clues. Read each clue carefully and you'll do just great! (The first one is done for you.)




1. sing
2. needs
3. lower
4. tip
5. torched
6. wrong
7. toil
8. more
9. done
10. tone

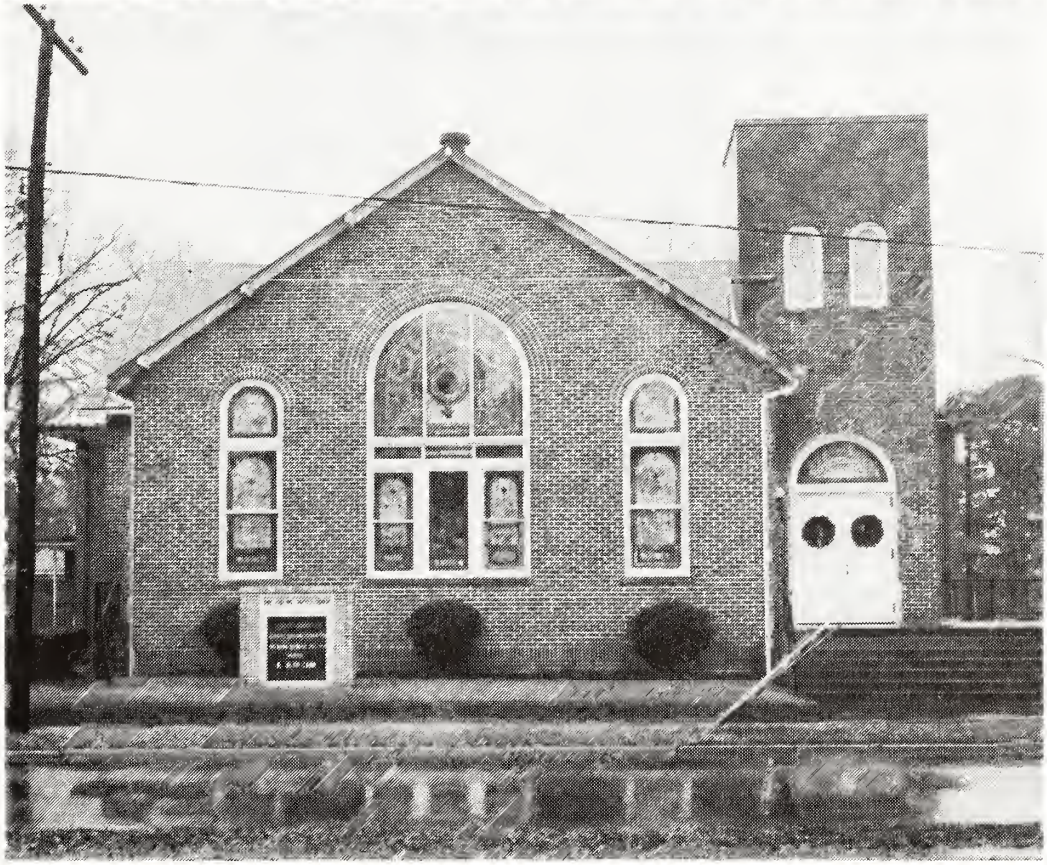
This month we will introduce you to three more churches from the Cape Fear Conference: Bethel; First Church, Smithfield; and Smyrna.



## BETHEL CHURCH

Bethel Church is located in Johnston County. It is three miles east of Four Oaks on Highway 96. The Rev. Emmitt Jones serves as pastor.

Last year, the church gained two by baptism and lost one by letter. There are 150 on the church roll, 75 of whom attend on an average morning. The Sunday School roll boasts 102 members, with an average attendance of 88.



## FIRST CHURCH, SMITHFIELD

Located on the corner of Rose and Third Streets (529 South Third Street) is First Church, Smithfield. This congregation gained six new members by letter last year. Two were lost by death and one by transfer of letter. The total membership of the church is 130, 70 of these are on the active church roll. The church usually has 50 for Sunday School and 60 for morning worship service.

The Rev. K. Alan Lamm pastors First Church, Smithfield.

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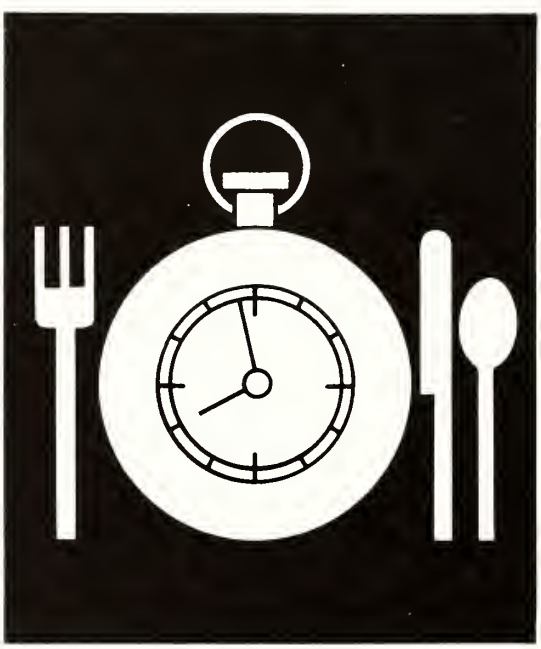


## SMYRNA CHURCH

Smyrna Church is also in Johnston County. The church is ten miles south of Benson. (One turns right on Highway 96 and travels for approximately three miles.) While directions might sound complicated, the congregation of Smyrna Church has placed signs up, making the church easy to locate.

The church lost one by letter of transfer and one by death last year. The church membership now stands at 139 members. There are 92 on the Sunday School roll. On an average Sunday morning, 65 attend Sunday School and 55 are present for morning worship.

# HOW TO GET TO SUNDAY SCHOOL AND CHURCH ON TIME!



1. Start the night before by setting out the clothes each family member will wear. Are they cleaned? Ironed? Polished? Put out accessory items, too, such as socks, belts, and ties.

2. Set the breakfast table the night before.

3. Change the usual Sunday morning breakfast menu, if it takes too long. Eggs are time consuming, as are pancakes and waffles. Try croissants and yogurt for a variation, or prepare a quiche the day before. Reheated waffles or coffee cake from earlier in the week take little time. English muffins with ham and cheese will seem special, with fruit in a fancy dish.

4. Go to bed 30 minutes earlier Saturday night.

5. Get up 15 minutes earlier Sunday morning (if not 30 minutes!).

6. Set a timer as a "five minute warning" when it's about time to get in the car.

7. Plan to arrive at the church 10 minutes early. If you do, spend a few minutes in the car as a family and pray for the day's services; you can even review your Sunday School lesson one more time.

# MARCH IS FOREIGN MISSIONS MONTH

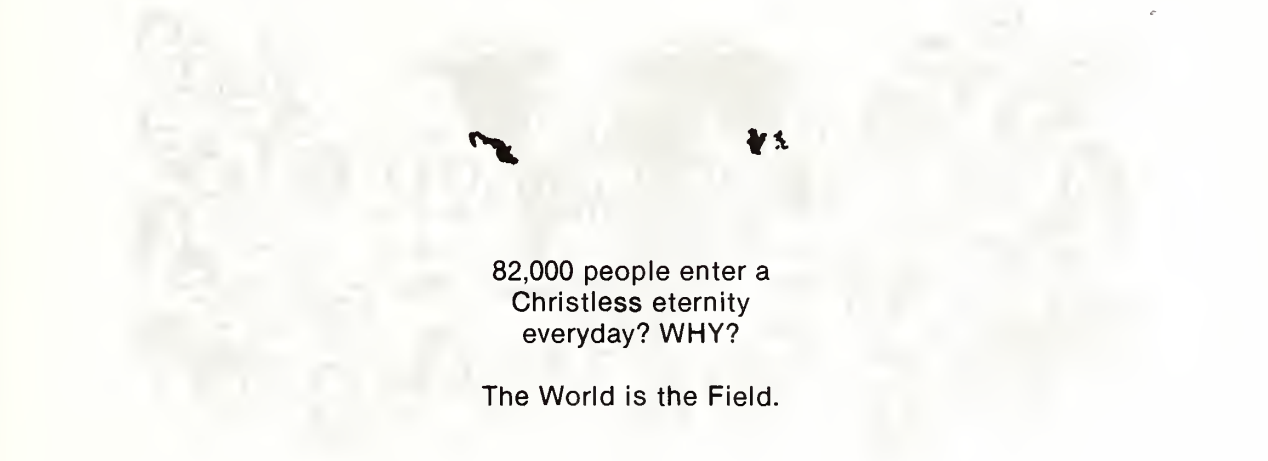
## Telethon Sunday: March 22, 1987

**Your gift to Foreign Missions reaches around the world.**




**Day of Prayer for Revival and World Missions**

**Your prayers for Foreign Missions reach around the world.**




**Telethon Theme:** Why?
**Goal**—Every Free Will Baptist congregation a participant in the Telethon and Day of Prayer for **revival and world missions.** All congregations gathered around the altar to pray for revival and world missions at 11:50 A.M. and all churches calling in their special offering for Foreign Missions between 1:30 and 5:30 P.M. Dial (919) 746-4963. Let's make this the greatest Telethon ever.

I have a vision and I want you to share it with me. It is a vision of every Free Will Baptist pastor preaching a revival message on March 22 for the morning worship service and at 11:50 every congregation gathers around the altar to pray for revival and world missions. I urge you to make this vision a reality. Let's make 1987 the year of revival for the Free Will Baptist Church. United, concerted, extraordinary prayer is the answer. I believe God for revival.

I believe also that March 22 will be the greatest Telethon Sunday we have ever had. Your phone call reporting your special offering will assure this.

## DAY OF PRAYER FOR REVIVAL AND WORLD MISSIONS

*by Harold Jones*

I believe the most pressing need before the Free Will Baptist Church today is the need for revival, revival that brings us to the fulness of life in Jesus Christ, revival that unites us for a great world thrust of missions activity. With this in mind, I am asking every pastor and congregation to make March 22, 1987, a special Day of Prayer for Revival and World Missions. I have several suggestions to offer concerning this day.

1. Begin now to pray and plan for this special day. Announce to the total membership so everyone can be involved.
2. I request every pastor to preach a revival message during the morning worship hour.
3. At 11:50 a.m., I also request every Free Will Baptist congregation to gather around the altar to earnestly and sincerely pray for revival and world missions. The first portion of the worship hour may need to be shortened in order to have time for prayer at the conclusion of the hour.
4. I would suggest short prayers of confession and need for revival. Express your desire for a deeper walk with God and for revival. Believe God for revival and for fulfillment of the Great Commission.

Friends, **prayer is the keystone to spiritual victory.** Prayer is our avenue to revival. We can together express our desire to the Lord in a mighty and beautiful way on March 22. I believe this will be one of the greatest days in the history of our church. The thought of all Free Will Baptists uniting together in prayer at the same time, praying for the same things, thrills my soul. Every great revival in church history began and was sustained by the united prayers of concerned Christians. Let's make 1987 the year of revival for the Free Will Baptist Church.

## INDEPENDENT LIVING PROGRAM

The Independent Living Program at Free Will Baptist Children's Home is working toward making 1987 a year of learning and enjoyment for each child making his home here. These children participated in planning a special campus program for each month of the 1987 school year, utilizing community resources to promote independent living skills and better understanding of life tasks. Visitors continue to share their knowledge, insights and resources with residents of the Children's Home.

In February, Ray Mitchell, owner of Mitchell's Hairstyling, met with the teenagers to discuss methods of improving their appearance and self-esteem! This guest's teaching method involved demonstration and "make-overs" which were much enjoyed by the young ladies in the audience.

Tammy Strickland, a representative of the American Lung Association, demonstrated exercise techniques and discussed the importance of fitness. Her presentation centered on "learning by doing," with musical accompaniment to help motivate participation in the exercise routine.

Another visitor to the campus, Debbie Orcutt, Wilson County Department of Social Services, shared knowledge with Central Cottage, our independent living group. Ms. Orcutt surveyed the children to better understand their concerns about sexuality, their lifestyles and the extent of their previous instruction, enabling her presentation of information to be more directly related to the personal concerns of each child.

"Family Life Education" will also be the topic of April discussions with the cottage supervisors and with Rodgers and State Cottages. Ms. Orcutt will meet with each group individually in order to tailor the subject matter for appropriate ages and concerns. This program will be particularly important to the children. "Family Life Education" seeks to prevent the heartache of abuse by teaching the young children the right to self-determination and privacy. It will also provide teens with much needed information and support to resist peer pressure.

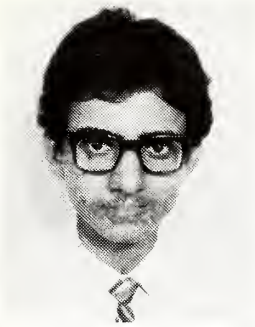
In May, each of the teenagers will attend a discussion of "Marriage and Family" presented by Dr. Allen Sharp, chairman of the Religion Department at Atlantic Christian College. The objective of this presentation is to inform the children of practical aspects of family life and encourage careful consideration and practicality in choosing a marriage partner.

The Free Will Baptist Children's Home values these contributions from area citizens, for each has joined us in working toward our goal of preparing the children for life outside the Children's Home—independent living.

## THE CHALLENGE OF EVANGELISM

*by Dr. E. M. Lall*

It is a pleasure to report that under God's guidance we started evangelism among the Muslim community having been adequately equipped with the challenge with the help of some of our church members including two ministers of the church who came out from this community and accepted the Lord Jesus Christ as their personal Saviour. The Muslim community in our country is not considered to be a



Mohammed Naved



Farrukh Saeed

literate community and as such is apparently a rigid and stubborn community, not willing to hear about other religions except what it has been told by their priests whether it is contained in *Quran* or not. However, the educated Muslims are becoming responsive to the challenges of other religions, mainly Christianity. It is their own evidence that much has been spoken and written about the Lord Jesus Christ in their holy book *Quran.*

We also conduct a small school of Islamic studies at Moradabad under the supervision of the Rev. Ashfaq Masih and are wide open in evangelism among Muslims. These two young boys, Mohammed Naved and Farrukh Saeed, who are in college studies leading to graduation are deeply interested in the teachings of the New Testaments. They often attend our worship service and study the Christian literature. All their questions are solved by me personally. We covet prayers that the Lord may grant them wide understanding of the Scripture so that they may be able to decide about their eternity and may be able to bring many of their faith in the fold of our Master.

**SPRING CONVOCATION**

# What Makes a Great Teacher?

by Dr. Pepper Worthington
*Professor of English*
Mount Olive College

"What makes a great teacher?" asked the Rev. Stephen V. Sprinkle, professor of Religion and Philosophy at Atlantic Christian College. Eying Mount Olive College students at Spring Convocation, Sprinkle set the stage for a confrontation with the single most important factor in the education process—the influence of a great teacher.

Turning to 5th century Greece when Socrates walked among Athenian youth, Sprinkle drew his issues from the living reality of Socrates as depicted not by Socrates but by one of his students—Plato. Why did Plato, a student, try over and over again to reproduce the life of his teacher? The question begs an answer.

What then did Plato say about Socrates, about the qualities of his teacher, about the *raison d'etre* of his teacher? Are Plato's multidimensional studies clues to the making of a great teacher?

Insisting upon Socrate's *linking education to virtue,* Sprinkle notes the puzzle Socrates made of himself among his Athenian peers, administrators, and politicians. Aristophanes caricatures Socrates in his comedy, "The Clouds," making the teacher a joke. Upset at Socrates' allegiance to truth rather than to the Athenian gods, the Court of 501 charged Socrates with corruption and sentenced him to death. Known as an obnoxious old gadfly, he was despised, tried, sentenced, condemned, and killed. Such is the world's treatment of a great teacher.

Yet Plato breathes life into Socrates today—centuries later when not one of the Court of 501 remain in the memory of mankind. Why? The question begs an answer.

"Plato gives us the military youth Alcibiades and has this young student tell us what Socrates meant to him," said Sprinkle. Speaking of love, Alcibiades noted that even the fragments of what Socrates taught affected him, amazed him, led him to examine himself, truth, reality, and love. Through Socrates' dialectic skills, through his insistence upon students turning inward into their own thought process, he drew out the souls of the Athenian youth. Claiming Socrates would transfix him, amaze him, make him confess that he ought not to live as he did, Alcibiades proclaimed the qualities of a great teacher.

Noting that Socrates looked like a cross "between a bulldog and a bloodhound," Sprinkle emphasized Socrates' insistence upon truth, upon a striving toward the good, the beautiful, and the wise. Desiring the real not the fake, the movement of the soul towards the good, not the popular, Socrates examined and cross-examined the souls of his students, encouraging them to go for something better, for something fuller, for something bigger than their minds had conceived before.

Believing that the mind in quest should never tremble when someone despises you or delivers an insulting blow, Socrates insisted to his students that they—just as he—would never come to harm if they—just as he—are good and truthful men.

"The secret of a great teacher," concluded Sprinkle as the students sat together about to spring into academic life in a new semester, "is the secret of an inner fire that burns within his

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The Rev. Stephen V. Sprinkle

heart as he stands before his students in pursuit of truth. If a student learns nothing, education is worth nothing." However, Plato burns through the fire of quest and reminds new students that if they learn to know themselves, then—despite the judgment of the world—education is worth immortality.

And so Socrates drank his sentenced hemlock in 399 B.C., lay down his body, and left behind the compelling reality of learning that his student Plato breathes into the twentieth century.

## BAPTISM AT VILLA UNION, MEXICO

*by Antonio Escobar*



Here at Villa Union, Pastor Jose Angel Moncada is diligently working that the church may continue to grow. Villa Union is a city where Catholicism is very strong. Large pilgrimages are constantly made by people who make long treks to keep religious promises. They travel up to forty kilometers by foot, many of them without shoes, to a Catholic temple where they venerate the Holy Child of Atocha. This is the reason this city is difficult to bring the gospel to. But the Lord has saved souls here, through His manifestation; and in October, we baptized two persons that the Lord reached. These two persons who were converted from Catholicism to Christianity are holding fast to the work here. We pray that souls will continue to be saved at this place.




**Student Basketball Night Held at Mount Olive College**—Over 100 people visited the Mount Olive College campus for its annual Student Basketball Night. The young people were admitted free to cheer on the Trojan basketball teams; and at halftime, door prizes were awarded. The four lucky winners are pictured with the Mount Olive College Trojan (Paul Rigsby). They are, from left, Alan Braswell of Goldsboro, a member of Spring Hill Church; Brenda Mullinex of Morehead City, a member of Cape Carteret Church; and Tony Anderson and Lee Hudson, both of Mount Olive. Earlier in the day the College sponsored a Financial Aid Workshop. The visitors had the opportunity to tour the campus and enjoy a special pre-game dinner at the College cafeteria (photo by Dianne B. Riley).

## IS THERE A VOID?

by C. H. Overman, *Vice President* _____
Free Will Baptist State League Convention

The past twenty years has shown a drastic decline in what was at one time a very important function of the Free Will Baptist Church; namely, the Free Will Baptist League, or the "training service of the Church." Reflecting back, it seems that the decline began shortly after the split up between the National Association of Free Will Baptists and the North Carolina State Convention of Free Will Baptists. The National group reorganized and formed the "Church Training Service," known as the CTS. (Perhaps we, too, should have reorganized and renamed.)

The Free Will Baptist League was born with the conviction that a training program was a desperate need if our denomination was to succeed. The actual date of its beginning is not certain; however, the *General Free Will Baptist League Manual,* written by the late Rev. C. F. Bowen, throws some light on the matter: "There are no authenticated records showing a training program in the Free Will Baptist Church before 1910, and from that year to 1915, conflicting reports from different states make it hard to arrive at a true picture of just what really existed on the training front. There is evidence, however, of training programs both in North Carolina and in Tennessee during these years. In North Carolina, by 1915, youth groups had been organized, the first one of which we have record being in the St. Mary's Church in New Bern, although at that time not bearing the name "Free Will Baptist League." Similar youth groups were functioning in Tennessee also by 1915, and it was here that the name "Free Will Baptist League" is reported to have first been used, especially in Cofer's Chapel in Nashville."

It was during the 1920s that the old General Conference of Free Will Baptists took official steps toward a credible organization. From that time on, the Free Will Baptist League proved itself as a vital service of our church.

Further proof of the place of the League is expressed in the *Senior Free Will Baptist League Manual,* also written by Brother Bowen: "The specific purpose of the Free Will Baptist League is the 'training of Christians in Church membership.' " No other organization of the church can take the place of the Free Will Baptist League. The opportunities for service and training offered here are to be found in no other part of the church. No church is entirely complete without the Free Will Baptist League. Churches with trained members who know how to carry on the Lord's work accomplish far more than those which have no training program."

Evidence to the value of the Free Will Baptist League can indeed be seen in the lives of those who started their Christian commitment in this training program. For many it was the first opportunity to speak before a group, or to pray aloud, or to sing with a group.

What has been the reason for the decline in the "training branch of the Church?" With the organization of our other youth groups, the League began to take a back seat. Many felt that the YFA, AFC, etc., was more important than the League. Gradually, the Leagues began to die in many of our churches, and the attendance in the League Conventions declined. During this same period, the other youth groups experienced growth. Although the newer youth groups have filled a vital place in our church, have they met the need in training? Is there a void?

Today, our denomination has many talented youth. Many are committed to the Lord; but many others have failed to find their place in the total program of the church. In view of this great potential, perhaps we should take a new look at what the training program of the church has to offer. Perhaps we should reorganize, combining the youth work with a revitalized training program that will fill this apparent void.

Those churches that have actively carried on the work of the League throughout the years have benefitted beyond measure. Those of us involved in the League know its value. We know that we, as an organization, need you and your church needs this training service.

We feel that the time is long past in which we look carefully at this work with the idea of concern and total dedication. We know that time brings about changes and we know that we cannot go back to the past; thus, we must look at what we have and what we need today!

Meanwhile, we hope your League will join us at the Free Will Baptist State League Convention on March 14, 1987, at Sound Side Church, Columbia, NC. (**Note:** To get to Sound Side Church, travel from Plymouth on Highway 64 into Columbia, cross the Scuppernong River bridge, through the stoplight, turn left at the next street. The church is about seven miles out.)

Following is the scheduled Convention program:

**Convention Theme:** "Committed to God"
**Convention Scripture:** Psalm 37:5
**Theme Song:** "I have Decided to Follow Jesus"
9:30—Registration
10:00—Chorus Singing, Mrs. Dianne Riley
—Devotions, Tracy Rouse, Bethany League
—Welcome, Sound Side League
—Response, Sonny Rollins, Goldsboro League
10:20—President's Remarks, the Rev. Ed Thornton

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10:25—Appointment of Committees
—Reading of Minutes and Treasurer's Report
—Old Business
—Christian Cadet Conference Report
10:35—State Sword Drill, Mrs. Margaret Ard
11:00—Worship, Sound Side League
12:00—Lunch
12:45—Singspiration, Aspen Grove League
First, Goldsboro, League
Winterville League
1:20—New Business
—Committee Reports
—Election of Press and Cragmont Representatives
1:50—League Song
—League Benediction

THE WESTERN CONFERENCE LAYMAN'S LEAGUE CONVENTION will be held on March 16, at Marsh Swamp Church, Rock Ridge, NC. The convention will begin at 7:30 p.m.

THE THIRD UNION OF THE EASTERN CONFERENCE will meet at Hillsberry Mission, Clinton, NC. The meeting will begin at 9:30 a.m. and all laymen and pastors are encouraged to attend.

THE FIRST UNION OF THE WESTERN CONFERENCE will meet on Saturday, March 21, with Fremont Church, located in Fremont, at 10 a.m.

The Rev. Fred Rivenbark will deliver the meeting sermon. The Rev. James Joyner, clerk, encourages all churches to be represented and all ministers to be present.

THE CAPE FEAR UNION MEETING will convene with West Clinton Church on Saturday, March 28. The scheduled program is as follows:

10:00—Hymn, Congregation
—Devotions, Dola Dudley
—Welcome, Host Church
—Response, Cleleen McLamb
10:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes of Last Meeting
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Hymn, Congregation
—Special Music, Host Church
—Offering and Offertory Prayer
—Message, the Rev. James Corbette
12:00—Report of Treasurer
—Report of Committees
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

JEAN ACKISS TO TEACH STUDY COURSE—Jean F. Ackiss, vice president of the State Woman's Auxiliary Convention, will teach a study course on the Woman's Auxiliary Manual on Monday, March 16, at Pleasant Grove Church in Pikeville. Auxiliaries participating along with Pleasant Grove are from Antioch, Union Grove and Pleasant Hill Churches. The women will meet at 7:30 p.m., and other local auxiliaries in the area are welcome to attend.

The manual lists such information as the purpose of the organization, the areas of service for each office and gives guidelines for local, district and state levels of auxiliary work.

Mrs. Ackiss is a member of Spring Hill Church in Goldsboro and the director of church support at Mount Olive College. As a service to the Woman's Auxiliary, personnel at the College are available to teach study courses as requested.

EVANGELISM CONFERENCE SET FOR APRIL 4, AT MOUNT OLIVE COLLEGE—An evangelism conference, "Overcoming Obstacles to Church Growth and Evangelism," is planned for April 4, at Mount Olive College. The conference, featuring Dr. Harry H. Fowler, founder of Creative Growth Dynamics, Inc., will be held from 9:30 a.m.-12:30 p.m. in room 113 of the Henderson Building.

Dr. Fowler, who spoke at the August, 1986, Ministers' Institute, will seek to identify obstacles to church growth and evangelism in the local church and present ideas showing how to overcome those obstacles.

**Albemarle Sunday School Convention/Workshop**

**"MINISTERING THROUGH THE SUNDAY SCHOOL"**

**Friday, March 20**
**Registration Begins: 6:45 p.m.**
**Union Chapel Church (Highway 32 near Plymouth)**

Those attending may choose to attend the workshop that best meets their needs. Four will be offered:

**Ministering to Children**
**Ministering to Youth**
**Ministering to Adults**
**Officers' Seminar**
**(For Pastors, Superintendents, and all Officers)**

For more information call:
Gary Burbage, President
Albemarle Sunday School Convention
**964-4429**

An ordained minister in the North Carolina Baptist Convention, Fowler received his doctorate in church growth from Fuller Theological Seminary in Pasadena, California. He currently works to help local churches develop an evangelism strategy using church growth principles.

A $5 registration fee payable to the North Carolina Ministerial Association should be sent to the Rev. Ralph Sumner, Box 445, Bridgeton, NC 28519. Each church is urged to send lay persons and provide the registration fee for the minister and lay persons.

The Conference is sponsored jointly by the North Carolina Ministerial Association, the Board of Home Missions and Evangelism, and Mount Olive College. For further information contact the Rev. Frank Harrison, Mount Olive College director of church relations, telephone (919) 658-2502.

THE SECOND UNION OF THE WESTERN CONFERENCE will convene with Rock Springs Church on Saturday, March 21, at 7 p.m. All churches are urged to be present.

THE EASTERN DISTRICT WOMAN'S AUXILIARY CONVENTION will meet Thursday, March 19, at Bethlehem Church, Chinquapin, NC, with registration beginning at 9:30 a.m. The church is located in the Fountaintown community of Duplin County, about nine miles south of Beulaville on rural road 1001.

The theme is "The Faith That Wins," using Galatians 2:20 as the theme verse. Mrs. Mary Dudley, of Kinston, will bring the morning message. New officers will be installed by Miss Sara Willoughby, State Woman's Auxiliary President. Reports will be given from all denominational ministries.

ST. MARY'S GROVE CHURCH, Route 3, Benson, will hold revival services March 9-13. The Rev. Clyde Cox will be the evangelist. Services will begin each evening at 7:30. The Rev. Rod Jones, pastor, and the congregation invite everyone to attend.

TARBORO CHURCH will begin its week of revival services March 29, 7:30 p.m., with a singspiration service. Music will be provided by "The New Cornerstone," from Greenville, NC. Revival services are scheduled for March 30—April 3. The Rev. Clarence Harris, of Tarboro, will be the guest evangelist. Services will begin nightly at 7:30. Special music and a nursery will be provided for each service.

### BOWEN TAKES FALL

Mrs. Rose Bowen, widow of the Rev. C. F. Bowen, fell at her home the first part of January and split the bone in her left arm from her elbow to her shoulder. Her shoulder bone was also severed.

The physicians attending to Mrs. Bowen are hoping that surgery will not be necessary, but do say that it will be at least late spring before her arm will be healed.

If you would like to send Mrs. Bowen a card, her address is 411 North Lee Street, Ayden, NC 28513.

When you pray, please remember her physical, financial, and spiritual needs.

### MINISTER AVAILABLE

The Rev. Raymond Lagcher is available for full-time or part-time pastoral work. Anyone interested can contact him by writing to him at Box 146, Pinetown, NC 27865; or by calling 964-2440 (business), 927-4439 (home).

## CONVENTION PLANNED

**THEME:** A Growing Sunday School
**PLACE:** Black Jack Church
**DATE:** March 7, 1987
**REGISTRATION:** Begins at 8:30 a.m. and lasts until 9:30

**WORKSHOPS AND WORKSHOP LEADERS**

1. Evangelizing Children Through the Sunday School
   Leader: The Rev. Bobby Taylor, director of the Children's Home
2. Evangelizing Youth Through the Sunday School
   Leaders: The Rev. Harry Grubbs, pastor of First Church, Greenville; Ms. Janie Sowers, editor
3. Evangelizing Adults Through the Sunday School
   Leaders: The Rev. Marvin Waters, pastor of St. Mary's Church
   The Rev. Harold Jones, director of Foreign Missions
4. The Spiritual Life and Growth of the Sunday School Teacher
   Leaders: The Rev. Dan Rivers, pastor of Black Jack Church
   The Rev. Frank Harrison, chaplain of Mount Olive College
5. The Creative Use of Audio Visuals in Teaching
   Leader: Ms. Dianne Riley, director of Admissions at Mount Olive College
6. How Can We Help our Sunday School Grow? (Problem Solving Seminar for Pastors and Superintendents)
   Leaders: The Rev. Gary Bailey, pastor of Stoney Creek Church
   The Rev. Bass Mitchell, field secretary

The workshops will be followed by the Teacher of the Year presentation banquet (from 11:45 to 1 p.m.).

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## LETTERS TO THE EDITOR

### POSSIBLE NAME CHANGE MEETS WITH RESPONSE

Dear Editor,

I am not impressed with the name change of our denominational publication and, therefore, favor retaining the name *The Free Will Baptist.* This is an instance when I cannot see that change is really beneficial. The original title proclaims the servitude of a Christian as much so as the title *Servant.*

Sudie Mixon
*Wilson, NC*

Dear Editor,

I will not make this a long, tiring letter. I just must say I agree with Burkette Raper on his letter and thoughts.

We have had the name *The Free Will Baptist* for so long that it is a part of our history. The change in the paper is for good as make-up, etc., but some older things are meant to be kept. Please keep some of our historical values.

Yours in Him,
Rose Bowen
*Ayden, NC*

Dear Editor,

I recently renewed my own and gave a gift subscription to *The Free Will Baptist,* our denominational publication, expecting it to continue the same name.

I am a retired teacher of the Lenoir County Schools, and I am an *original* Free Will Baptist.

I prefer very much to continue receiving our *Free Will Baptist* as it is now named, and *not* changed.

Very sincerely,
Reba Hill Blizzard
*Kinston, NC*

To the Editor,

I favor keeping the name *The Free Will Baptist* the same.

Sincerely,
Aileen Barfield
*Kenly, NC*

Dear Editor,

I am in favor of keeping the name *Free Will Baptist* for our monthly publication. I think we need to keep our identity and this is a very important way to do it.

The idea of *The Servant* is a very good one. Why not have the name *Free Will Baptist* in large letters and under that in smaller letters the words "The Servant"? I also think our logo should be on the cover.

I sincerely pray for you to continue in the good work and I will not cancel my subscription if you do not follow my suggestion, but I love our denomination and would like to maintain our good heritage that has been ours for almost 200 years.

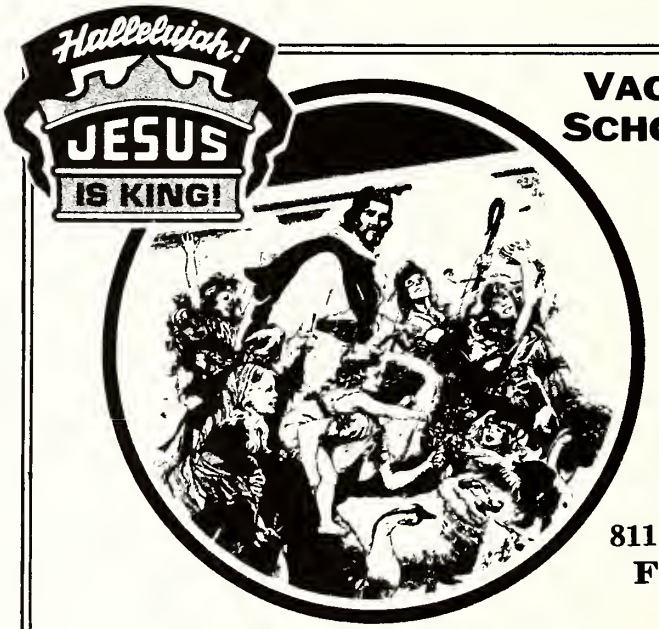
In Christ,
Kathleen Slade
*Merritt, NC*

Dear Mrs. Sowers,

The name change sounds like a good idea so long as material enclosed in the paper remains as interesting and enjoyable to read as it is. I really enjoy reading the paper and especially liked the article "Christian Marriage: What Is it?"

I'm assuming the new name is to be *The Servant,* which is very appropriate. Good luck in getting a favorable response from all the readers. A help with subscription rates will be very helpful to me as I'm sure it will be to other readers. Thanks for a job well done.

Sincerely yours,
Mrs. Arlene Williams
*Chinquapin, NC*




**VACATION BIBLE SCHOOL SHOWING**

**Ayden Bible and Bookstore**
**811 North Lee Street**
**Friday, March 13**
**7:30 p.m.**

Refreshments Served
Bookstore Open for Your Convenience

### EDITORIAL

(Continued from Page 2)

it makes me wonder if they are trying to hide something. (I personally do not have time to talk about you, unless it is before the throne of grace.)

Until we all realize that we are imperfect individuals, that we do not have all the answers all the time, we will not love one another. You see, imperfections link us together as a family.

Okay, now—the next time someone you know makes a mistake, how about offering a little support?

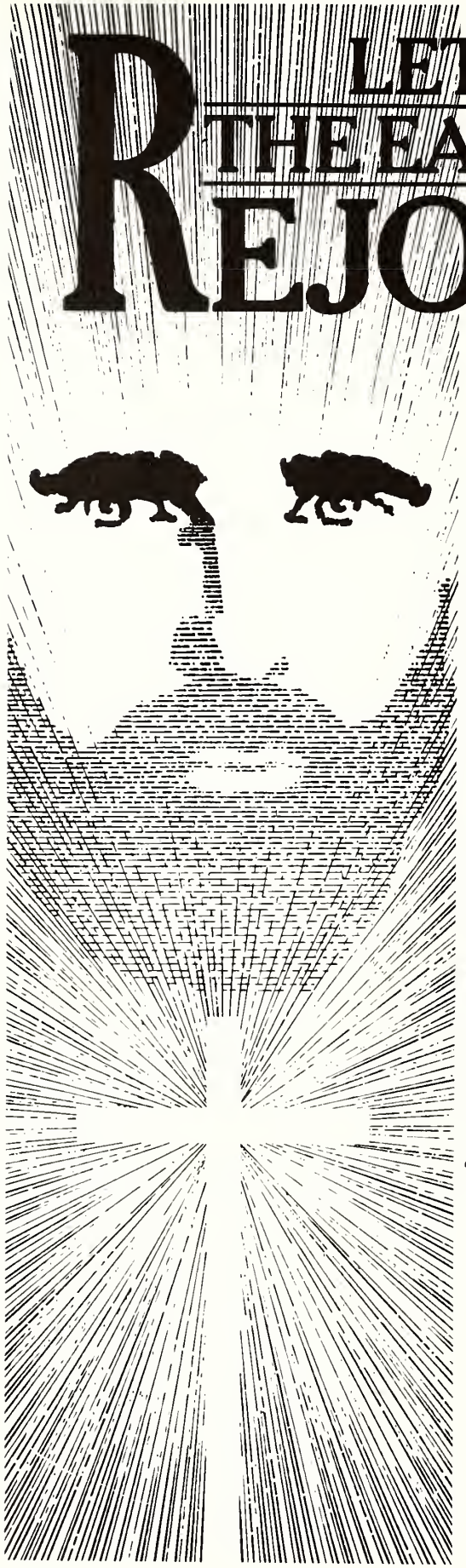
Oops—correction—how about a lot of support?

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# The Free Will Baptist . . . The Servant of the Church



# LET THE EARTH REJOICE



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**ON THE INSIDE**

Once more we find ourselves focusing our attention on the Crucifixion and Resurrection of our Lord as Easter approaches. And it is only appropriate that this issue begins with thoughts relative to the new life offered in, through and by Christ.

All consideration of death is not a source or reason for praise, for suicide is no longer a topic which can be "swept under the rug." It is the second leading cause of death of today's teenagers and "a way out" for many with what seem to be inescapable situations. The Christian community can no longer look the other way.

This issue is balanced out by denominational news and happenings.

Happy reading!


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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

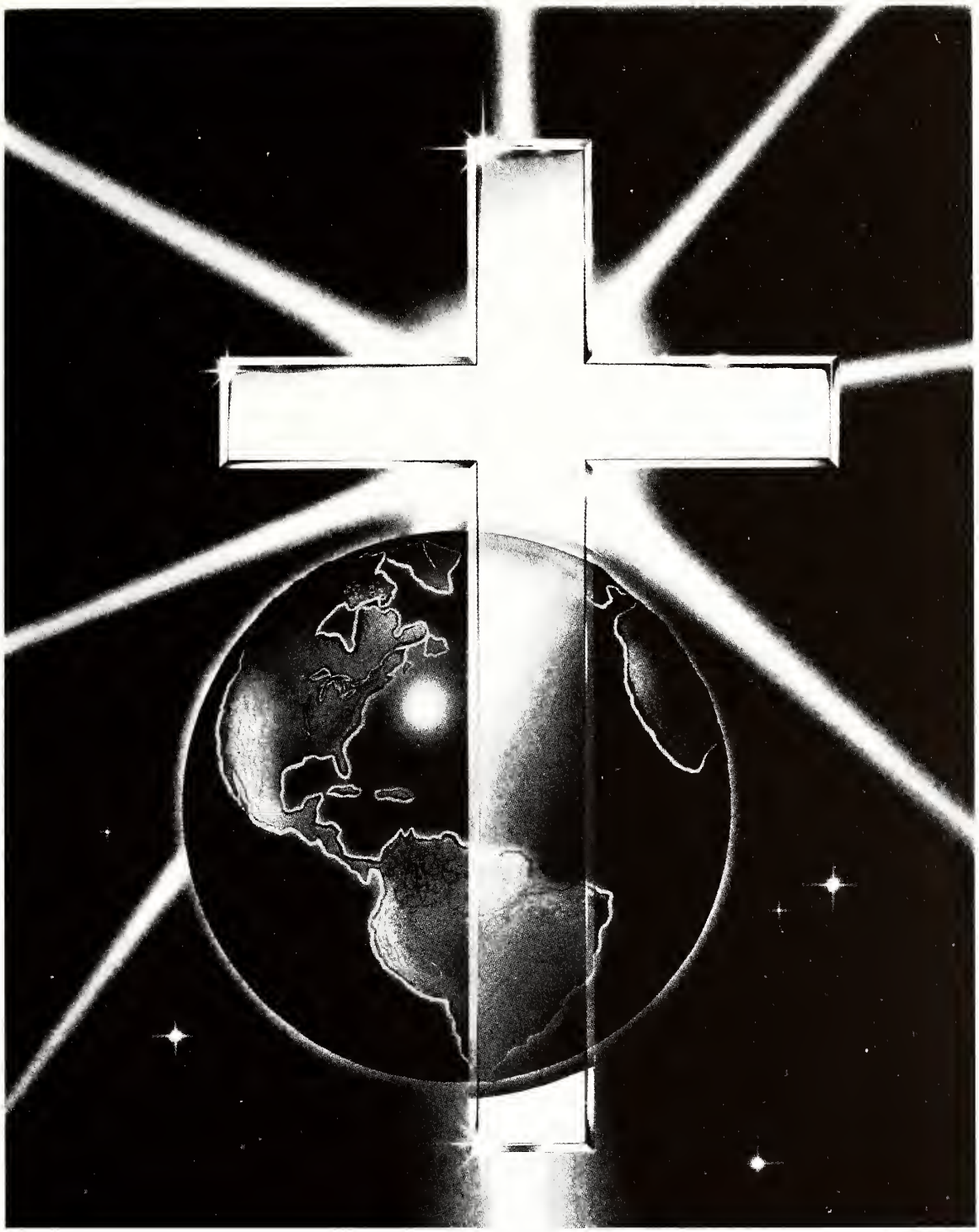
**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.



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**Free Will Baptist Press Foundation, Inc.:** Cliff Gray, **Executive Director;** Bobby Pennington, **Financial Director;** Janie Jones Sowers, **Editor ot Literature.**



# A BODY UNITED IN CHRIST

*by Gene Shelburne*

Last summer in an Irish farmhouse my wife and I ate breakfast with a young Irish physician and her psychologist husband. For a pleasant hour we talked about their work.

"We arrange for children from Northern Ireland to live for several months with a family south of the border," the husband explained. "Most children in the north are raised to fear and to hate people in the south. By letting these boys and girls live in a family setting and learn to love people in the south, we hope in a generation's time to break down some of the irrational Protestant/Catholic fears that afflict our land."

Can people as fiercely divided as the Irish ever reconcile their disputes and see themselves in Christ as one body?

After letting it gather dust on my shelves for months, last week I read Leon Uris' book *The Haj*. His story moved too slowly for me at first, but eventually it gathered momentum and slugged me with a truth so brutal that it still hurts.

"Arabs will never live peacefully alongside the Jews," Uris' main characters conclude. For centuries the Arabs have been taught that their highest and holiest purpose is to fight the Jews. The few irenic Arab voices calling for peace have been drowned out by gunfire or by terrorists screaming for war.

Headlines telling that the moderate Arab mayor of Jerusalem's West Bank was gunned down this week seem to verify Uris' bleak analysis of the seemingly dead-end situation.

Can Christians in such an embattled culture ever rise above centuries of conditioning to accept each other as members of one body?

That is exactly the hope we are offered in the Scriptures. In the first century the Jew/Gentile split was not one whit tamer than today's conflicts in Ireland or Israel. And Jesus healed that rift.

People divided by language and color and diet and doctrine found themselves loving one another in the same church because of their common faith in Jesus. Jesus had saved them all, so all of them worshiped Him—together!

"He broke down the dividing wall of hostility," the Scriptures tell us, ". . . that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing hostility to an end" (Ephesians 2:14-16).

Just because this is in the Bible and happened two thousand years ago, do not dismiss it as a sweetness-and-light fairy tale. Not on your life! Just read the New Testament accounts of Jew/Gentile in-fighting: churches ripped apart, reputations slandered, race-riots fomented, murder plots laid—all in the name of keeping God's people and rituals pure.

Jesus healed all that. He soothed the tensions. He turned the haters into lovers. He reconciled the former enemies and taught them to live at peace in one body.

Unbelievable? You bet. Calming Jew/Gentile hatreds was such an incredible feat, the Apostle Paul says, that even the angels in Heaven were impressed by it (Ephesians 3:8-10).

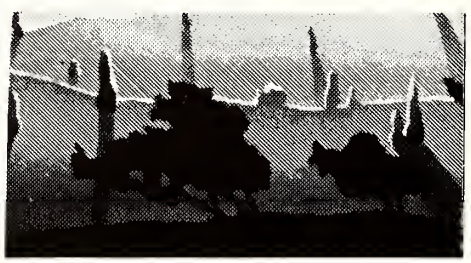
We need that kind of power today—power that can bring an end to the hostility in fragmented families, power that can end disputes that devastate communities, power that can stop the senseless squabbles between Christians of varied kinds.

That is the glory of the "one body" all Christians believe in. In that one body our Lord can reconcile the bitterest enemies. No anger is too hot, no argument too deadlocked, no resentment too hard to be dissolved by the Cross.

When Jesus makes my enemy His friend, He makes that enemy my friend as well. Thus He reconciles us in His body, not because of anything we have done, but by what He has done to save us both.

Whether we are Irishmen or Arabs or Americans in a divorce court, Jesus preaches "peace to you who are far off and peace to those who are near" and in His love He unites us in one body.

—Used by permission.



## CAN WE PREACH WHAT YOU PRACTICE?

*by Gary L. Headrick*

It is amazing how we will tolerate behavior from the members of the congregation that we would never tolerate being preached from the pulpit. In fact, most preachers would be dismissed if they preached what some of the members practiced.

Can we preach nonattendance of the services of the church? How would people react if the preacher got up on Sunday and preached how it was not necessary to attend all the services of the church? What if he said that it was alright to simply pick which ones you wanted to attend?

Can we preach lack of involvement in the church and its missions? Again, how would people react if they had a preacher who preached that it was all right to fail to be involved in the services and the work of the church?

Can we preach that it is all right to have a poor prayer life? How would it go over with a congregation to hear their preacher say it is all right and proper to fail to pray to God on a regular basis? Would that be considered "sound doctrine"?

What about failing to give as we have been prospered? Would that be acceptable preaching in the church? Or what about gossip, slander, lying, or any of the other sins of the tongue?

How about a sermon on the value of failing to study the Bible? Maybe a lesson on the need to keep the gospel a secret from others? Perhaps a discourse on why we ought to ignore the elderly and needy?

No congregation would allow such to be preached from its pulpit by its preacher, would they? Then why tolerate it in their personal lives? One makes just as much sense as the other, does it not? What should we do? *Practice* what we want to hear preached.

—Used by permission.

# CONVENTION NAMES VANHORNE TEACHER OF THE YEAR

Over 160 Sunday School teachers, superintendents, officers and pastors gathered at Black Jack Church for the 1987 State Sunday School Convention on Saturday, March 7.

Workshops provided an atmosphere for discussion and the expression of concerns relative to Sunday School work. Those leading workshops were: Evangelizing Children Through the Sunday School, the Rev. Bobby Taylor; Evangelizing Youth Through the Sunday School, the Rev. Harry Grubbs, Janie Sowers; Evangelizing Adults Through the Sunday School, the Revs. Marvin Waters and Harold Jones; The Spiritual Life and Growth of the Sunday School Teacher, the Rev. Dan Rivers; The Creative Use of Audio Visuals in Teaching, Dianne B. Riley; and How Can We Help Our Sunday School Grow?, the Revs. Gary Bailey and Bass Mitchell.



The Rev. Donald Coates, president of the Sunday School Convention, presents Mrs. Madge VanHorne a plaque in recognition of being named Teacher of the Year.

One of the highlights of the Convention was the Teacher of the Year presentation and luncheon. There were eight very capable nominees. They were: Shirley Strother, Marsh Swamp Church; Mildred Boswell, Marsh Swamp Church; Vicki Wade, Kinston Church; Daniel Riggs, Smith's New Home Church; Betty Ellis, Victory Church; Janet Brown, White Oak Grove Church; Hazel Casey, First Church, Goldsboro; and Madge VanHorne, Sound Side Church. Each of these teachers personifies a good Sunday School teacher and the determination of the "winning" teachers was not an easy one to make. Mrs. Madge VanHorne was recognized as the Sunday School Convention's first Teacher of the Year. The first runner-up in the competition was Hazel Casey; and Janet Brown was second runner-up.

Mrs. VanHorne teaches the Young Adults' Sunday School Class at Sound Side Church, Columbia. There are thirty students in her class. She has taught for approximately forty-five years, five of them in her present capacity.

"All my life I have wanted to teach and also to learn as much as possible about the Bible," she explained. "When my Sunday School asked me to take a class, it

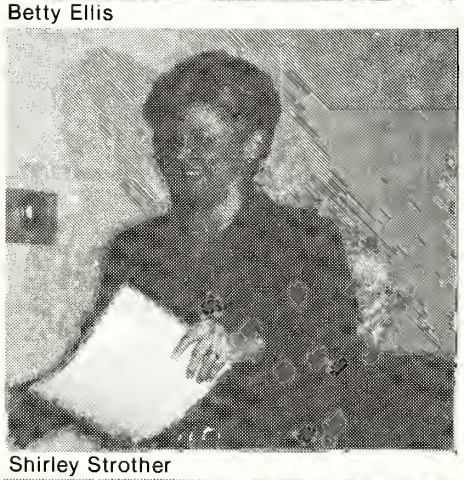
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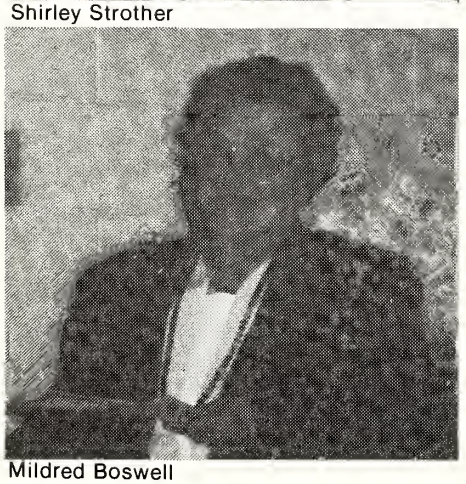
Hazel Casey



Betty Ellis



Shirley Strother



Mildred Boswell

seemed an answer to prayer. I was being asked to do something I love; at the same time I was being given the opportunity to serve the God that I love and to work closely with young people whom I also love."

When asked to describe the effect she thought her teaching has had on the lives of her pupils, Mrs. VanHorne responded, "I believe that perhaps my teaching and my example have combined to enrich the lives of my students and to encourage them to a higher level of Christian living. I think their self-image (which I consider very important) has been enhanced as we have discussed the fact that created in God's image, each of us is important to God and should live accordingly.

"Some of my former students are now my co-workers in church, in Sunday School, in youth work, a most rewarding experience indeed," she concluded.

Mrs. VanHorne uses a diversity of teaching methods, incorporating such activities as lectures, questions/answers, stories, object lessons, and group projects.

And what are the strengths of this teacher? First and foremost, she loves the Lord. Second, she loves her students and has a good rapport with them. She has a fairly broad knowledge of the Bible and uses as many student-oriented activities as possible. Mrs. VanHorne plans objectives for each lesson based on what she wants the students to learn in order that they might apply the lesson to their own lives. Last, she is able to reinforce audio learning with visuals.

Melanie Armstrong, a member of the Young Adults' Sunday School Class, wrote the following about her teacher:

> Mrs. Madge's Sunday School lessons are always very clear and easy to understand. She tells stories that pertain to the lessons in order to keep our interest. And you can tell by the sound of her voice and the expressions on her face that she is really enjoying teaching the lesson. That, of course, makes everyone listening to her enjoy the lesson. Her joy in teaching the Bible is kind of like laughter—once it gets started, it spreads from one person to another until everyone is affected! I think her teaching is very effective. She always makes me stop and think about the points her lessons make. She involves our class in the lessons by organizing all kinds of activities to emphasize the lesson. She sometimes springs surprises on us by rigging up an impromptu "skit" that no one is expecting. But the two things that make her a great teacher is that she really knows and lives the Bible and that she really loves to teach.
>
> She sets a very good example for me and for all my Sunday School class members. She is the only person I know who truly personifies the word "good." I have always looked up to Mrs. Madge and tried to be like her. She has infinite patience and always looks for the good in things. She recently retired from teaching high school, where she was my eleventh grade history teacher and my French teacher in my Junior and Senior years. During those classes, there were times I knew she was frustrated and discouraged by some of the students' lack of interest, but she never once gave in to those feelings by losing her temper or saying angry words the way some of my other teachers did. I know it was her faith in God that gave her such endless patience and kindness.
>
> Mrs. Madge has affected my life greatly in both school and Sunday School. She is my role model. And I know from talking to others, that even though she doesn't realize it, she is the role model for a lot of other people in our community. Everyone loves Mrs. Madge, and young and old alike, agree that she is a special person. I have never met anyone else like Mrs. Madge. I think she is truly unique in today's world. If I had to describe Mrs. Madge in one word, that word would be "special."

## COLUMBIA WON'T FORGET GENTLE TEACHER'S LESSON

*by Dennis Rogers*

There is only one traffic light, one doctor and one lawyer in Tyrrell County, and they are adequate to meet the needs of the people.

And there is only one Madge VanHorne. But that is a shame because no place has enough women like her.

"One day I was in a store, and a student came up to me and said, "You're becoming just like Mrs. VanHorne," Midge Ogletree said of her friend and co-worker. "I thanked him. That is the finest compliment I've ever had. She is the only saint I've ever met.

"As strange as this may sound, I can think of no flaw in her character. She is spoken of with reverence in this community."

Who is Madge VanHorne, and why are people saying such nice things about her?

Do you remember that one special teacher, that kind, gentle person who made you feel as if you wanted to do well because you didn't want to disappoint her; that teacher you always want to see when you go back home; that teacher you always talk about when you run into an old high school classmate; that teacher you loved, respected and trusted in your most vulnerable years?

That's Madge VanHorne. For 36 years, students at Columbia High School have basked in the love of this shy, soft-spoken woman whose arm had to be gently twisted before she'd agree to talk to me.

"Sometimes at the beginning of the year I stand in front of my class and count the number of their parents that I taught," Mrs. VanHorne said. "For some of them, I taught their grandparents.

"The greatest joy I've had in teaching is the close relationship I've had with young people. Just being with them is a joy. Some of my best friends today are former students of mine. There are not many places I can go in Tyrrell County where I don't have former students."

There never was a time when Mrs. VanHorne didn't want to be a teacher. She grew up in a strict Quaker family in Perquimans County, a poor family that had to scrimp to raise the $100 for her first quarter at what was then East Carolina Teachers College. She was the first of her family to attend college.

She waited on tables for four years—three meals a day in the college dining hall—to pay her way through college, graduating in 1943. There were brief teaching stints in Harnett, Martin and Bertie counties, but when she came to the isolated community of Columbia, she knew she had found a home. "I guess the isolation of my Quaker community made me feel at home here," she said. "All I know is when I got here I liked it. My friends had always said I was meant to be an old maid schoolteacher. They were half right, anyway."

She married a year after she arrived in Columbia and set about her life in the classroom.

"Teaching for me has always been an awe-inspiring experience," she said. "I was scared to death in the beginning. Walking into a classroom and facing those students is something they can't teach you in college. It was scary.

"There were times when I wondered if teaching was what I really wanted to do, but there has never been a time when I wanted to do anything else.

"Teaching hasn't gotten any easier. I may not have to prepare my lessons quite as much, but I still prepare before every class.

"The students as individuals haven't changed at all, but it is harder to teach today than it was when I started. We are competing with television now. They watch television, and it is dramatic, and they want school to be dramatic, and sometimes class can be dull. There have been a lot of social changes, and schools are reaping the results of those changes now.

"Students are on their own a lot more than they were, but they are just as pleasant to be with as ever. They have a lot of problems they're not responsible for, but students today are fine. I enjoy them."

Mrs. VanHorne is far too modest to talk about why she is thought of as perhaps Columbia's finest teacher, but what she says about good teachers she has seen tells a lot about her.

"All of the good teachers I've seen really wanted to help people," she said. "They really are unselfish people.

"A good teacher has to have the ability to be happy and content with her community and not always be looking for greener pastures.

"Good teachers are not 8-to-4 teachers; you can't teach like that, no way. And these things can't be taught. These are inbred qualities.

"The thing that has kept me awake at night is concern for a student you see failing and you can't find a way to reach him and make him work. I take it very personally when a student is not working. There are times when you may stop trying, but you never stop wanting to help.

"And the students that stick in your mind are not the smartest students but the ones that worked very hard because they had to, the problem students that succeeded. Those you admire and remember."

And they admire and remember her.

"She is not a 'paycheck teacher,'" said Nelson Smith, principal of Columbia High School. "The students know she cares about them. She has a way of reaching students, and they know they're hurting her if they don't learn."

This will be Madge VanHorne's last year at Columbia High. She will retire this spring.

"I'm going to miss it very much," she said, and then she had to go. The bell had rung, and students were waiting.

Reprinted from *News and Observer*, March 20, 1984.

# Seven-Point Program For A Successful VBS

*by Al Jones*

After years of careful study, Vacation Bible School experts have come up with a seven-point program for running a smooth-running, effective school. Whether you already have a school and want to improve it, or if you're new at the job, you'll be well on the way to a successful VBS if you follow this plan:

## 1 Getting it started

Begin early: For best results, lay the groundwork several months in advance, particularly if this is your first year of VBS. Careful long-range planning solves your problems before they arise. If a convention or workshop for VBS is being held in your community, urge all those interested to attend, including your entire committee, if you have one. Be sure to take advantage of the experience of others.

Contact the pastor: If he does not initiate plans for VBS, make sure that he is contacted early. Often he is the logical choice for director, but even if he is not, his support and counsel are needed and valuable. He is often the best person to coordinate the activity of your committee with that of the sponsoring board.

Choosing the director: In any successful enterprise, there must be one person who shoulders the responsibility and sticks with the burden until the job is done. In VBS, this is the director. The director must have administrative ability, initiative, and patience. He must be able to elicit enthusiastic cooperation from the staff. He must have spiritual maturity. It is important, therefore, that you make a careful, prayerful choice.

## 2 Enlisting the workers

Departmental superintendents: The director needs able lieutenants to head the work in each department. Often the persons best suited for these jobs are those who head the corresponding age-groups in the Sunday School. Or the Sunday School teacher, public school teacher, or student home from Bible school, seminary or college may best fit this position. Department superintendents serve directly under the director, and they should work closely with him.

Teachers: It is usually wise to have the director and department leaders select their respective teachers. Remember, too, that although experience is valuable, willingness is more important. Many housewives are able to do a splendid teaching job. Challenge them with the responsibility they have before them, and urge them to take it.

Staff: Another position to be filled is that of pianist in each department. Also needed are efficient, reliable secretaries who will keep records properly and help collect information for follow-up work. For this reason many schools have a secretary for each department.

If the school is unusually large, you may find it wise to employ a registrar and treasurer. Otherwise, the secretary fills this capacity.

Committees for finance and promotion should be delegated to carry out their separate duties. If the church does not provide the budget for VBS, you may wish either to enlist private underwriting or to take a free will offering at the demonstration program.

## 3 Setting the dates

School session: The dates will depend on your local situation, but experience has indicated, in most cases, that the two weeks immediately after the closing of public school is best. In this way, public school discipline habits carry over, better weather has arrived, and fewer teachers are on vacation. However, some prefer an August school when the vacation period is nearly over.

Staff meetings: The director and faculty should meet at least four times.

1. To choose the course.
2. To preview the course and work out the final details.

3. To plan the closing program.
4. To evaluate the school and plan follow-up for getting the children into Sunday School.

Prayer sessions: Set definite objectives, and make your needs a matter of earnest prayer, both as a group and as individuals.

Publicize dates: Plan your publicity so that you will gradually build up the interest over a long period. This can be done through a properly spaced series of news releases, flyers, posters, etc.

## 4 Choosing the course

Your curriculum is the heart of your VBS, so choose it carefully. Here is a six-point checklist to guide you in your selection.

1. Is it Bible-centered in content? Does it present the Scriptures as God's inspired revelation?
2. Is it pupil-centered in approach? Is the material graded so that the lesson is appealing and helpful to the pupils of each age level?
3. Is it complete? Does the course include worship, memory work, recreation, handwork, stories, music and Bible lessons? Does it provide all the information you need?
4. Is it easy to follow? Are each day's activities outlined in detail? Can the inexperienced teacher follow the course step by step?
5. Is it timely? Is the approach up-to-date? Does the lesson material teach the child to live for Christ today?
6. Is it correlated? Are all of the activities—worship, memorization, handwork recreation—built around the central theme?

## 5 Checking the equipment

Each department should have tables and chairs of the right height for its specific age group, plus a reasonable amount of cupboard space for supplies. A bulletin board and attractive decorations will add interest and atmosphere. If you are not able to obtain all of these things, use your ingenuity in adapting your basic situation to meet the needs. Have a mimeograph machine for publicity and materials. Be sure you arrange transportation for the children, if necessary. And, naturally, you will carefully check the materials needed for your course of study.

If you have a space problem, here are three possible solutions:

One room school: Section the room off with screens or curtains. Or perhaps there are living rooms or playrooms in nearby homes which can be used for some departments. If necessary, combine Beginner-Primary and Junior-Intermediate groups.

A school house: If no church building is available, try to secure the use of a nearby school.

Separate buildings: Since a combined worship service is not necessary, you may be able to solve your space problem by placing the respective departments in separate buildings.

## 6 Ordering the supplies

Order early. Everything will run more smoothly on the first day if everyone on the staff has had a chance to become thoroughly familiar with the material.

Order plenty. Enrollment is hard to predict, but it is better to have too much than not enough. You can save money on many standard items, such as paste, paint, pencils, etc., by buying large quantities and supplying them in smaller amounts to the pupils.

## 7 Planning the publicity

Plan your publicity to cover a number of weeks. Initial announcements should be made in church and Sunday School. Newspaper articles, planned in advance, should be sent to local newspapers at various stages, reaching a climax with the announcement of the demonstration program. One good idea is to put two large, handpainted cloth signs on frames over the church door. Send printed letters or postcards to parents explaining progress and enlisting their support and cooperation.

Carry on a visitation campaign to reach the parents. Distribute buttons, tags, and other promotional material to Sunday School or public school children. Dropping leaflets by plane is found to bring interest! But be certain that you obtain proper authorization for any public distribution of material.

In addition to running ads in newspapers, you may also wish to stage an opening day parade. In any event, keep your eyes open for every channel of effective publicity, and then make certain that your school is worth coming for!

Mr. Jones is Senior Consultant for David C. Cook Company.

# PRAYER THAT LEADS TO REVIVAL



*by Harold Jones*

There is no magic formula for revival, no magic wand that can be waved over the heads of an individual, congregation, denomination, or country and bring instant revival. *Revival begins with honest evaluation.* Where am I in my spiritual life? Where is my church in its spiritual life? Where is my nation in its spiritual life? Where should we be? This evaluation will most likely bring an acute sense of inadequacy and dissatisfaction. This then becomes the springboard to the next question. How can we have revival? The simplest and yet most profound answer is through individual and corporate prayer. I know you have heard this before, but keep on reading. I'm not talking about superficial prayer that originates with the vocal cords and repeats a few "give me/us" phrases—"Lord, send revival! Lord, make me spiritual! Lord, revive the church!" The prayer that I'm talking about originates in dissatisfaction and an acute awareness of spiritual need. This is prayer that comes from the heart. Paul describes this kind of prayer in Ephesians 6:18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." This is the prayer of the believer desiring to be the Lord's disciple.

Paul says pray:

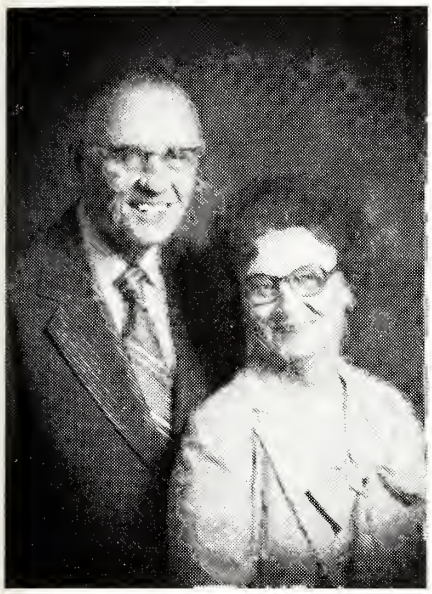
1. **With all prayer:** Different kinds of prayer, such as silent prayer, private or secret prayer, formal prayer, public prayer, corporate prayer, intercessory prayer, worshipful prayer, subjective prayer and objective prayer. This gives excitement and variety to our prayer life as we seek Him in His fullness for revival.
2. **Supplication:** This is a strong crying out to God from a sense of need. What is our need? It is for revival.
3. **In the Spirit:** This is Spirit-empowered prayer, where we see the world from God's point of view and our hearts beat with God's heart as we pray. If there is going to be effective prayer for revival, it must be in the Spirit.
4. **Watching thereunto:** Constantly looking for occasions of prayer and to maintain the spirit of prayer. We must watch before prayer, in prayer and after prayer. We must constantly be spiritually alert and awake as we pray for revival.
5. **In all perseverance:** To continue in prayer for revival no matter how difficult or severe the opposition.
6. **For all saints:** Prayer for all Christians to be filled with His Spirit and power. This is the aim of our prayers. This is revival.

Have you ever prayed like this? Can I plead with you to do the evaluation? Honestly look at yourself, your church, denomination and nation. If your conclusion is similar to mine, and I believe it will be, will you join me in daily prayer for revival? This is the kind of prayer that leads to revival, but my friends, we must pray.

*Appreciation Dinner Honoring*

# The Reverend and Mrs. C. L. Patrick

## *For Forty Years of Christian Service*



Married: October 12, 1937

Saturday, April 25, 1987
6:30 p.m., Greene Central High School
Snow Hill, North Carolina

*Sponsored by*

the Churches and Woman's Auxiliaries
of the Central Conference
of Original Free Will Baptists

**C. L. PATRICK**

*Ordained: April 20, 1947*

**POSITIONS AND SERVICES**

FWB State Convention
- President
- Vice President
- Executive Committee
- Parliamentarian
- Board of Home Missions

Advisor, State Layman's League

Central Conference
- Moderator
- Chairman, Ordaining Council
- Mission Board
- Executive Committee
- Parliamentarian
- Moderator, Second and Fourth Union

Conducted 292 revivals

**CHURCHES SERVED**

Bethany, Winterville
Dawson's Grove, Enfield
Free Union, Walstonburg
Greenville, First Church
Grimsley, Ayden
Pleasant Hill, Pitt County
Rose Hill, Winterville
Smith's New Home, Deep Run

**CLARA SMITH PATRICK**

**POSITIONS AND SERVICES**

State Auxiliary Convention
- Benevolence Chairman

Central Auxiliary Convention
- Vice President
- Secretary

Fourth Union Convention
- President
- Secretary

Local Churches
- Sunday School Teacher
- Auxiliary President
- Auxiliary Secretary
- Youth Worker
- Choir Director

## The Clara Smith and C. L. Patrick Scholarship Endowment

The Endowment was established by the children of Mr. and Mrs. Patrick to express their love and appreciation to their parents and to provide scholarships at Mount Olive College for ministerial students. Contributions to the Fund may be made by those who wish to express appreciation for Mr. and Mrs. Patrick.

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## *Appreciation Dinner Reservation*

All friends of the Patricks are invited to the dinner. Those who attend, and other interested persons, are invited to make a tax-deductible contribution to the Patrick Endowment. No tickets are being sold, but reservations are necessary.

Name_____ Amount of Gift $_____

Address _____

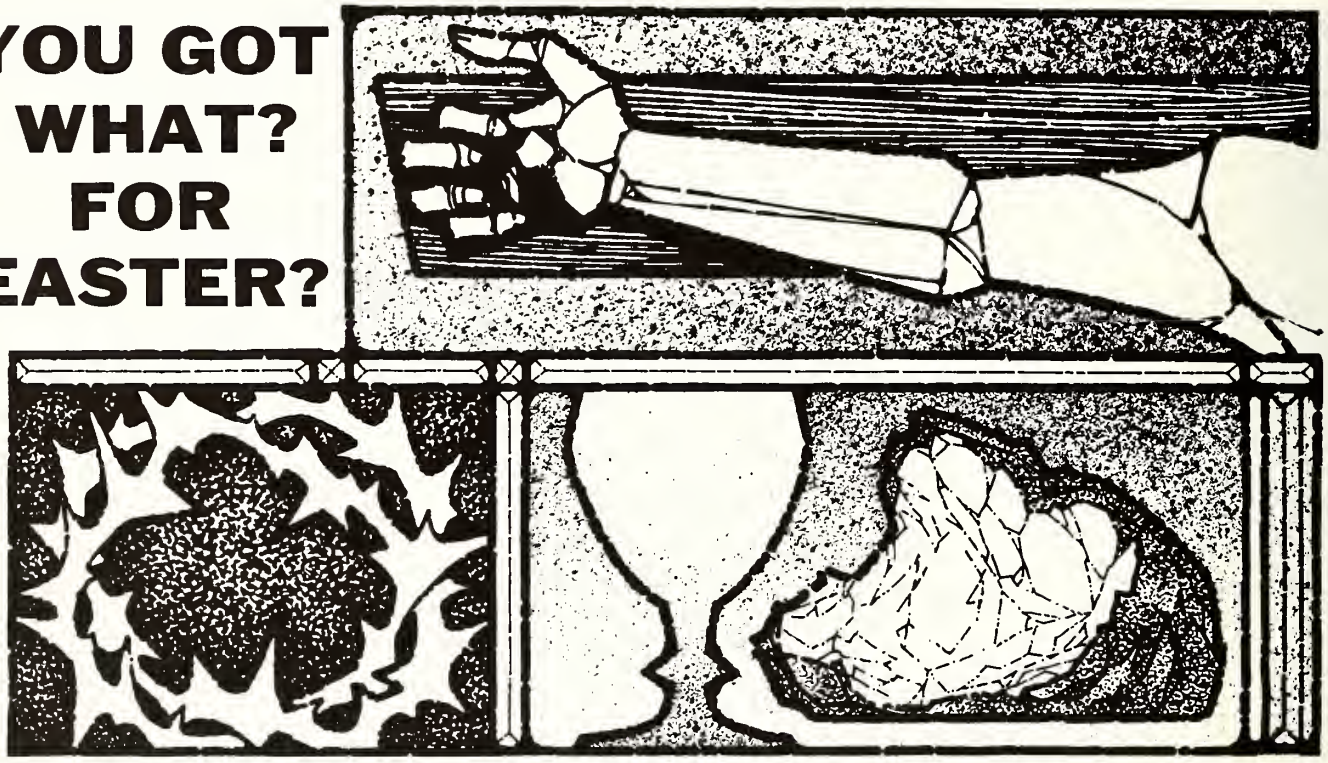
City_____ State_____ Zip_____

Phone_____ Church_____

Number in your party who will attend the dinner _____

*(To assure proper reservations, please clip and mail in advance or call Mrs. Jean F. Ackiss, Mount Olive College, Mount Olive, North Carolina 28365. Phone: 919/658-2502.)*

# YOU GOT WHAT? FOR EASTER?



"What did you get for Easter?" the young lad asked his friend. "Oh, nothing much. Just some eggs, chocolate bunnies, clothes . . . you know, that kind of junk."

Overhearing their conversation made me think of how we have commercialized yet another holy day. And I guess the real tragedy is that for many Easter is just a day for bunny rabbits, jelly beans, bonnets and a parade.

This whole thing just doesn't seem quite right. There has to be more to the day than that. Many folks recognize that fact and go to church—more than on any other day of the year. Why? Maybe it is because they are always looking for something to remind them that their lives are not in vain. Maybe it is because they still cling to the belief that God is, that He cares what happens to them and that He lives among them. Maybe they do understand that He is able to help them with all of their problems, even death.

Then I remind myself that we are living in a different time. War could break out at any minute in the Middle East. Revolts are commonplace in Africa. Central America is in chaos. Hunger and starvation exist in many areas across the face of the earth. Racial unrest and violence are overwhelming many cities in the United States, even our own neighborhoods are not immune. Add these factors to the reality that many face personal problems—sickness, suffering, disappointment, defeat and death—and things can look pretty bleak. One may wonder in face of all of this, is there any word from God? Do we have reason to hope? Is there something which can help us live triumphantly?

The answer to many of these questions is found in Easter, for you see, we do get something for Easter. But that which we receive is not material, but spiritual. The gifts that are ours are ours from God because and through Christ.

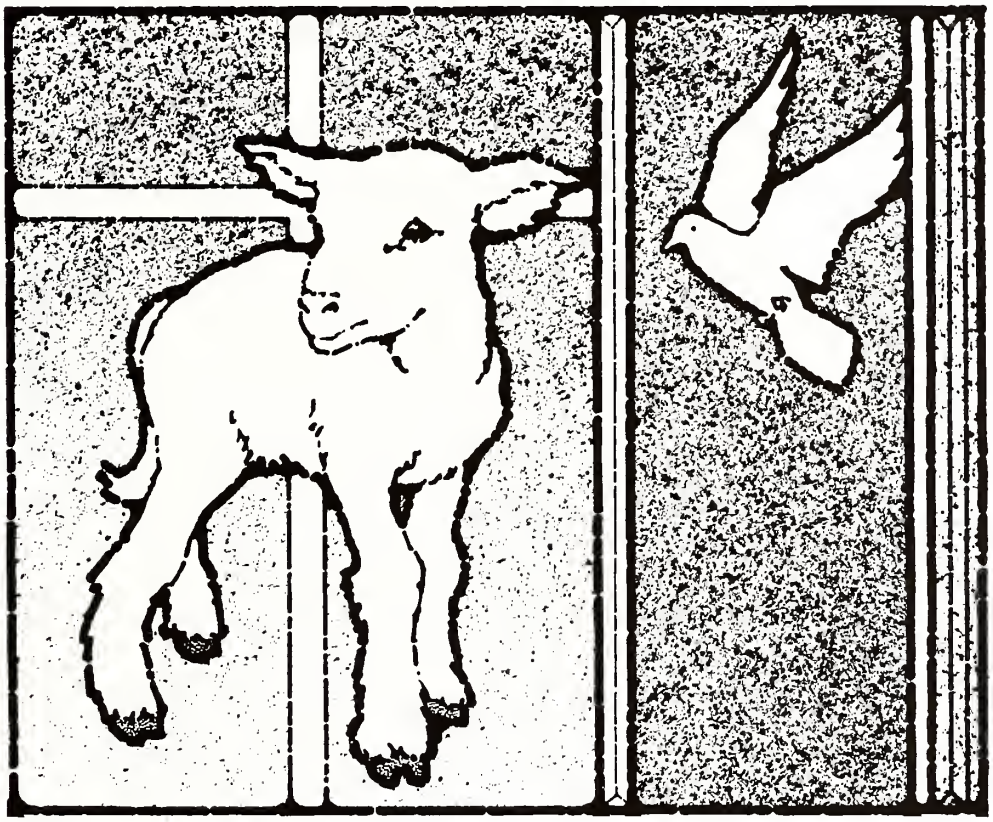
Easter brings us the key to living. Remember that the disciples did not live in only good times. Christ had been crucified; their hope had been demolished. Life was one of extreme darkness. But when the women went to the tomb to prepare Christ's body for burial, the truth of the Resurrection broke forth: "He is not here; for he is risen." The Resurrection made a tremendous difference in the lives of the disciples. For from that moment on, they went out to live abundantly, hopefully, eternally. What did the disciples get that Easter? All that God had to give.

The question then arises: What does Easter hold for me?

First, Easter brings about a new perspective about life. The Resurrection of Jesus from the dead swallowed up the Crucifixion. Light overcame darkness. Even when things get dark and become difficult, we can remember that that is not the



# YOU GOT WHAT? FOR EASTER?



final word because our lives rest in God's hands.

While life can be difficult and our lives tossed about due to boredom and/or wickedness, we do not have reason to give up. Even when our problems seem immense and our pain unbearable, we need to see the full view; we need to see life in its totality for it does make sense. We need to also remember that evil will ultimately be overcome by righteousness. Evil will be conquered and it will be conquered soon.

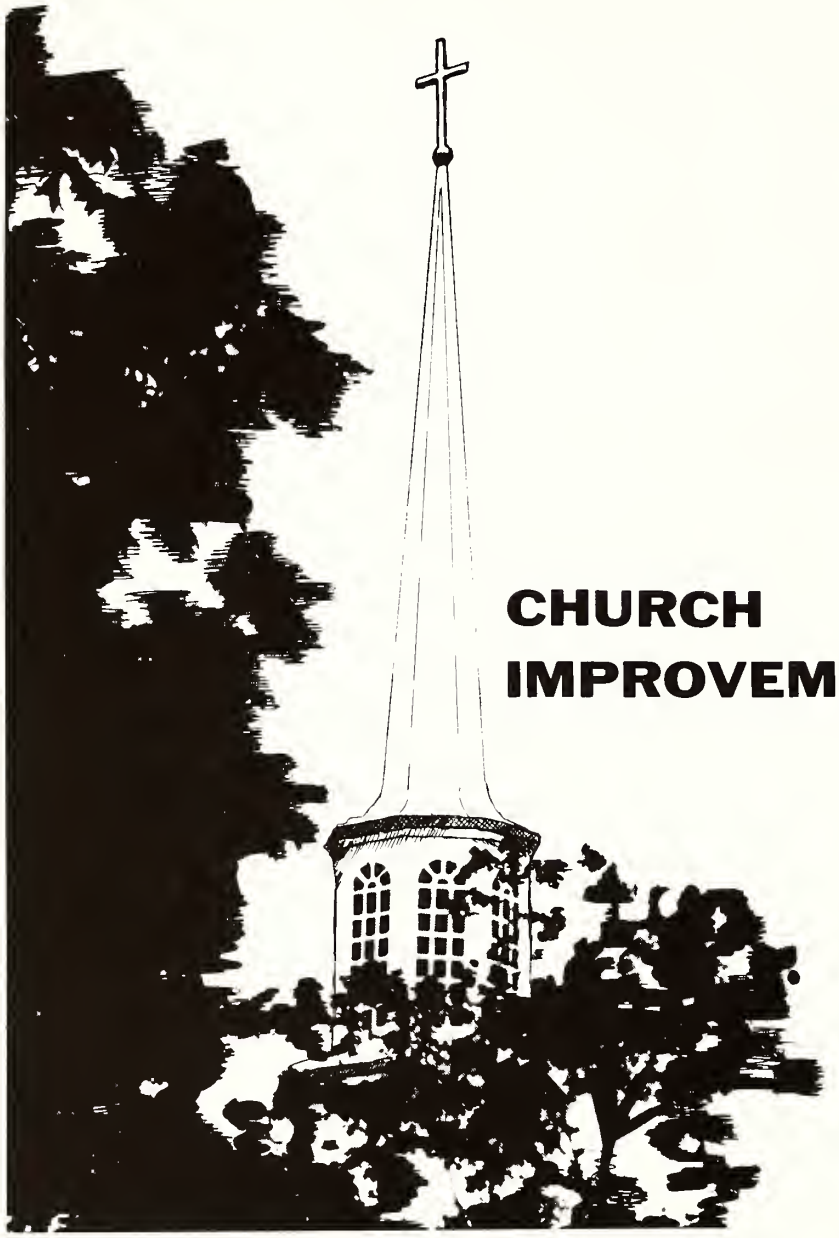
Second, Easter brings us a new sensitivity and an awareness of life. After the Crucifixion, life no longer held a sense of joy and anticipation for those who followed Jesus. It was something to be endured, not enjoyed. It appeared to be long, hard and tedious. But that is not the way things should be—life should be celebrated, for life is "the arena where Christ is!" No longer should we face each day in a routine manner. We need to understand that every event we share in, every deed we do, every person we meet, might provide us an encounter with the risen Christ.

Third, Easter provides us a new dynamic for living. Even though the disciples disappointed Him, even though they misunderstood Him and some even denied Him, Christ believed in them—even after they let Him down. But think what they accomplished after Easter: They spread the good news of the gospel throughout the known world, they penned our New Testament Scriptures, they established churches; and above all else, they kept the faith.

Well, Christ is alive and He is alive for a purpose. What's that purpose? you ask. To bring us abundant life. He didn't come to take away our problems; He came to help us wrestle with and triumph over them. He is not just a song we sing; His story is not a mere message we expound; instead, He is a power we experience, for He is able!

What do we get for Easter? We get life and a chance to live forever. We get a new perspective, a new sensitivity, a new dynamic for living.

The real danger, however, rests in the possibility that we will hear that He is risen, that we will feel that He is the answer to the problem of sin, but that we will not take the trouble to see if it is true or if He can make our life (and that of others) better!



# CHURCH IMPROVEMENT

Everyone says he wants to improve his church—but talk is cheap, isn't it? Following are ten steps toward church improvement:

**1.** Tell yourself often that since you are not perfect, you would not fit into a perfect church—if one existed.

**2.** Instead of picking out the worldly members to point to, pick out the sincere, dedicated, spiritual giants who are in your congregation. Thank God for them. You will find what you seek.

**3.** If you are older, treat the young with the consideration you desired as a young person. If you are young, treat adults with the respect you will want when you are mature.

**4.** When you are tempted to criticize others, be sure to pray earnestly for them first. This will not totally change them, but it will do wonders for your attitude.

**5.** When you see work being neglected, instead of being critical, offer to help.

**6.** Never, never blame others for your own failures. Every individual can be fruitful in spite of the bad examples and discouraging attitudes of others if he is determined to be.

**7.** Remind yourself daily that the only way you can improve the world or the church is to begin with yourself.

**8.** Consciously look for the good qualities in every brother and sister in Christ. When you think of a fellow member, make a quick mental note of the good points that person possesses.

**9.** Constantly strive to increase your circle of associates in the church. Try to do something good for each.

**10.** Every church has problems. Regularly ask yourself, "Am I part of the problem, or part of the solution?"




## JOYFUL NOISES!

### Psalm 100

*by Jack and Julia Bircher*

As we travel to many churches and meet new friends or renew acquaintances, we marvel at the diversity of musical expression and style within our denomination. It is common to hear the phrase, "We do not know much about music, but we can make a 'joyful noise!'" What more could God want from our musical worship than the sincere performance of praise worthy compositions? We would like to explore briefly some ideas about music and worship, with the aim of stimulating creative thought.

First of all, music must be recognized as a direct line to our spirit! Unlike a sermon or even Bible study which needs intellectual digestion, music is like a "direct deposit" of God's presence. The responsibility as church musicians to be prompters of worship is necessary for a vital worship experience. The fragile lines which carry this spiritual "direct deposit" must be carefully watched lest we trip over them and break the connection.

So often in church music our choir special, solo, quartet, or instrumental is looked upon as the worship act—with the congregation being the audience. This idea follows naturally with the church layout of stage and audience configuration. Following that line of thinking, it is easy to see why many musicians tend to put much more emphasis on the "tickle of the ear" rather than the spiritual involvement of the worshipers. To have the congregation incorporated into the worship service through music means we must thoroughly think out the message, delivery, mood, setting, and style of the special music. It is through this involvement of the congregation in the music (other than singing hymns) that the prompters (choir, minister, soloist) focus the spirits of the worshipers on the true audience, God himself.

Because of the importance of music in worship, it would be interesting to have an open forum on problems or ideas which we have as choir members, ministers, or directors. If you have wondered where to find full-sounding easy choir arrangements, or how to quickly teach the church choir to read music, or even how to get more sound from the "also section" of your choice, send us your questions. We will attempt to answer them through this column each month, or address other musical issues. Send your response or question to: Jack and Julia Bircher, 323 Trenton Road, Cove City, NC 28523.

We look forward to making "Joyful Noises" together!

The Birchers are not strangers to Original Free Will Baptists, for they are often called on to lead Convention music and to provide worship melodies in local churches and for special programs. The Birchers are members of Core Creek Church, Cove City, NC.

## DRUG ALERT: WARNING

According to law enforcement authorities, a form of tattoo called "Blue Star" is readily available in some areas of the United States. It is a small sheet of paper containing blue stars the size of a pencil eraser. Each "star" is impregnated with LSD and can be removed from the paper to be placed in the mouth. Absorption can occur through the skin also simply by handling the paper tattoo. There are also brightly colored paper tabs resembling postage stamps in size which have pictures of Superman, Mickey Mouse, and other Disney characters, butterflies, clowns and so on. These stamps are placed in a red cardboard box with a picture of Mickey Mouse wrapped in foil in a clear lock-type bag. This package contains five one-inch square stamps. This is a new way of selling acid, designed to promote more addicts through appeal and enslavement of children to its addiction.

A young child could happen upon these and have a fatal trip. It is also learned that little children could be given a free tattoo by older children cultivating new customers. A red stamp called "Red Pyramid" is being distributed, along with "Micro-Dots" in various colors, as small as a pinhead, and another kind called "Window Pane" which has a grid that can be cut out. These are all laced with drugs. If you or your children see any of the above described, do not handle. These drugs are known to react very quickly into your body and some are laced with strychnine. Symptoms are hallucinations, mood changes, and severe vomiting. Get to the hospital as soon as possible and notify your local law enforcement agencies.

**ANSWERS TO EASTER FUN (found on Page 22): 1. Pilate, 2. Judas; 3. Golgotha; 4. Jesus; 5. cross; 6. Mary Magdalene; 7. Peter; 8. tomb.**

# VITAL SIGNS

*by David J. Norton*

**Suggestions for Recognizing and Dealing With Potential Victims of Suicide**

The phone rings. I fumble to find it in the dark, noting the glowing numbers on the digital clock: 1:32 a.m.

"Patty? Where are you?" My brain is starting to function. I notice the music in the background and the panic in her voice. "What's the trouble?" I ask. I hear the word "suicide" and feel a clutch of anxiety and fear.

I start coaching myself: Stay calm—at least part of her wants to live or she would not have called; encourage without denying her pain.

I try to remember: Has she tried this before? What was her state of mind when I last saw her?

I evaluate: Does she have a plan to carry out the suicide? Do I need to see her immediately? Should I call the police?

Beside me my wife lies still, but I know she is awake and listening, probably praying. I think about changing to another extension, but I do not want to interrupt the flow of Patty's words. After 10 or 15 minutes the panic in her voice starts to subside. I relax, more confident that she has no plan worked out. She promises to meet me the next morning or, if things get worse, to call back.

Midnight calls from potential suicides are not routine, even for therapists. But anyone could sooner or later come in contact with a person who is seriously thinking of taking his own life. And while a professional counselor should be sought, each of us should know how to recognize and help the potential victim of suicide.

**Recognizing Signs**

Nonrecognition of depression and potential suicide attempts is certainly very common among all people of our society. While some may deliberately ignore signs of distress for fear of meddling, most do not even recognize the signals. While not always pronounced, the signals can be gleaned from everyday information:

A recent stressful situation: a broken relationship, sense of failure, or loss of a job, loved one, important goal, dream or fantasy—anything which might be viewed as the last straw.

A general withdrawal from social interactions and normal routines.

Depression and feelings of hopelessness or confusion especially around the anniversary date of the death of a loved one.

Chronic hostility and a "short fuse."

A sudden lift of spirits after a long depression—may signal having decided to end it all.

Problems with sleep and loss of appetite.

*Especially be cautious if you see:*

Preparations for dying—making a will or giving away prized possessions.

Poor control over impulses; erratic behavior.

Chronic physical illness or crippling disability.

Previous suicide attempts or a well-defined suicide plan.

Be careful not to be insensitive to seemingly trite problems. Too often what seems like a minor difficulty to the outside observer, appears as the last in a series of disasters to a troubled individual.

**In the Crisis**

If you have identified a person who might commit suicide what should you do? First off, be assured that to bring up the subject of suicide will not in any way increase the likelihood of its occurence. Most likely your concern will let him know that he is noticed and valued. Why else would someone bring up such an awkward subject?





Once the person knows of your continued concern and support, you may actually receive the midnight phone call. Should that happen there are several things to be watching for:

Does your caller have a concrete suicide plan?

What has this person already done toward accomplishing the suicide?

Has he ever tried suicide before? Can you remember under what circumstances he made the attempt?

How much energy/vitality do you hear in his voice?

What trauma just happened and how is he taking it?

Is he dangerous to himself or to others?

Once the individual is on the phone your goal should be to let him talk it out while you try to be as understanding as possible. Try to calm the person down. It is not the time for sermons. Furthermore, it is not time for shock ("Go ahead and do it") or challenges ("You do not really believe that, do you?").

Try to get a commitment from him not to harm himself or anyone else for a given amount of time. Then when that time period is up, negotiate for more time. The purpose is to move him further away from the suicide impulse. Remain as available as possible and perhaps start to plan toward getting him to a professional counselor, psychologist or psychiatrist.

One last comment on handling a crisis: Do not guarantee a confidence you would not want to keep. Rarely, if ever, will your unwillingness to guarantee confidentiality become a barrier to his sharing what he would have said to you anyway.

**Finding the Cause**

Some causes are known: alienation and isolation, social and economic pressures, increasing numbers of marital and family break-ups, the decreasing sense of control over one's own personal destiny. No doubt these sociological explanations are affecting the rate of suicide. But when you talk to a person who is or has been suicidal, he often gives a different set of reasons.

*Nobody really cares.* A sense of being alone in the world emerges as a nearly universal reason for considering suicide. Often suicidal people have few friends. They feel understood by no one. Even God's love and concern seem distant and unsatisfying.

You can help a person who believes nobody cares, by helping him deal with the only element in a friendship he has any control over—himself. He will need to see how he is typically seen by others—how he frequently emits a rejecting message to the very person he wants to attract most. He will need to learn the self-monitoring and self-correcting skills that will enable him to develop and maintain the network of friends he needs.

*Nothing will change.* A sense of fatalism pervades the conversations of suicidal people. "Nothing will get better," they often say. "If anything, things will get worse." Cynicism and often bitterness permeate all actions and attitudes. A suicidal person may alternate between an I-deserve-better-than-this attitude and a what-could-I-expect-from-a-failure-like-me attitude.

To avoid this trap, I find myself often saying, "Yes, it all looks terrible," but then moving on to, "But what small thing can you do today to make tomorrow easier?" If he comes up with nothing then you know you have far to go. But usually he feels he can at least do something to make tomorrow a bit more comfortable. Eventually by this bit by bit method the whole situation can look less bleak.

For my friend Patty, her recovery rests in her ability to cope with her own situation. Yet my responsibility—your responsibility—is to stand beside the potential victim of suicide as an understanding friend. It means taking his or her problem seriously; it means being there to help with the struggle. In doing so, we "mourn with those who mourn" and reflect the love of Christ in the time of deepest need.

David J. Norton is a pastoral counselor at the Counseling Center, Schaumbuy, Illinois.
Article used by permission.

# THROWING IN THE TOWEL



Many Americans who exhort strangers to have a nice day are so far out of touch with their own teenagers that they don't know when their own youngsters are unhappy enough to want to die, mental health specialists warn us. Teens in the United States are killing themselves at a record rate. The same nation that can't abide the word *death* continues to ignore the fact that a shockingly large percentage of its young is using suicide as the medium for an urgent message.

The message is simple, stark, and sad. *Care!* is the plea of the youngsters who try to take their own lives. *You didn't care!* reads the skywriting left behind by the ones who succeed.

We youth worshipers can't seem to believe that anybody lucky enough to be young and have skin that fits would voluntarily trade it in for sepulchral bone, no matter how tough things might get. Our determination to view juvenile suicide as another weird teenage fad has allowed a tragic trend to swell into a shameful national problem.

Certainly we can't use ignorance as an excuse for our curious indifference. The steady rise in teenage suicides hasn't been news for a long time. In the past decade, there has been a constant flow of articles and books describing the phenomenon. Television and radio have dedicated many hours to the subject. Even the most adroit channel-changer and page-skipper can't escape updates on the situation. Yet information is dismissed as sensationalism or greeted with the same level of interest accorded to pale-lipped persons toting "REPENT!" signs.

Actually, if all the deliberate deaths and attempts to die hidden away in the accident statistics were placed in their rightful category, we might become concerned. "Accident" is a handy face-saver, but reluctance to classify a youngster's death as "suicide" is helping to obscure the seriousness and scope of the crisis. The reality is that more and more adolescents from all social and economic classes, all racial and religious groups, are turning to death as a solution to life.

Mental health facilities are crowded with adolescents who have tried to do themselves in. Suicide hot-lines are buzzing with calls from kids considering self-destruction. Individual psychiatrists and psychologists are fighting to attach the young to life. And still we look away, as if our desperate youngsters were the experts' problem, not ours.

How have we become so distant, so disconnected from the children in our lives? Admittedly, the culture—and the kids—sometimes make it easy. Modern society sanctions self-involvement. We are urged, even admonished, to pursue our own happiness and, let's face it, we may not find that in teenagers. Very few of us are prepared for the changes adolescence brings or ready to deal with the sullen, touchy creatures who sometimes replace the lovable children in our snapshot albums and home movies.

Nor are we prepared for the new and subterranean currents that now glide under the surface of family relationships . . . the murky mixture of jealousy and resentment that sometimes seep into our relationship with the young. We may give lip service to the hardships of growing up in the 80s, but still have a longer leash, a wider range of experience and opportunity, and more material possessions than we ever dreamed of.

And the kids can be so hard to be with—so hostile, so unreasonable, so cruelly rejecting one day and so inconveniently clinging the next, that they give us every excuse to drop the parent-teacher role and get on with our lives.

When we are told that many of the prickly, privileged young strangers in our midst are unhappy enough to want to die, our reaction seems to reflect more exasperation than concern. Here we are, battered survivors hanging onto life and trying to get used to the concept of our own eventual nonbeing, and here are these kids, many of whom are self-pitying, playing tag with the Grim Reaper just because life isn't alabaster smooth. Secretly we think, "They should know what trouble really is!"

Some media presentations of the teenage suicide situation tend to reinforce this negative response by stressing the triviality of the incidents that trigger a try. No date for the prom. Parents' refusal to okay the purchase of a three-wheeler. Three overdue term papers. For this you kill yourself? Not enough has been said about the estrangement, the self-hatred, the emotional hunger, the "inner debate" which preceded the "sudden" impulse to leave life.

Other case histories emphasize the bolt-from-the-blue element in some suicides. You know the story: Jennifer, a pretty "A" student and cheerleader captain, comes home from practice, tosses her pompoms on the bureau and chugalugs a tumbler of Dad's booze laced with every tranquilizer in Mom's stash. Her parents find her body the next morning.

Parents, friends, classmates all insist that Jennifer was the happiest girl they knew. The reader is left wondering what brand of lightning struck Jennifer, instead of wondering why none of these people had gotten to know their daughter, pupil and friend better.

Again, this is not the way suicides generally happen. The final act is only the last link in a long chain, not an unrelated urge. Nobody has noticed the changes in the youngster's outlook and habits—the self-destructive acts, the appeals for time, attention, help. Even prior attempts may have been hastily labeled "accidental."

Studies of so-called "invulnerable children," youngsters who are able to absorb life's more cruel and unusual punishments and continue to function well, show that a single good relationship outside the household often enables these overburdened youths to withstand chaos, neglect, or abuse within the family. Most kids who try to kill themselves lack that single, interested, knowing friend. They may also lack the ability to win that friend.

"The differences between youngsters who attempt suicide and those who don't is, in most cases, not circumstances but the skills for coping with life," in the opinion of Dr. Robert Davies and Dr. Donald Sweeney, psychiatrists working with adolescents at Fair Oaks Hospital in Summit, NJ. "The ability to form friendships is the most important 'coping skill' of all."

Any adult who can help a youngster develop that skill is providing him or her with life insurance in the most liberal sense, these specialists are convinced. Every child needs an adult to teach him the ways of friendship, preferably in the early years before social rejection and isolation have settled into a pattern. It's certainly not too late to help teenagers achieve the self-respect that is the foundation for liking others and being liked, but it is undeniably harder.

(Continued in Next Issue)



# A SIN AGAINST GOD?

D. J., is it a sin to commit suicide?

*Name Withheld*

Yes, the Bible does teach that suicide is a sin against God. You see, God very simply commands in Exodus 20:13, "Thou shalt not murder"; and suicide is just that—murdering yourself. Although it is a sin, it is one that God can and does forgive. Remember, Christ died for every sin and He forgives every sin but one (failing to believe in and trust what Christ did for you on the Cross.) So, yes, suicide is a violation of God's Law.

When God created man, He said that he too was ". . . very good" (Genesis 1:31). Jesus even said that He came to this world in order that people might have life and life more abundantly (John 10:10). So when someone commits suicide, he is really rejecting all the joy and goodness of life that God promises to him.

Even so, eternal life in Heaven is based on a person's relationship with God himself, not on the manner in which he died. And if you know someone who committed suicide, do not let that person's last irrational act be the one on which you dwell. All of the happiness and goodness about that individual's life should not be forgotten. Try to remember that everyone cannot cope with the

pressures of life the same way. Try to react in love, not in condemnation.

You might wonder why a young person would end his life. Well, there are many reasons. A few of them follow:

- Inescapable problems—The person may feel a sense of hopelessness because there seems to be no way out of the situation he is in. For example, he may be having family problems, problems with his social relationships, or trouble at school or work.
- *To "get even"*—Because the person's feelings have been hurt, he might use suicide to lash out in a vengeful attitude, hoping to cause a sense of guilt in the survivors.
- *To gain attention*—Suicide is a cry for attention. While the person hopes that his attempt will fail, he does want the attention he will get.
- *To avoid consequences*—This reason can be the result of financial problems, punishment for some act (or crime), or an illegitimate pregnancy.
- *To join deceased loved ones*—This is particularly true when someone's mother, father, or mate passes away.
- *To pledge love*—In the case of a broken relationship, either forced by parents or by one of the partners, it is a statement of "I can't live without you," reminiscent of Romeo and Juliet.

Keep in mind that most of those who attempt suicide do not really want to die. They want help and direction. If you or a friend are having thoughts of suicide, you should immediately seek the counsel of your parents, pastor, youth leader, or church leader for help in finding joy and purpose in living. It is most important that these feelings be talked out. Everyone faces pressure in life. You are not alone. But there is help available, and you should not be afraid or ashamed to seek it.

Don't avoid your responsibility by saying, "I just can't handle it!" God promises you can overcome through His help. God loves you and wants to help you through every problem of life.

—Reply adapted from Jay Strack's "Things You've Wanted to Know About But Didn't Know Who to Ask."

## ACHIEVERS CONSIDER WAY OUT

A recent survey sponsored by *Who's Who Among American High School Students* has revealed that thirty-one percent of those termed "high achievers" have considered suicide.

These high school juniors and seniors listed the following factors as those which contribute most to suicide:

- Feelings of worthlessness — 86%
- Feellngs of isolation and loneliness — 81%
- Pressure to achieve — 72%
- Fear of failure — 61%
- Communication gap with parents — 58%
- Drug and alcohol use — 58%
- Actual failure — 56%
- Lack of attention from parents — 50%
- Lack of stability in the home/family — 49%
- Fear of personal future — 41%
- Unwanted pregnancy — 32%
- Divorce — 24%
- Sexual problems — 23%
- Financial concerns — 14%

## INTERESTED IN A PEN PAL?

Following are two letters from young people wanting pen pals. Write them and let them hear about you!

If you like to write letters and would like to meet other Christian young people, write a brief biographical sketch of yourself. Tell a little about the things you like to do, give your age, and be sure to include your address. We will even be able to print your picture. Send your letter to this address: Janie Jones Sowers, Free Will Baptist Press, Box 159, Ayden, NC 28513. It will be printed as soon as possible.



Vicki Lamb



Billy Cox

Hi!

My name is Vicki Lamb and I am 13 years old. I go to Saint Paul Free Will Baptist Church. My hobbies are dancing, softball, and swimming. I enjoy ballet dancing the most. There really isn't much to do in Elizabeth City. Most of the time my friends and I go to the movies or bowling.

There are six members in my family. They are my mom, dad, brother, sister, brother-in-law and my new niece Kristin. My sister and brothers are all pains. But I love them anyway.

I hope you can read my writing. I am left handed and I can't write very neat. My mom and brother are left handed also.

I really enjoy going to church. Our church does a lot of things together. Our church goes camping a lot. I love camping. This summer the kids went camping in the Great Smokey Mountains. I had a great time. Here's hoping to hear from you soon.

Vicki Lamb
Route 6, Box 81
Elizabeth City, NC 27909

My name is Billy Cox. I am 12 years old. I go to Saint Paul Free Will Baptist Church. My hobbies are playing the guitar, riding motorcycles, hunting, fishing, and basketball.

Billy Cox
Route 2, Box 496-2
Elizabeth City, NC 27909

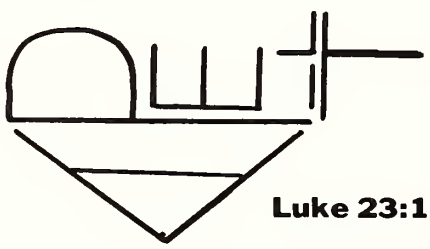
# EASTER FUN

*by Lynette Summerlin*

Yes, these do look a little weird, don't they? However, each one is the name of a person or thing associated with the Easter story. The letters are different sizes and many are upside down and backwards. If you need any help in figuring them out, read the Bible verse given below each one as a clue. Have fun!

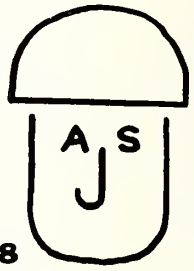
**(Answers are given on Page 15.)**

1.



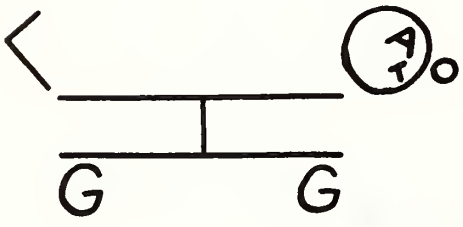
**Luke 23:1**

2.



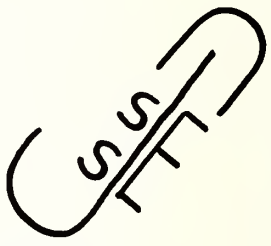

**Luke 22:48**

3.



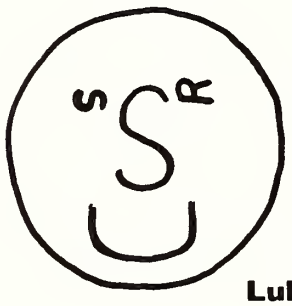

**Matthew 27:33**

4.



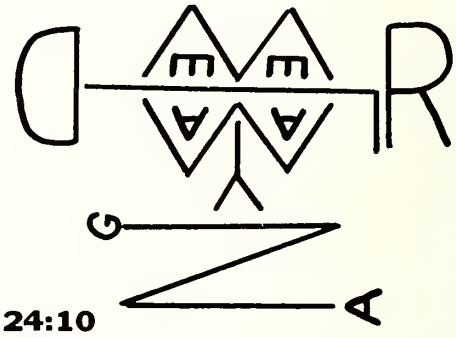

**Luke 23:42**

5.



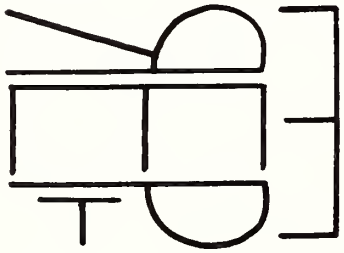

**Luke 23:26**

6.



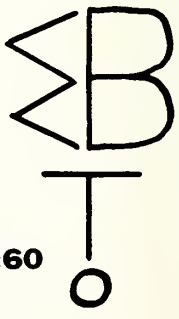

**Luke 24:10**

7.



**Luke 22:61**

8.




**Matthew 27:60**

# CHOICES-CHANGES

by Joni Eareckson Tada




When we first met Joni, she was a teenager who had been in a tragic accident. We cried with her as she struggled for her life, only to realize that nothing would ever be the same. We rejoiced with her as she learned to live with being a quadriplegic—we watched her skills as a painter grow, though she held the paintbrush in her mouth. We saw a renewed faith in God take hold in her life.

Now the story continues in Joni's third book, *Choices-Changes,* as she becomes a woman, making decisions that will change her life. This book is about a woman whose wheelchair has taught her to sit still.

"And as I sit," Joni writes, "I've observed with curiosity the way we Christians grasp for the future, as if the present didn't quite satisfy. How we, in spiritual fits and starts, scrape and scratch our way along, often missing the best of life while looking the other way, preoccupied with shaping our future."

So Joni sits in the middle of eternity asking God to transform her into His shining likeness. And in *Choices-Changes* she tells of three major choices she has made that have dramatically changed her life.

The first life-changing choice was deciding to participate in the movie project of her life. Instead of the adventure being glamorous and exciting, the months she spent in Hollywood were a time of testing and temptation, for she was called on to reenact the most painful moments of her life.

It was during that time that Joni came face to face with one of her "masks"—how clever she had become at "masking the handicap part of [her] disability, whether with an attractive hairstyle, a fashionable outfit, or a streamlined wheelchair with color-coordinated leather." This whole experience called on her to wonder if she knew who she was. But at her lowest ebb, Christ sliced through her anger and indifference; He helped her remove her mask and come to terms with her own identity. It was at that point that she realized that she'd "rather be in this chair, knowing Him, than on [her] feet without Him."

When the film project was over, the second choice was made—she moved to Southern California, leaving her lifelong home, friends and family in Maryland. Realizing that choices bring changes—some pleasant, some not so pleasant—Joni knew she just had to move if she was going to be a doer of the Word and help others. The move helped her challenge herself and begin her ministry. You see, Joni was convinced that Christians should set the standards for caring and she would be in the forefront . . .

> For paralyzed people can walk with the Lord.
> Speechless people can talk with the Almighty.
> Sightless people can see Jesus.
> Deaf people can hear the Word of God.
> Those with shadowy and obscure minds can have the very mind of Christ.

Joni's third life-changing choice came with her decision to marry Ken Tada, an attractive young teacher and athletic coach. "How odd that God should use my weakness, my inability, to bring us a greater sense of unity. Of oneness. This must be what faith does," Joni commented. For with Joni, as with us all, love is a daily decision, one which makes life worthwhile.

Even today, Joni realizes that her identity is changing . . . and it will continue to change. She also understands that in losing her life, in trusting, obeying and submitting, she is finding her life and her identity.

Life is a drama of choices and changes for us all. Even for Joni.

*Choices-Changes,* Joni Eareckson Tada, Zondervan, $14.95.

## BESTSELLERS

### HARDBACK

1. *Choices Changes*, by Joni Eareckson Tada, Zondervan
2. *Across China*, by Peter Jenkins, Morrow
3. *Growing Deep in the Christian Life*, by Charles Swindoll, Morrow
4. *Man in White*, by Johnny Cash, Harper & Row
5. *Love Must Be Tough*, by James Dobson, Word
6. *Unto the Hills*, by Billy Graham, Word
7. *Chalkdust*, by Elspeth Murphy, Baker
8. *Growing Strong in the Seasons of Life*, by Charles Swindoll, Multnomah
9. *Doorposts*, by Timothy R. Botts, Tyndale
10. *My Utmost for His Hightest*, by Oswald Chambers, Dodd
11. *Be Happy, You Are Loved*, by Robert Schuller, Nelson
12. *Angels Watching Over Me*, by Betty Maltz, Revell
13. *Master of Your Money*, by Ron Blue, Nelson
14. *Restoring Your Spiritual Passion*, by Gordon MacDonald, Nelson
15. *Strong Concordance*, by James Strong, Abingdon

### PAPERBACK

1. *Satan Seller*, by Mike Warnke, Bridge
2. *Handbook for Christian Maturity*, by Bill Bright, Here's Life
3. *Turmoil in the Toybox*, by Phil Phillips, Starburst
4. *Ordering Your Private World-Revised*, by Gordon MacDonald, Nelson
5. *Good Grief*, by Granger Westberg, Fortress
6. *When Hope Springs New*, by Janette Oke, Bethany
7. *Building Your Mate's Self Esteem*, by Dennis & Barbara Rainey, Here's Life
8. Love Life for Every Married Couple, by Ed Wheat, Zondervan
9. *My Glimpse of Eternity*, by Betty Maltz, Revell
10. *Seduction of Christianity*, by Dave Hunt, Harvest House
11. *Healing for Damaged Emotions*, by David Seamonds, Scripture
12. *Combat Faith*, by Hal Lindsey, Bantam
13. *Hinds Feet on High Places*, by Hannah Hurnard, Tyndale
14. *Mere Christianity*, by C. S. Lewis, Macmillan
15. *Let's Make a Memory*, by Gloria Gaither & Shirley Dobson, Word

## QUESTION: What are the best books available today on teaching and Sunday School work?

A persistent need for Sunday School teachers and officers is quality books. It's vital that Sunday School workers have access to them. Also, they need to keep up on the latest developments and ideas for improving the Sunday School, as well as basic books on the ministry of teaching.

Thousands of such books are available. Dozens of new ones are published each year.

You will find below a list of some of the best. All of these are available through the Sunday School Convention or the Free Will Baptist Press. (To order from the Sunday School Convention, write Bass Mitchell, Field Secretary, Route 7, Box 471, Goldsboro, NC 27530; or phone in your order, [919] 734-8378. To order from the Press, write Free Will Baptist Press, Box 159, Ayden, NC 28513; or phone [919] 746-6128.

## BOOKS ON THE SUNDAY SCHOOL

### SPIRITUAL GROWTH

*Avenues of Christian Growth and Service*, Free Will Baptist Press; $1.50.

*Power Through Prayer*, E. M. Bounds; $2.45.

*The Meaning of Prayer*, H. E. Fosdick; $2.95.

*The Imitation of Christ*, Thomas a Kempis; $2.95.

*The Practice of the Presence of God*, Brother Lawrence; $2.95.

*The Company of the Committed*, Elton Trueblood, $5.95.

### TEACHERS OF CHILDREN

*Teaching and Learning With Young Children*, Ban; $2.95.

*Teaching Preschoolers*, Linam; $3.50.

*How to Guide Preschoolers*, Strickland, $3.50.

*Understanding Preschoolers*, Linam; $3.50.

*Understanding Today's Children*, Price, $3.00.

*How to Guide Children*, Caldwell; $3.50.

*Teaching and Learning With Early Elementary Children*, Ban; $2.95.

*Teaching and Learning With Older Elementary Children*, Ban; $2.95.

### TEACHERS OF YOUTH

*Understanding Today's Youth*, Aleshire, $3.00.

*Teaching Youth in the Sunday School*. Dean, $3.50.

*Knowing and Helping Youth*, Sparkman; $7.95.

*Five Cries of Youth*, Strommen; $5.95.

*How to Guide Youth*, Sullivan; $3.50.

### TEACHERS OF ADULTS

*Understanding Today's Adult*, Coleman; $3.00.

*How to Guide Adults*, Cooper; $3.50.

### OTHER BOOKS

*Helping the Teacher*, Edge; $10.95.

*Teaching for Results*, Edge; $10.95.

*Basic Teacher Skills*, Rusbult; $5.95.

*Teaching as Jesus Taught*, Summers; $4.95.

### SUNDAY SCHOOL ADMINISTRATION

*A Growing Church School*, Blazier; $3.00.

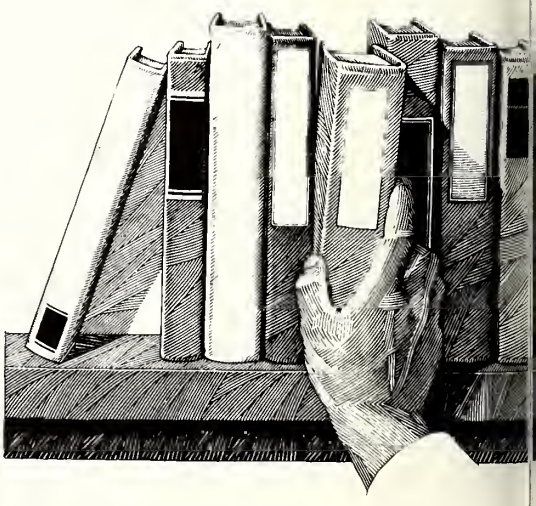
*Building an Effective Church School*, Blazier; $3.00.

*The Care and Feeding of Volunteers*, Johnson; $6.95.

*The Superintendent Plans His Work*, Jones; $3.95.

*Basic Sunday School Work*, Piland; $3.50.

*The Big Little School*, Lynn and Wright; $7.95.



This month we will look at Casey's Chapel, Hull Road, Little Creek, and Walnut Creek Churches.



## CASEY'S CHAPEL CHURCH

Casey's Chapel Church, Cape Fear Conference, is located five miles east of Goldsboro on Highway 70. The Rev. Rev. C. Ray Taylor serves as pastor.

Last year, the church gained five by baptism and lost four by letter. There are 92 on the roll, 50 of whom attend on an average Sunday morning. There are 67 on the Sunday School roll; 45 is the average attendance.

The church gave $2,995 to denominational ministries last year and used $27,886 locally.



## HULL ROAD CHURCH

Hull Road Church is located four miles south of Snow Hill on rural paved road 1104. This Central Conference church has 344 on its roll and an average Sunday morning attendance of 135. Two people joined the church last year by transfer of letter; three members died. The average Sunday School attendance is 95.

The congregation gave $9,147 to the denominational ministries last year and used $37,487 locally.

The Rev. Leon Grubbs pastors Hull Road Church.

## LITTLE CREEK CHURCH

A Central Conference church, Little Creek was founded in 1730. The church is located approximately 4 miles west of Ayden on Highway 903, in Scuffleton.

At present there are 149 members on the roll; 75 of whom attend on an average Sunday morning. The church gained three by baptism and three by letter last year; two members died and one left the church by transfer of letter. The average Sunday School attendance is 55.

Last year, $3,284 was given in support of denominational ministries; $21,816 was used locally.

The Rev. Frank Flowers pastors Little Creek Church.



## WALNUT CREEK CHURCH

Walnut Creek Church is located three miles west of La Grange near Highway 70. The church averages 50 for morning worship and 40 for Sunday School. There are 63 members on the church roll.

Last year, this Central Conference congregation contributed $2,956 to the denominational ministries and used $15,268 locally.

The Rev. Tony McLamb serves as pastor.



# HOME MISSIONS
of ORIGINAL FREE WILL BAPTISTS

# *Touching Lives for a Lifetime*

*by David C. Hansley*

*Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins* (John 5:2).

No other investment can be made that will have as many enduring benefits as those made for the salvation of men, women, and children. Spiritual benefits derived are immeasurable. Those who invest in the lives of people are building resources for the future. The contributor who provides for Scriptures, churches and worship, all which are so important to the human spiritual need, is assured that the spiritual growth generated by his gift will be utilized directly for the well-being of those served.

Your Home Missions Board has served Original Free Will Baptists for fourteen years. They have made a commitment to the denomination and need to join hands with the pastor, church, Sunday School, and other organizations of the church to grow new churches and reach the lost for the cause of Christ.

*Touching Lives for a Lifetime* is a new commitment campaign to generate support for this urgently needed ministry, a ministry so necessary to our communities.

The quality of life in every community in America is dependent upon the strength of the organized church in heralding the good news. How people confront and respond to that good news is entirely conditioned by the belief of "loving thy neighbor as thyself."

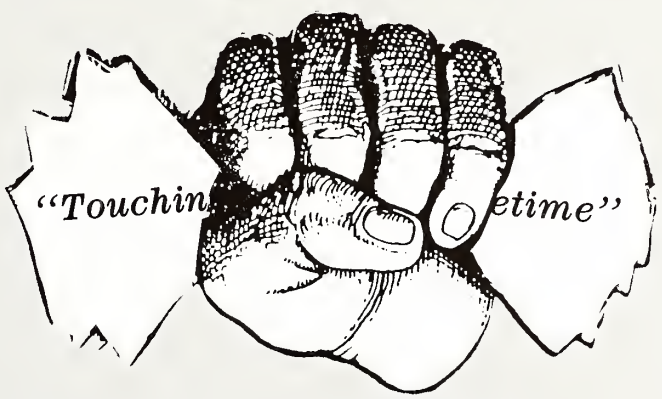
Home Missions and Evangelism is a vital force in the ministries of our denomination, fostering and nourishing our mission churches and providing programs of evangelism. We have mounted a campaign designed to infuse new strength in evangelism, ethnic missions, deaf missions, mother church programs, and the home mission church, in order that each phase of our ministry might perform its respective missions and achieve the goals of spiritual service for the Kingdom.

It is imperative that we succeed in touching lives. The vitality of every church of our denomination and the ministry of Home Missions and Evangelism are at stake.

The entire program and ministry of *Touching Lives for a Lifetime* through Home Missions can be attained through united determination.

*. . . but godliness is profitable unto all things, having promise of life that now is, and of that which is to come* (1 Timothy 4:8).

## GRASP THE OPPORTUNITY




**Take advantage of our Home Missions Campaign**

April is Home Missions Month
Sunday, April 26—Home Missions Day

You can support this ministry by praying and giving.

*"Today's gifts will make a difference in a life tomorrow."*

Join hands with us as we grasp this opportunity.
We need to hear from every church and individual.

*Touching Lives for a Lifetime*

# ALL-NIGHT PRAYER SERVICE HELD

by David C. Hansley, *Home Missions Executive Director*

On Friday evening, January 16, 1987, at 10 p.m., more than twenty faithful prayer partners gathered at Milbournie Church near Wilson, North Carolina, for the fourth annual all-night prayer service.

Many who came drove from two to four hours. Some drove through the rain, sleet and snow to pray all night.

The purpose of this prayer service was for every concerned pastor and church leader to begin the year of 1987 with prayer; to join together for a night of continual praying for laborers; foreign and home missions; a new awakening to evangelism; and for spiritual guidance in our own personal lives.

Some have been rather skeptical as to how effective the all-night prayer service would be. Words fail all of us who attended to explain just exactly how we feel or felt, or what one would experience for having attended. Only your being there could really explain such a reality of the presence of the Lord while fellow Christians are praying.

But all night praying? Yes, all night! Our service was opened with a song; then we were divided into five groups. Each group was designated a room where we gathered for the first session of prayer. At the end of each two-hour session (there being four) we had a ten-minute break for refreshments. The last session was in the sanctuary where brief testimonies were given and where we all gathered at the altar to pray until 6 a.m.

One may ask, "For what did you pray?" Just to mention a few things we prayed for:

A. Prayer Concerns
   1. The sick and needy of our churches
   2. The institution—HOME
   3. New thrust in evangelism among our churches
   4. The deaf ministry
   5. More young men to accept the call of the ministry
   6. Our State Convention of Churches and the Executive Committee, Boards and Committees
   7. Denominational ministries
   8. Revival to break out in our churches
   9. More converts for Christ
   10. Financial support for our denominational ministries
   11. Special spiritual faith and strength for our pastors
   12. Our World Missions Rally
   13. Night of Evangelism/Tuesday night before State Convention.
   14. Sunday School growth

and the list goes on . . . .

B. Answers to Prayer at the 1986 Service Include:
   1. Request: To open the doors to our mission church in Charlotte, NC, and to bring forth a director/pastor. On the third Sunday in January, 1987, the first service was held with 16 present. The pastor is the Rev. Howard Starling.
   2. Request: To send forth laborers to minister to the Spanish-speaking migrants in eastern North Carolina. On January 16, 1987, during the prayer service a young man from Sandy Plain Church, Mr. David Smith, gave his heart to accept the call.
   3. Request: To provide the necessary support to send Paul and Teresa Grubbs as missionaries to the Philippines.
   4. Asking God to give us a new awakening in our Sunday Schools—more churches have begun new programs and area conventions have set dates for workshops.
   5. Request: For revival within our ranks and souls to be saved, both of which we all have seen happening and which continues to take place.
   6. Request: For a bond of unity within our denomination. One can feel the spiritual movement of God as the bond begins to move among us.

So many of our pastors and lay persons have commented, "We Original Free Will Baptists will never succeed for the Lord or ever begin to grow unless we fall on our knees at an old-fashioned altar and pray to the good Lord for help and divine guidance." Well, the only thing left to say is, "We agree!"

Let us encourage you to attend the fifth annual All-Night Prayer Service. It will be held on January 15, 1988, at Marsh Swamp Church, Rock Ridge, North Carolina. Remember, we begin at 10 p.m. and conclude at 6 a.m.

## DAUGHTRY ACCEPTS POSITION

Jeff Daughtry is not new to the Free Will Baptist denomination. He was reared in the Smithfield area, where he was a member of Yelverton Grove Church. His parents are Mr. and Mrs. R. Person Daughtry of Smithfield, North Carolina. During his teenage years, Mr. Daughtry was active in his own church and also served as President and Vice President of the Youth Fellowship of the Cape Fear Conference.

Mr. Daughtry graduated high school from Smithfield-Selma Senior High, earned an A.S. degree in Business Administration from Mount Olive College, and a B.S. degree from Atlantic Christian College in 1980.

Mr. Daughtry married Wanda Joy Russell of Newport, North Carolina, and they have three children, Joy, Daniel and Amy. They are currently members of Sound View Church. He has served as a deacon, Sunday School teacher, choir member and soloist for the church. During the past Eastern Conference, he was ordained as a minister of the Original Free Will Baptists.

For the past eight years, Mr. Daughtry has worked for the K-Mart Corporation; he was Merchandising Manager in his last position at the K-Mart located in Roanoke, Virginia.

Mr. Daughtry brings to his new position a commitment and concern for the ministry to children at the Free Will Baptist Children's



The Jeff Daughtry family

Home. We take this time and opportunity to welcome him to his new position.

## CHRISTMAS AND NEW YEAR CELEBRATIONS

*by Dr. E. M. Lall*

The Christmas and New Year celebrations in our country are longed for for a year. Many programs and activities take place from December 15 until the new year comes. Christmas 1986 was celebrated with great triumph and versatile activities of the birth of our Lord Jesus Christ in our churches and the schools. It can safely be said that Christmas 1986 was more joyous and blessed in many ways!

It was real tiring to visit each place of activity. In fact, we had to be on our feet on all these days, becoming completely exhausted. However, my efforts continued to boost up all our circuits and the schools however tiring it became to me.

Our programs and various Christmas activities attracted hundreds and thousands of non-Christians around the towns and the villages, which was challenging to many of them. It was vehemently preached that the Lord Jesus Christ is the Prince of peace; good will among all nations; justice, freedom and salvation for all mankind. The birth of Jesus was unique and so His mission on earth was to save people for eternity which none of the gods or goddesses could ever do. Our people were specially happy to receive the Christmas gifts sent to them by our director, the Rev. Harold Jones, which was the source of inspiration and helped them buy something extra. Most of the people used the gifts for making something like quilts or clothes. Everyone, whether a teacher or a preacher, humbly conveyed a word of thanks to the people who were so thoughtful of them.

We hope that the new year will be more meaningful for the Free Will Baptists in India. The distant horizon, though blurred and dim, still remains full of our aspirations and expectations because of our hope in Christ. The hope and belief in Jesus Christ enables us to dare to venture into the future. Jesus Christ is like the pole star of 1987, giving us a sense of direction, vision and wisdom to achieve great results for Him.

Our challenge for the coming year 1987 is to find ways to penetrate places in our circuits that have to be evangelized. We will continue to work as hard as ever to establish the Kingdom of God on the surface of our country. We will not feel content with feeding the fed! But our commitment is to present Christ to those who need Him! Christ lived and died for the whole world—every creature! We want to complete His mission. He commissioned us to do that. We must take His gospel "to every creature."

## MOUNT OLIVE COLLEGE LIBRARY DEVELOPMENT

Library development is at the top of the ever-expanding list of projects for Mount Olive as a newly-accredited four-year institution. The College expects to add 7,500 books to its library collection during the next three years. The collection, which is currently 42,500 volumes, must increase to 50,000 volumes to meet four-year standards.

A crucial time approaches, since by April 30 Mount Olive College must report to the Southern Association of Colleges and Schools on its resources and plans for bringing the library up to full standards for a senior college.



**Processing new books at MOC**—Pam Wood, Mount Olive College's assistant librarian, left, explains to Marty Wiggins of Princeton what must be done to process a new book. A member of Pleasant Hill Church, Wiggins is a work-study student assigned to the College library. The staff is currently processing about 100 books per week toward a goal of 50,000 volumes (photo by Patti O'Donoghue).

The cost of developing the Mount Olive College library to meet those standards is approximately $400,000. To provide these funds, the College is seeking 400 patrons who will give the equivalent of a book a month ($25) or a total of $1,000 by June 30, 1990.

By early March, gifts and pledges by Charter Patrons had reached $200,000, one-half of the total needed. For their gifts patrons will be listed on an historic plaque in the library and receive a special memento. A dinner to honor patrons has been set for Saturday, May 2, at 6:30 p.m. in College Hall.

"The library development program represents one of the most important projects the College has ever faced," declared President W. Burkette Raper. "Because so many people wanted Mount Olive to become a four-year college, I am sure our goal will be reached."



**HOSKINS JOIN "FRIENDS OF CHILDREN"**

Randall and Patricia Hoskins are shown receiving their Friends of Children personalized plaque from Jeff Daughtry, director of Church and Public Relations. Randall and Patricia began work at the Children's Home as Relief House Parents on December 2, 1986.

As "Friends of Children," Randall and Patricia have a concern and commitment for the ministry of children. By sharing $20 a month, they are ensuring the future of the children the Home serves, thereby giving them a chance to succeed in their endeavors.

For more information about the "Friends of Children Program," please contact your child care ministry.



**TRINITY CHURCH VISITS CHILDREN'S HOME**

The Rev. Garland Suggs, a representative for the Pee Dee Association on the Board of Directors of the Children's Home, arrived January 10. for a scheduled visit. He was accompanied by members of Trinity Church and their pastor, the Rev. Henry Ward. It was the first time these individuals had visited their child care ministry. Trinity Church has recently become a member of the Pee Dee Association. They are excited about their work for the Lord.

Bobby R. Taylor, executive director, shared about the Home's ministry in Christian child care, as they toured the campus and met many of the children. They brought clothes and an offering for the Children's Home. It was a cold wet day, but our visitors' spirits were light and aglow. Their visit made our day a special memory to treasure, as they shared in the dreams the Home seeks to fulfill.

## SUMMER SCHOOL SET AT MOUNT OLIVE COLLEGE

Mount Olive College will offer two sessions of Summer School. Session A is set for May 18—June 19 and Session B will be held June 22—July 24. Classes will meet Monday through Friday. Students will have the opportunity to complete six (6) semester credit hours during each session. Registration will take place in the Henderson Building on the first day of classes.

Summer School is open to students from Mount Olive College and other colleges and universities, and high school graduates wishing to accelerate their college program. Credits earned at Mount Olive's Summer School may be transferred to other institutions.

Courses to be offered include Principles of Biology, General Botany, General Zoology, Introduction to Business, Introduction to Data Processing, Principles of Economics, Money and Banking, English Composition I, Public Speaking, Fundamentals of English, Western Civilization I and II, American History I and II, and Safety and First Aid.

Other courses being offered are Intermediate Algebra, Math for Business and Economics, College Algebra, Analytical Geometry and Calculus, Principles of Management, Principles of Marketing, Basic Statistics, Current Business Problems, American Government, Developmental Psychology, Social Psychology, Educational Psychology, Abnormal Psychology, Introduction to the Old

Testament, and Introduction to the New Testament.

Also included in the summer courses are Canoeing, Camping, Archery, Casting and Fishing, and Introduction to Recreation, Parks and Leisure. In addition, Field Training, Independent Study and Senior Seminar will be offered in the recreation program.

For further information, contact the Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365 (telephone 919/658-2502).



## FURLOUGH AND VISA

*by Willem and Lydia van der Plas*

As non-Americans we must apply for a visa to be able to reenter the United States. As we plan to study during our furlough, it was easier to receive a visa, for visitors' visas are seldom issued for more than half a year. Our motive in the application was "study." Therefore, we needed to hand over an I-20 approved by the American authorities in the United States. This went with our normal applications.

With our former experience in Rotterdam, Holland, in 1980 and 1982, we almost lost hope that we would be able to leave on time. Several times we visited the Embassy at Manila to receive the proper information, and we were four times lined up with thousands of Filipinos, who were applying for all kinds of visa. Their stories were not given much hope and expectation either. We prayed more ourselves and asked our brothers and sisters here also to pray with us. In fact, we got nothing accomplished at Manila; we were not even able to meet an American Embassy employee.

Immediately after our I-20s arrived from the Foreign Missions Board via the Rev. Harold Jones, we planned to go to Cebu to the American Consulate. We were advised to do so by the Revs. Pio dela Rosa and Roger Malinao, who visited the States last year. How surprised we were with the procedure at Cebu; within 2½ hours we received the visa stamps in our passports: Dirk for a period of 4 years, which enables him to study at Mount Olive College; and we for 2 years which is more than we need. God gave an abundant blessing and that while many others received the "non-approval" stamp on their applications.

We are full of praise and thankfulness to God and all people who took part in the procedure to get our precious stamp. The faculty, staff and the students were sharing our joy last Wednesday in the chapel during our morning devotion time.

We hope to meet you soon face to face.

# You Are Invited!

### SPRING 1987 AT MOUNT OLIVE COLLEGE

**Saturday, April 4** — **Conference on Church Growth and Evangelism**
9:30 a.m.—12:30 p.m., Henderson Building, led by Dr. Harry H. Fowler, founder of Creative Growth Dynamics, Inc., who will identify obstacles to church growth and present strategies on how to overcome them. Sponsored jointly by the North Carolina Ministerial Association, Board of Home Missions and Evangelism, and Mount Olive College. Send $5 registration fee to North Carolina Ministerial Association, Post Office Box 445, Bridgeton, North Carolina 28519.

**Saturday, April 4** — **Spring Visitation Day for High School Students**
Campus tours, information on admission, financial aid, and educational opportunities at Mount Olive College. Open to all high school students, parents and youth leaders. Registration begins at 9:15 a.m. Make reservations for complimentary lunch by writing or calling the Admissions Office (919/658-2502).

**Tuesday, April 7** — **Spring Program by Concert Choir**
8:00 p.m., Downtown Campus. Annual Spring Concert under the direction of Mrs. Carolyn Knox. Public is invited.

**Thursday, April 23** — **Mount Olive College Singers**
8:00 p.m., Downtown Auditorium. Annual spring program under the direction of Mrs. Irene Patten. Public is invited.

**Saturday, May 2** — **Layman's Gospel Sing**
Begins at 9:30 a.m. at Eagles Nest. Sponsored by the Free Will Baptist State Layman's League. Lunch will be catered. Public is invited.

**Saturday, May 2** — **Dinner for Library Patrons**
6:30 p.m. in College Hall. The College will honor those who have given or pledged $1,000 for the development of the library.

**Sunday, May 3** — **Commencement Worship Service**
8:00 p.m., Rodgers Chapel. Sermon by the Rev. N. Bruce Barrow. Public is invited.

**Saturday, May 9** — **Graduation**
10:30 a.m. in College Hall. Music by a Brass Quintet from the North Carolina Symphony. A picnic lunch is planned. Public is invited.

**Friday—Sunday, May 15-17** — **State Youth Convention**
Registration begins Friday at 5 p.m. in College Hall. For registration forms and information contact Mrs. Wallie Hargrove, Route 3, Box 294, Ayden, North Carolina 28513 (919/746-3534).

**May 18—June 19** — **First Session of Summer School**

**June 22—July 24** — **Second Session of Summer School**

For a list of courses and other information, contact: Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365 (919/658-2502).



## PRECIOUS CHILDREN, PRECIOUS MEMORIES

Cottage living is a unique experience for which most children entering care are unprepared. Living in a cottage with eight to ten other children of approximately the same age yet with vastly differing backgrounds can produce tension and stress. The daily routine in the cottage is often interrupted by an unruly child in need of firm control. Each child must be taught to conform to the general guidelines and principles established for his cottage while being made aware of the love and concern of his cottage supervisors.

Yet, in spite of the difficulties the children encounter in cottage life, they quickly adapt and respond to the supervision and loving affection from the adults in charge. As each new child enters the cottage, he observes and experiences for himself the unique bond of affection and support between the cottage supervisors and the children.

Once this bond exists, the children can relax; they no longer struggle with the cottage supervisors for control. They can devote themselves to being children with childish dreams, pleasures and fantastic adventures. Days can be spent applying themselves to school, while evenings become times for relaxation, games and playing.

Weekends find the little ones riding bikes, teaching younger children how to ride their very first bike, playing cowboys and Indians, becoming make-believe nurses, doctors, firemen, and all the other fantasies of childhood.

As the weekend disappears the children prepare for the next day of school. Clothes are picked out for the next day and put on their dresser and rooms are cleaned and dusted. Devotions are held nightly and an opportunity is available for the children to share their spiritual questions and feelings. Bedtime comes early, between 8:30 and 9:00, because they must awaken at 5:30 to begin their morning routine before the bus arrives at 7:30 a.m. to take them to school. Not long after the cottage supervisor kisses them good night, they are sound asleep.

There are many precious moments within each day—and week—which make cottage living special. Good memories are made to be treasured and dreams are on their way to fulfillment for both children and aduls.



## LIFE IN THE PHILIPPINES

*by Paul and Teresa Grubbs*

Upon arrival in the Philippines, we discovered that it was very warm and humid, much like the weather we had experienced in coastal North Carolina in August and September. We also noticed that now we were the ones who were different in looks, speech, and knowledge of surroundings. We saw many, many people. We kept the boys close to make sure that we did not lose them. It was so good to see the Baker Family just outside the door.

When we left the airport, traveling through Metro Manila, which is made up of 17 different towns and cities merged as one, we saw many, many jeepneys and quite a number of buses. Mass transit is a way of life here. In some places the traffic is made up more by jeepneys and buses than by private vehicles. Many of these jeepneys and buses belch out big clouds of black smoke, so many people are seen carrying handkerchiefs over their noses. We also saw horses and oxen pulling carts in the middle of all this traffic.

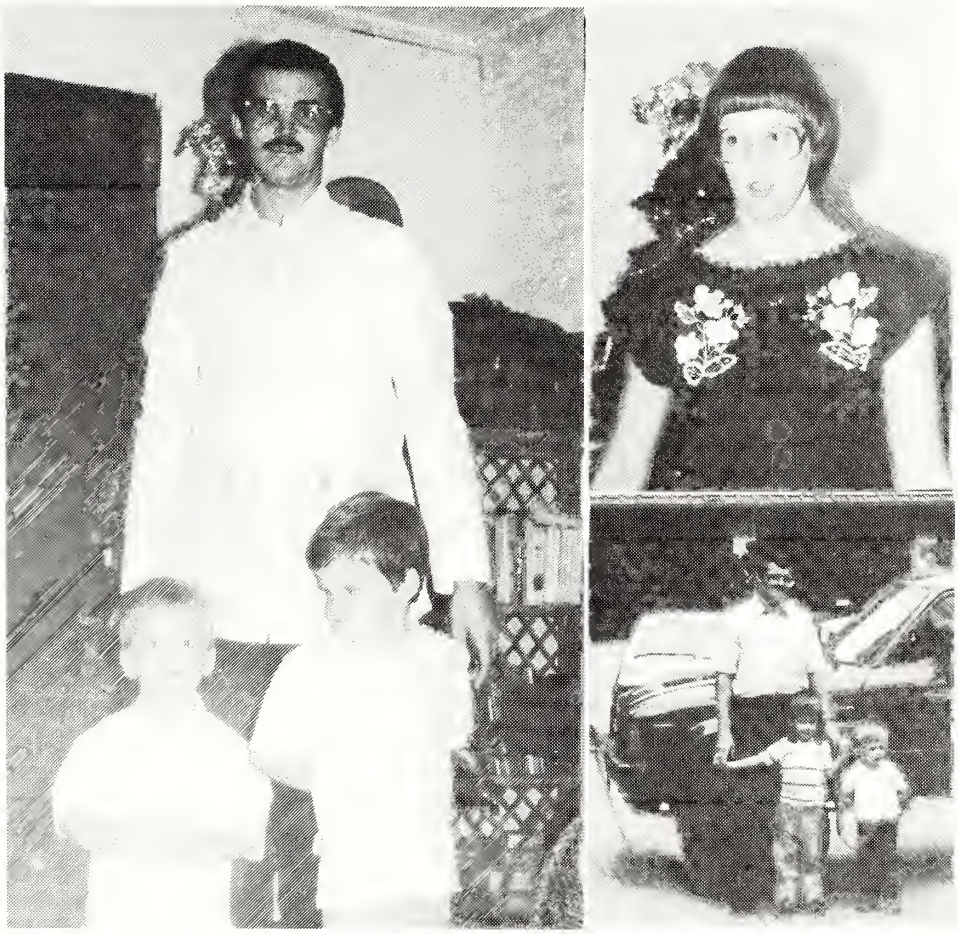
Major intersections have traffic lights, and people selling many different things. They sell newspapers; cigarettes, by the pack or singly; candies; nuts; fruits in season; hand fans; feather dusters; and anything

else they think will sell. Beggars also come up to the car windows with their hands held out. It can really bother a person if they let it.

Almost all houses and apartments have high walls and fences around them and gates that are closed most of the time. Most windows have metal bars across them. Stores and shops have folding metal doors that close across the windows at nights and holidays. Almost all public places, stores, shopping malls, restaurants, hospitals, housing complexes, offices, and even churches, have armed guards at their doorways and their parking lots.

It took many days to find a place to stay. Most places are not ready to move into immediately. And lessors want a signed contract and money before they even want to consider cleaning and repairing. It got to be very frustrating. But in time, we found a very nice place and could have furnishings delivered when we purchased them. We found some small rattan shops where we could get the best deals for furniture; the owners like to bargain there. We went to a store several towns away to get our appliances. The store there was cheaper than its closer branch. We also had to make sure the things were 220 volt electricity. In Manila they have both 220 and 110 voltage. But when we move to Palawan, we will have only 220. Before leaving for a visit in Palawan, we had our residence set up, ready to live.

We arrived in Puerto Princesa City, Palawan, on the 19th of October. We waited to be the last to leave the airplane. Many people from the Palawan Bible College and the nearby churches were waiting to greet us. They carried a large banner welcoming us and put many flower leis around our necks. We then went to the airport parking lot where they sang to us, had prayer, and read a passage of Scripture. One song they sang was "We Love You With the Love of the Lord." The boys did not know what to think of all the attention and quickly showed their shyness. Late in the evening they had a service for "their beloved missionaries," followed by a sandwich and drink for everyone.



(Left) Paul, Nathaniel and Matthew wearing Barong Tagalog; (right top) Teresa wearing native Philippine dress; (right bottom) Paul, Nathaniel and Matthew standing by the Foreign Mission's "newest" vehicle, an '82 Toyota Crew Cab, black 4 x 4 Pick-up.

Life in Puerto is much slower paced than life in Manila. Instead of jeepneys and buses, many people use tricycles (motorcycles with sidecars) for their major means of transportation. The air is clean and fresh there. We were not always getting black soot on us as in Manila. There were no big shopping centers, malls, or stores with everything under one roof in Puerto. Puerto has no Pizza Hut, McDonalds, or Dunkin' DoNut, only a few small eating places and restaurants.

The churches are not nice air conditioned buildings, but small nipa huts with bamboo or crude wooden benches. Some do not have electricity, restrooms, doors (only doorways), windows, fans, or even pianos. But they do enjoy their worship. They sing to the music of guitars and the clapping of hands.

Many of the roads outside of the city are not paved. Sometimes during storms and heavy rains, parts of the roads and bridges may be washed away, making travel even more difficult. Most travel is very slow, only 30 to 40 kph (20 to 25 mph) at most. That is why it is essential to have a good 4-wheel drive vehicle. Most of the "jeeps" here are not four-wheel drive, making it difficult to find a good vehicle for the work on Palawan.

Most homes on Palawan are just nipa huts with palm leaf roofs. There are no screens,

(Turn the Page)

bathrooms, running water, not to mention hot water, or many of the conveniences we are accustomed to having. Some do not even have electricity. It is not unusual to have cockroaches 1 to 2 inches long in houses anywhere in the Philippines, no matter how nice or clean. We often find small lizards or gechos in the houses also. We have hardwood floors. To sweep, we must bend because brooms are much shorter here than in the States. When the wooden floors are waxed, half of a coconut husk is used to buff the floor.

We have discovered that this is a country of uniforms. School kids, office workers, store clerks, teachers, almost everyone wears a uniform. It helps to give identity, social acceptability, and is more economical. After shopping in a store, you can tell who works there when you see a person on the street wearing the same uniform or type of dress.

We have had to learn not to get in a hurry to go any place or do anything. You can never predict what the traffic will be like; however, we do know that it is generally heavier at certain hours. When we go to the store to buy something, generally several people process the transaction. Someone rings up the items, another person checks the receipt, another bags and tapes the bag closed and tapes the receipt to the bag, and sometimes the guard checks the package as we leave. Needless to say, there is no need to get in a hurry.

We are able to find most anything we need and want here. Some things are imported from the States and cost more than it did in the States. Local products are really inexpensive compared to prices Stateside. We can buy a dress shirt for about $5 to $7. A matching skirt and blouse can be found for about $7 to $8 for both pieces, not each. We can go out and eat a large pizza and have a pitcher of drink for about $6 to $8. However, a two-pound jar of "Jif" or "Skippy" peanut butter is about $6 to $8 and a box of "Pop Tarts" is about $2.

Language school starts at 7:10 a.m. and is over for us at 11:40 a.m. We have three teachers each day. Occasionally we get a new or different teacher. This gives us a chance to hear different people speak. Many of the teachers have another dialect as their first language, so not all their Tagalog sounds exactly the same, almost like talking to someone on the coast and then to someone from the mountains. They sound a little different. The Tagalog language is much different in structure than English. Some of their words are Spanish or English in origin and are easier to learn than some of the other words. Other languages are also taught at Christian Language Study Center, including English and some other Filipino languages. The students are from many countries, Canada, Italy, Spain, Holland, New Zealand, Japan, Korea, Australia, as well as the USA. Most are missionaries; however, a few are business persons. They have many different religious backgrounds. We have made friends with many of them.

Nathaniel and Matthew have made many little friends also. In the afternoons, there are usually between 5 and 10 children playing in the little street cove outside our apartment. The "yayas" and helpers look after all the children, and if a vehicle enters the cove, they quickly get all the children and riding toys out of the way. The boys also have friends at their preschool "Lolly-Pop Lane." They have learned some Tagalog songs and words while there. The teachers instruct and direct the classes in English. The boys attend a birthday party almost every week at preschool. They really seem to enjoy it there.

The Philippines is a very interesting country. Most of the people here want peace and prosperity. They seem to be a "religious" people, but not a Christian people. They have many old beliefs and superstitions. They seem, for the most part, to want the gospel. Please pray for them and all the mission work being carried out here.

## BAKER FAMILY UPDATE

*by Fred Baker*

Kim and Stevie arrived home for Christmas on December 19. The holidays were a special joy; Stevie celebrated his fourteenth birthday. We enjoyed having the Grubbs Family spend the new year's week with us on Palawan.

We managed to spend three days at the beach in Port Barton. Linda and I flew back to Manila with Kim and Stevie on January 12. Linda was due for a checkup. The doctor recommended surgery at once to remove two tumors and her uterus. The three and a half hour operation on January 16 went very well. The doctor found a third tumor which he removed. He also repaired her bladder. The lab results of the tissues were all negative. We praise God for this great blessing at this time in our lives. Linda is recovering nicely.

A special thank you to everyone in the United States and in the Philippines who have been praying for us. A special "thank you" to Mrs. Lydia van der Plas who took over the course Linda was teaching at PBC. Also, Sister Lydia was able to teach a course on the Book of Psalms for Fred while he was with Linda. A special "thank you" to the Grubbs Family for allowing us to use their truck when needed.

Please join us in thanking and praising God for this great thing He has done for us. Continue to pray for Linda's complete recovery. Pray for Lydia as she has taken on extra work. Pray that God's will will continually be worked out in our lives.

God bless you is our prayer.



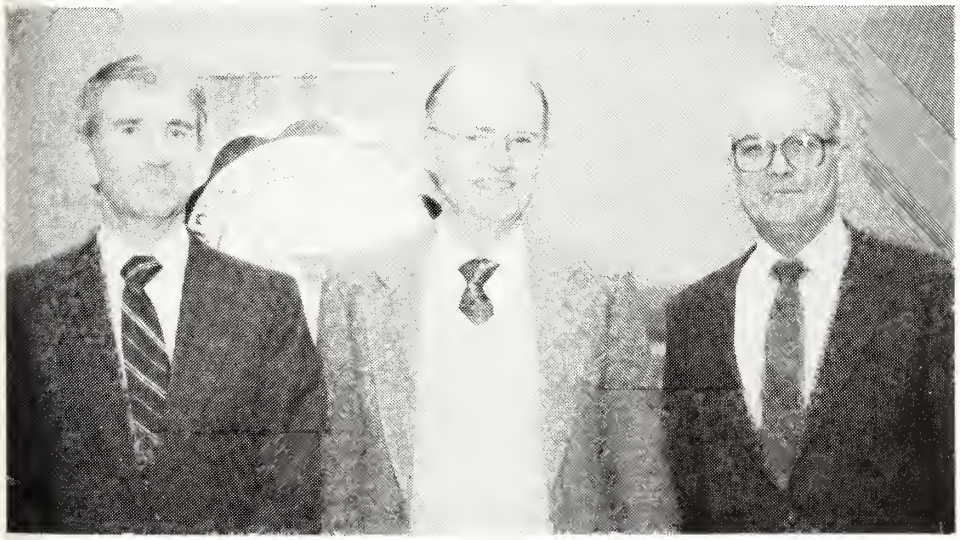
## TRENT CHURCH HELPS HOME MISSIONS

*by David C. Hansley*

As Director of Home Missions, one of my most enjoyable obligations is to represent Home Missions and Evangelism in our established churches. Recently I was invited to speak during the morning worship at Trent Church, near Merritt, North Carolina. The people were very receptive to our work and ministry.

Through their pastor, the Rev. DeWitt Cleve, they were challenged to catch the zeal of evangelism and follow the commandment of our Lord in reaching our neighbors for Christ. During the service, the pastor, along with Robert Williams and Wayne Edwards, presented to us a check for the ministry of Home Missions.

It is exciting to learn that this old established church that had its beginning in 1889, the site where the Eastern Conference Original Free Will Baptists were organized in 1896, has accepted the new commitment to reach out and *Touch Lives for a Lifetime* through the work and ministry of Home Missions and Evangelism.



WORLD MISSIONS SPEAKER AT MOUNT OLIVE COLLEGE—Dr. Robertson McQuilkin chronicles his journey to becoming a "World Christian" during the World Missions Conference in College Hall. Mount Olive College students attended the program for their weekly chapel service. The all-day conference was sponsored by the Board of Foreign Missions (photo by Patti O'Donoghue).

## CRAGMONT 1987

**APRIL 10-12**

**Morning Star Conference**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**JUNE 15-20**

**General Youth Conference I**
Rick Watson, Registrar
Route 3, Box 142-AA
Kenly, NC 27542

**JUNE 22-27**

**Christian Cadet Conference**
Gary Bailey, Director-Registrar
Route 2, Box 489
Goldsboro, NC 27530

**JUNE 29—JULY 4**

**Youth Frontier Conference (YFA)**
Scott and Janie Sowers
Directors-Registrars
Route 1, Box 106-B
Farmville, NC 27828

**JULY 6-11**

**Youth Frontier Conference (AFC)**
Doug Skinner, Director-Registrar
Box 117
Arapahoe, NC 28510

**JULY 13-18**

**General Youth Conference II**
Adrian Grubbs, Director-Registrar
Route 1, Box 72-A
Deep Run, NC 28525

**JULY 20-23**

**Ministers' Conference**
Lyn Renfrow, Registrar
Route 1, Box 251-C
Kenly, NC 27542

**JULY 27—AUGUST 1**

**Young People's Bible Conference**
James Gurganus, Director-Registrar
Route 3, Box 64
Newport, NC 28570

**AUGUST 3-8**

**Woman's Auxiliary Conference I**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**AUGUST 10-15**

**Woman's Auxiliary Conference II**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

# CRAGMONT TOURNAMENT

## NEW GOLF TOURNAMENT, MAY 8

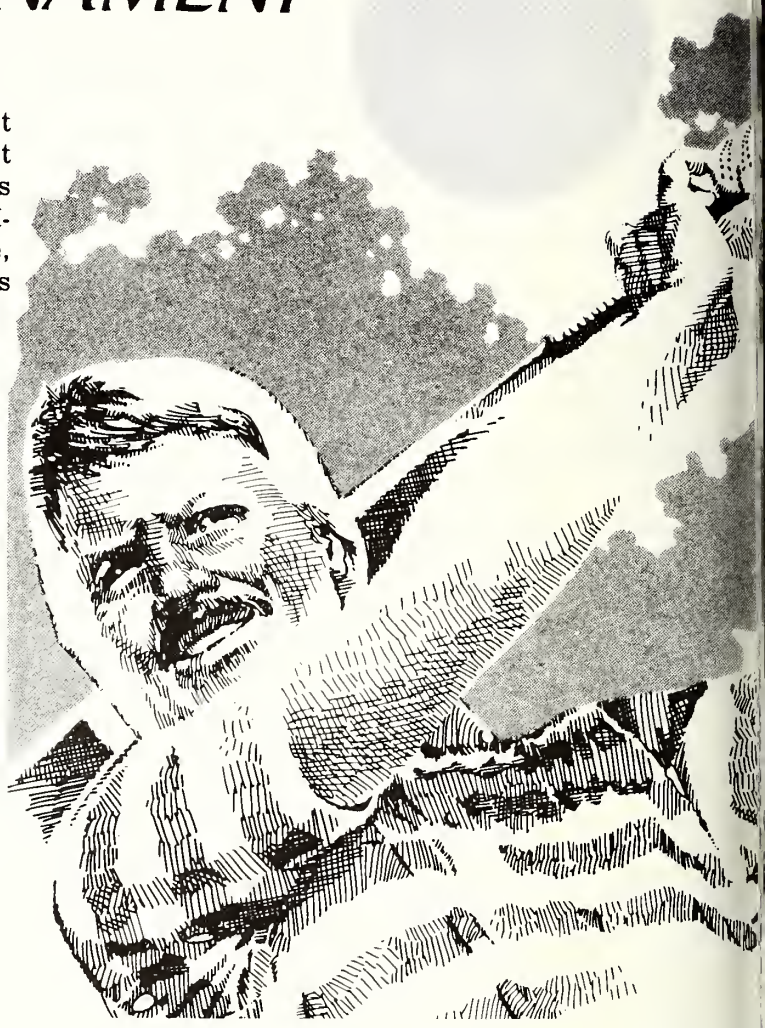
A day of fun and excitement is scheduled for the first 144 golfers to register in the newest golf tournament to raise funds for Cragmont. This new tournament is scheduled to be played May 8, 1987, at the FARMVILLE GOLF AND COUNTRY CLUB in Farmville, North Carolina. The features of the tournament are as follows:

FORMAT: Four-man team superball
TEE TIME: 9 a.m. (shotgun start)
1 p.m. (shotgun start)
TROPHIES: Top three teams
Closest to pin on par 3's
Long drive
PRIZES: Awarded to trophy winners
Several drawings
ENTRY FEE: $30 (cart and evening meal included)
EVENING MEAL: Will be catered by Pete Jones Barbecue of Ayden, NC
REMEMBER: Only the first 144 golfers to register will play!

Team eligibility will be determined by the following scale:

| Player Status | Average Score | Handicap | Point |
|---|---|---|---|
| A | 77-less | 4 Less | 4 |
| B | 78-85 | 5-11 | 3 |
| C | 86-92 | 12-17 | 2 |
| D | 93-more | 18 more | 1 |

A team may have any combination that does not exceed 11 points. No more than 72 players can tee off either time.



You may register as an individual or with one, two, or three other persons. If you sign up as a group of 4, your foursome is guaranteed for the tournament. If you sign with less than 4, we will complete your foursome for you. Also, if you sign up with less than 4, you may have to be split up to make a team. If you sign with less than 4, please designate a team captain. The team captain can elect a guaranteed partner.

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### REGISTRATION FORM

PLAYER NAME _____

HOME PHONE _____ PLAYER STATUS _____

TEAM CAPTAIN'S NAME _____

GUARANTEED PARTNER _____

PARTNER _____

PARTNER _____

Preferred Tee Time _____ 9:00 a.m.

_____ 1:00 p.m.

If you would like to play in the tournament, contact Bryant Hines; phone 756-3853 or 746-2048.

THE BOARD OF DENOMINATIONAL PUBLICATIONS had its first meeting on January 31, 1987, at the Free Will Baptist Press. The Board consists of the following members: the Revs. C. H. Overman, Earl Glenn, Dan Beaman; Mrs. Nina Grace Register, and Mrs. John (Happy) Taylor. Also present was the Rev. De Wayne Eakes, president of the North Carolina State Convention of Free Will Baptists. The Rev. C. H. Overman was elected as chairman, and Mrs. Nina Grace Register was elected as secretary. This Board was organized during the 1986 session of the State Convention which convened at Mount Olive College. Its purpose is stated in Article III, Section 25, as follows: "The Board of Denominational Publications shall have the responsibility of creating, editing, publishing, and distribution of denominational publications that deal with church leadership, history and beliefs, and any other topics pertaining to the development of denominational life."

The Board discussed its responsibilities at some length and also the need for certain denominational publications, as follows:

1. A Free Will Baptist Minister's Manual,
2. Revision of *This Is Your Church,*
3. Booklet containing brief histories of our churches,
4. Book of biographical information of our ministers,
5. A type of newsletter,
6. Bulletins for all denominational enterprises,
7. Booklet on *Why I Am a Free Will Baptist,*
8. Booklet or pamphlet briefly stating our doctrines and beliefs.

After discussion, it was decided that the first projects should be the publication of a Minister's Manual (possibly the revision of *Griffin's Manual),* and a revision of *This Is Your Church,* which is an introduction to church membership.

The next meeting of this board will be on Wednesday, April 22, 1987, at the Free Will Baptist Press, at 10 a.m. The Board is seeking input and response from other Free Will Baptists. Anyone who has suggestions, ideas, etc., is asked to contact the chairman of the Board, the Rev. C. H. Overman, 1201 Stokes Drive, Ayden, NC 28513.

NORTHEAST CHURCH, Route 5, Mount Olive, will be the site of a three-night revival April 14-16. Services will begin each evening at 7:30. Special music will be provided under the direction of Mrs. Lorraine Sutton, music director of the church. The Rev. Bass Mitchell, the visiting evangelist, is field secretary of the State Sunday School Convention and is also educational director of Stoney Creek Church, near Goldsboro, NC.

THE SIXTIETH ANNUAL SESSION OF THE NORTH CAROLINA STATE WOMAN'S AUXILIARY CONVENTION will convene with the Cape Fear District Auxiliary Convention at Robert's Grove Church, Dunn, North Carolina. (The church is located eleven miles south of Dunn on rural road 1473.) The meeting will take place on May 14.

The theme of the Convention is "Faith—the Key" and the theme Scripture has been taken from Galatians 2:20—". . . the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The scheduled program is as follows:

9:30—Registration
10:00—Theme Song, "The Keys to the Kingdom"
—Devotions, Peggy Buck, Central District
—Welcome, Brenda Tyndall, Cape Fear District
—Response, Ava Edwards, Pee Dee Association
10:30—Greetings, Sara Willoughby, State President, Albemarle District
—Business Session
10:45—Life Membership Award, Leah McGlohon, Central District
—Hymn
—Offering
11:05—Memorial Service, Esther Barnes, Western District
—Special Music, Margaret Ard, Annie Belle Hines, Nina Grace Register, Eastern District
—Message, the Rev. Carlee Stallard, Piedmont District
—Hymn
12:00—Lunch
1:00—Hymn
—Special Program with Representatives from Denominational Ministries
1:30—Hymn
—Miscellaneous Business
—Committee Reports
—Adjournment

THE WESTERN DISTRICT AUXILIARY CONVENTION will be held on Wednesday, April 1, at Friendship Church, located in Johnston County. The theme for the Convention is "Handicap Turned Into a Handle," with 2 Corinthians 4:8-9 serving as the theme verses.

The scheduled program is as follows:

9:15—Registration
9:45—Hymn, "Praise Him! Praise Him!"
—Devotion, Lynette Capps, Friendship Church
—Welcome, Friendship Church
—President's Remarks, Donna Holland, Union Grove Church
10:15—Hymn, "Love Lifted Me"
—Handicap Turned Into a Handle Through Benevolence, Esther Barnes, Little Rock Church
—Handicap Turned Into a Handle Through Missions, Mattie Braswell, Rains Cross Roads Church
—Handicap Turned Into a Handle Through Our Youth, Nancy Boykin, Marsh Swamp Church
11:00—Hymn, "Count Your Blessings"
—Offering and Prayer
—Special Music, Friendship Church
—Convention Message, Dola Dudley, Palmer Memorial Church
12:00—Lunch
1:00—Hymn, "He Is So Precious to Me"
—Devotion and Memorial Service, Chassie Rowe, Kenly Church
—Business Session
—Installation of Officers, Florence Taylor, Unity Church
—Hymn, "Have Faith in God"
—Benediction

THE CAPE FEAR WOMAN'S AUXILIARY CONVENTION will meet with Powhatan Church on April 15, 1987. (This is a date

(Turn the Page)

change.) The day's theme is "Promises to the Faithful" and the Convention Scripture is Matthew 25:21.

The scheduled program is as follows:

9:30—Registration
10:00—Hymn, "Standing on the Promises"
—Devotions, Brenda Johnson, West Clinton Church
—Special Music, Host Church
—Welcome, Alice Davis, Host Church
—Response, Louise Crumpler, Hopewell Church
—Greetings, Grace Barbour, Hopewell Church
—Business Session
—Denominational Enterprises: Promises to the Faithful Through Missions, the Children's Homes, Mount Olive College, Cragmont, the Ministers' Program, the Free Will Baptist Press
11:15—Morning Worship
—Hymn, "Have Faith in God"
—Offering
—Special Music, Host Church
—Convention Message, the Rev. Dean Kennedy
12:00—Lunch
1:00—Hymn, "Where He Leads I'll Follow"
—Memorial Service, Lucille Coates, First Church, Smithfield
1:20—Miscellaneous Business
—Installation of Officers, Lizzie Dawson
—Hymn, "All the Way My Saviour Leads Me"
2:00—Adjournment

THE ALBEMARLE DISTRICT WOMAN'S AUXILIARY CONVENTION has been scheduled for Thursday, April 16, at Corinth Church, Jamesville, NC. The Convention theme is "Love," with the Scripture for the day coming from 1 John 4:7.

The day's program is as follows:

9:45—Registration
10:00—Hymn, "Love Lifted Me"
—Devotions, Mrs. Ellaree Radcliff
10:15—Welcome, Mrs. Faye Davis
—Response, Mrs. Margaret Sheppard
—President's Greetings, Mrs. Eunice Sexton
—Recognition of Ministers and Visitors
—Appointment of Committees
10:30—Reading of Minutes
—Roll Call of Auxiliaries
10:45—Mission News—Home and Foreign
—Offering for Missions
—Retirement Homes Report
—Children's Home Report
—Offering for Children's Home
—Hymn, "Love Divine"
11:25—Special Music, Mrs. Rebecca Clayton
11:30—Message, Miss Becky Jo Sumner
12:00—Lunch
1:00—Special Music, The New Day Spirituals
—Devotions, Mrs. Victoria Cooper
1:15—Mount Olive College News
—Cragmont News
1:30—Free Will Baptist Press News
—Ministers' Program News
1:45—Youth Report, Miss Becky Jo Sumner
—Committee Reports
—Announcements of Next Convention
—Miscellaneous Business
—Reflections, Mrs. Katie Roper
—Benediction and Adjournment

THE CAPE FEAR YOUTH FELLOWSHIP met at Casey's Chapel Church on February 7. There were 308 in attendance with 13 churches represented. Haymount Church won the youth and attendance banners, with 49 present.

The district talent competition was held with the following winning the various levels: *Cherubs*—Marjorie Parker, Bethel Church, first; Tiffany Pollock and Bryan Murphy, Riverside Church, second; Chris Dwiggens, Haymount Church, third; *AFC*—Pleasant Grove AFC, Pleasant Grove Church, first; Mary Eadie Mason, Genesis Mission, second; Carla McLamb, Shady Grove Church, third; *YFA*—Becky Howell, Riverside Church, first; Tracy McLamb, Shady Grove Church, second; Teresa Winger, Haymount Church, third.

WHITE OAK GROVE, La Grange, was the site of special services which honored all members 65 years of age or older. Honorees were honored by poetry which had been written to reflect each person's life. Many happy and sad memories were shared and tears of joy and sorrow were visible. Special music was sung to each honoree and when the poem, "Give Them the Flowers Now" was read, a son or daughter from each family came forward and pinned the flower on his or her parent(s). As a final tribute to the honorees, a poem was read thanking them for the church they had built and given the community. The poem of thanks read:

**THE LITTLE CHURCH, YOU BUILT**

You are our folks;
Many are old, slow and like to poke.
In the beginning this church was poor,
Hoping someday to make improvements that people would adore.
The church foundation you have built,
Working hard and selling many a quilt.
Logs you have cut
To assemble and make a little church hut.
In the early 1900s the church closed its doors;
No services were here with barricaded doors;
Several years passed and there was a need
To give the people some spiritual feed.
Now the work had to begin,
For it had been used as a storage bin.
Now the grass and trees had grown,
Covering the building with vegetation that God had sown.
Now the small church began to grow,
Although the winter winds would howl and blow.
No toilet facilities did we have when the need would arise;
To the woods—we made a compromise.
Through the years improvements have been made,
With the skilled hands that God has made.
Additions of rooms and a baptistry too;
Now we can put them under the water and bless them as we do.
From a one-room shack cut from the woods;
You have given us a building made so good.
With your money and your help now a place so fine;
Made from tying the leaf with tobacco twine.
Just before we begin to part,
We would like to say, "Thank you," to you for your part;
From the depths of our heart.

Members honored were: Lucille Foss, C. W. Brittain, Valderya Brittain, Nannie Brown, Jesse Coltrain, Kathryn Coltrain, Mary Coltrain, Sallie Dawson, Sarah Dawson, Bertie Gray, Edward Gray, Ben D. Herring, Elizabeth Herring, Frances Herring, Katie Herring, Robert Herring, Virginia Herring, Larry Howell, Alpha Lancaster, Janie Lane, Dolly Loftus, Edna Moye, Ethel Rouse, Harvey Rouse, James Rouse,

Albert Sutton, Belle Sutton, William Sutton, and Irene Tyndall.

The program was written and directed by Janet Brown and Oscar Herring. Following the service a covered-dish luncheon was enjoyed by all.

STATE LAYMAN'S LEAGUE TO WORK AT EAGLES NEST—The State Layman's League is planning a workday at Eagles Nest Outdoor Conference Center Saturday, April 4. The men will install shingles on the dining hall, beginning at 8 a.m., and all members are invited to participate.

For further information call Rex Wainwright, president of the Layman's League; at work (919) 756-2150; or at home after 7 p.m., (919) 756-5032.

THE ORDAINING COUNCIL OF THE CENTRAL CONFERENCE will meet on Monday, April 6, at First Church, Greenville. The meeting is scheduled to begin at 10 a.m. Anyone wishing to meet with the Council is encouraged to do so at that time. Contact the Rev. Ray Williamson by phoning 758-4356.



THE STATE LAYMAN'S LEAGUE CONVENTION is sponsoring a gospel sing at Eagles Nest, in Mount Olive, on Saturday, May 2. The singspiration will begin at 9:30 a.m. and continue until mid-afternoon. Featured singers include the Down East Boys of Pink Hill, the Watchman Quartet from Goldsboro, Canaanland of Princeton (pictured above), the New Life Singers of Wilson, the Monarchs of Wilson, and the Valleyaires from Fremont.

Wilber's Bar-B-Que will cater lunch again this year.

## CONVENTION-WIDE DAY OF PRAYER
## May 7, 1987

The State Convention Executive Committee is sponsoring a denomination-wide *concert of prayer* in conjunction with the National Day of Prayer on Thursday, May 7, 1987.

The purpose of the *Concert of Prayer* is:

To give thanks and praise to God for the spiritual and physical blessings we received this past year;
To pray for revival in the Free Will Baptist Church;
To pray for renewal of moral values in our nation;
To pray for restoration of marriage and family commitments;
To seek guidance for government and church leaders;
To intercede for healing and reconciliation within our nation;
To pray for the outreach ministry of our church.

If you desire revival and renewal in our church and nation then you will surely want to attend this exciting *concert of prayer.*

*Time:* 7:30 p.m.
*Place:* Stoney Creek Church, Patetown Road, Goldsboro, NC

THE MEMBERS OF THE EASTERN CONFERENCE EXECUTIVE COMMITTEE AND THE CONFERENCE MISSIONS BOARD met at First Church, Vanceboro, last fall for the organization of the mission into an Original Free Will Baptist church.

The church was organized with ten charter members. Brother Jack Webb was selected as pastor.

The church was received into the membership of the Eastern Conference of churches at its annual sitting at Cabin Church last October.

The church has a good Sunday School and mid-week prayer and Bible study. It also has activities for the youth of the church. It operates by a budget which

(Turn the Page)

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Charter members of Vanceboro Church. On the back row are also the pastor, Jack Webb; the Rev. Harry Jones; the Rev. Walter Sutton; and Woodrow McCoy.

provides for local expenses and each of the denominational ministries. It hosted the Union Meeting last November, opening its doors to the visiting delegates and the program of the Union. A delicious dinner was served, which was enjoyed by all.

The Eastern Conference Executive Committee and the Missions Board are pleased with the work of the church and pray the Lord's blessing upon the ministry there.

Churches of the Eastern Conference are encouraged to support the Conference Missions program with both their prayer and financial gifts. Gifts should be sent to Eastern Conference Missions, Walter J. Sutton, Box 39, Ayden, NC 28513.

## LETTERS TO THE EDITOR

Dear Editor,

As a former editor of *The Free Will Baptist,* I just can't imagine losing an old friend that has been around for so long. I'm referring, of course, to the name change of our denominational publication. I realize that its function would be the same, but the name would not, and I feel that we would be losing something in the process.

It was never the intention of our early Free Will Baptist leaders, in providing such a publication, that it be competitive with other publications, but that it perform a service to our denomination even when a profit was not realized. So please, let's keep the name the same.

I'm proud to have served as editor of such a grand, old friend. And I hope that I can continue to receive *The Free Will Baptist.*

C. H. Overman
*Ayden, NC*

Dear Editor,

I definitely do not like the change to *The Servant* for our Free Will Baptist paper. It is our denominational publication and it identifies our denomination. It pleases me very much as *The Free Will Baptist* and I would hate to see it change. The paper is for us and I see no need to try and copy someone else. I also would like to go back to the weekly issue.

Sincerely,
Gertrude C. Beaman
*Farmville, NC*

Dear Editor,

There is something about the name *The Free Will Baptist* that we should be proud of. Its long tenure, historic value, and sentimental ties make it worthy of continuation.

We have seen improvements in our publication's content and this is welcomed, but a name change will not improve the quality of the magazine. Continuing and prospective subscribers will be looking for a magazine that is seeking to serve the needs of Free Will Baptists, so why take our name out of the title?

Sincerely,
James E. Shackelford
*Walstonburg, NC*

Dear Editor:

Please keep *The Free Will Baptist* as the name of our paper. It means a lot to me when I take it out of my mailbox to see the name we have had so long.

Sincerely,
Carolyn S. Kelly

There is not a Bible study in this month's issue of *The Free Will Baptist* due to the sickness of the Rev. Floyd Cherry. (Mr. Cherry has been preparing the series of outlines.) A heart attack suffered in February has slowed Mr. Cherry down a bit, but he is recuperating and is in good spirits. At present, he is hoping that doctors will allow him to go back to church in the near future.

Mr. Cherry sends words of appreciation for all those who have remembered him in prayer and who have sent cards and gifts. (Those wishing to write him may do so by sending all correspondence to Box 280, Pine Level, NC 27568.)

## Woman's Auxiliary Mini-Conference



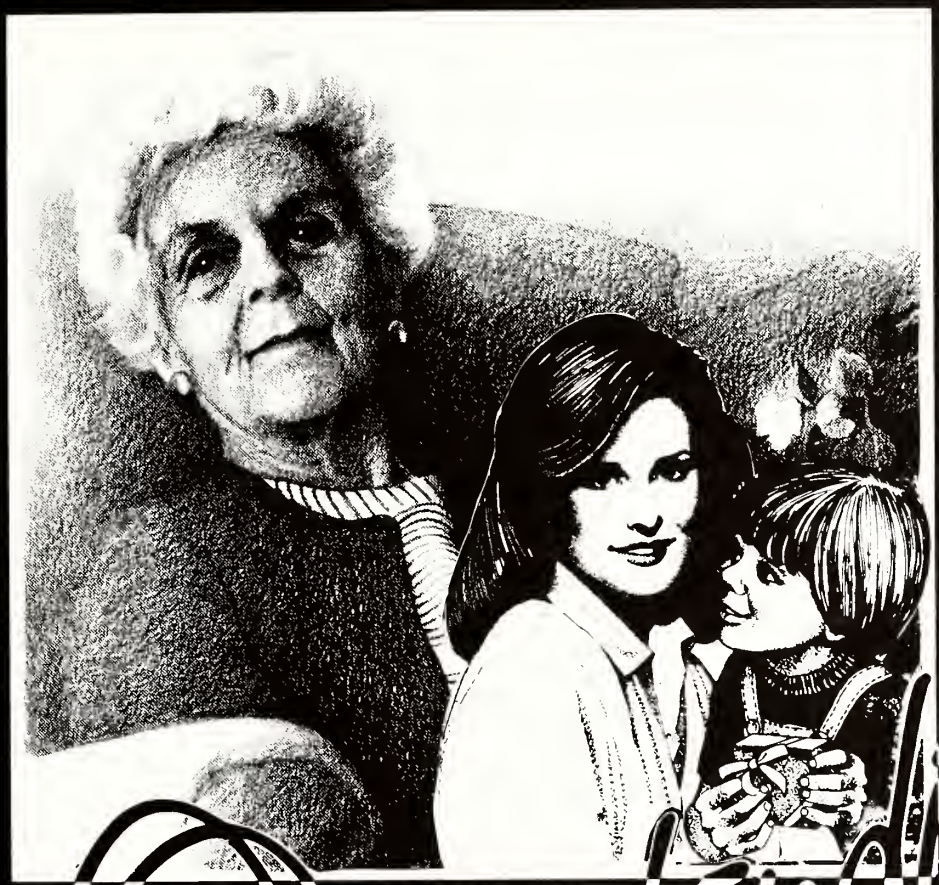
### MORNING STAR

**April 10-12, 1987**
**Cragmont Assembly**
**Black Mountain, NC**

Begins on Friday at 8 p.m.
Ends on Sunday at 11 a.m.

**Cost: $35**
Includes: Lodging for two nights
Four meals (Saturday breakfast through Sunday breakfast)
**$10 Registration Fee:** Mail to Mrs. Alice Barrow
Route 2, Box 375
Snow Hill, NC 28580
**$25 Payable on arrival to Conference Director**
**Directors:** Dola Dudley
Becky Jo Sumner

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# Outstanding

To Mom, With Love . . .

**The Free Will Baptist** . . . The Servant of the Church

May, 1987



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**ON THE INSIDE**

In this day when the air is filled with the shrill cry of "rights" and "liberation," God's firm and tender ways often rub our culture wrong. His commandments are criticized and broken; His divine order for families is ridiculed and scorned; and the disintegration of family life ravages our culture like a malignant cancer.

Much of this issue is devoted to materials related to family life, both spiritual and physical in nature.

Information of denominational happenings complete its pages. It is hoped that this issue will make you a better informed Christian.


THE FREE WILL BAPTIST
May, 1987
Vol. 102 No. 5

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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours:** **Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.



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# IF WE WANT TO MAKE A DIFFERENCE . . .

The warning pronounced in *The Tyranny of the Urgent* is plain and simple: Do not let the urgent take the place of the important in your life.

Have you ever noticed how that which seems to be urgent will fight, claw and sometimes scream for attention? It might even plead for our time and make us think that we have done the right thing when we pay it attention. But while fighting the fire of the "urgent" everyday affairs of life, things once determined to be important are more than likely overlooked, left in their holding pattern until some more convenient time. The things which are important in life are not noisy or demanding; instead, they are patient and sit by quietly, waiting for us to realize their real significance.

Each of us has many things which we consider to be important. What is really important to you? What do you consider your top priorities? Before continuing, spend a little time considering your response.

One thing needs to be understood: It is quite easy for us to lose sight of what really does matter. Our priorities have a way of losing rather than gaining vitality as time passes. We tend to give greater attention to what we were rather than considering what we can become, especially if work is required. We ease our way into smiling at yesterday's accomplishments and fail to look ahead into the future and think of tomorrow's possibilities.

Along the way, we sometimes seem to center on those things which really are not important at all. Charlie Shedd shares an illustration of this happening in his own life.

> When we moved from Nebraska to Oklahoma, we brought [the binder twine] along. I had used it there to tie sacks of feed and miscellaneous items. It cost something like $1.15. So I said, "Now, Philip, you see this binder twine? I want you to leave it alone." But it held a strange fascination for him and he began to use it any time he wanted. I would say, "Don't," "No," and "You can't!" But to no avail.
>
> That went on for six or eight months. Then one day I came home tired. There was the garage, looking like a no-man's land with binder twine across, back and forth, up and down. I had to cut my way through to get the car in. And was I provoked! I ground my teeth as I slashed at that binder twine. Suddenly, when I was halfway through the maze, a light dawned. I asked myself, "Why do you want this binder twine? What if Philip does use it?"
>
> So when I went in to supper that night, Philip was there and I began, "Say, about that binder twine!" He hung his head and mumbled. "Yes, Daddy." Then I said, "Philip, I've changed my mind. You can use that old binder twine any time you want. What's more, all those tools out there in the garage I've labeled 'No'—you go ahead and use them. I can buy new tools, but I can't buy new boys." There never was a sunrise like that smile. "Thanks, Daddy," he beamed. And guess what. He hasn't touched that binder twine since" (from *Promises to Peter,* Charlie Shedd, 1970, Word Publishing).

Those things to which we assign a priority value must also be relevant things. We have fine tuned the art of majoring in minors. As a result, ours are usually trivial pursuits! Many of our number argue over things which are totally insignificant to the cause of Christ. Denominational personalities often can't see beyond their own selves and respective ministries. We have adopted a philosophy of "My Way or No Way!" How ironic it is that we continue to talk about servanthood while we are so very self-centered.

Many are satisfied with things the way they are, the way they used to be. We refuse to open our eyes and see the need for new ministries and programs of outreach. While we are concentrating on our own wishes, desires and comforts, the world is looking for believable and reliable truths on which it can found itself.

This game we are playing has caused us to forget that there is a dying world out there. We have "hauled the Cross" out of sight.

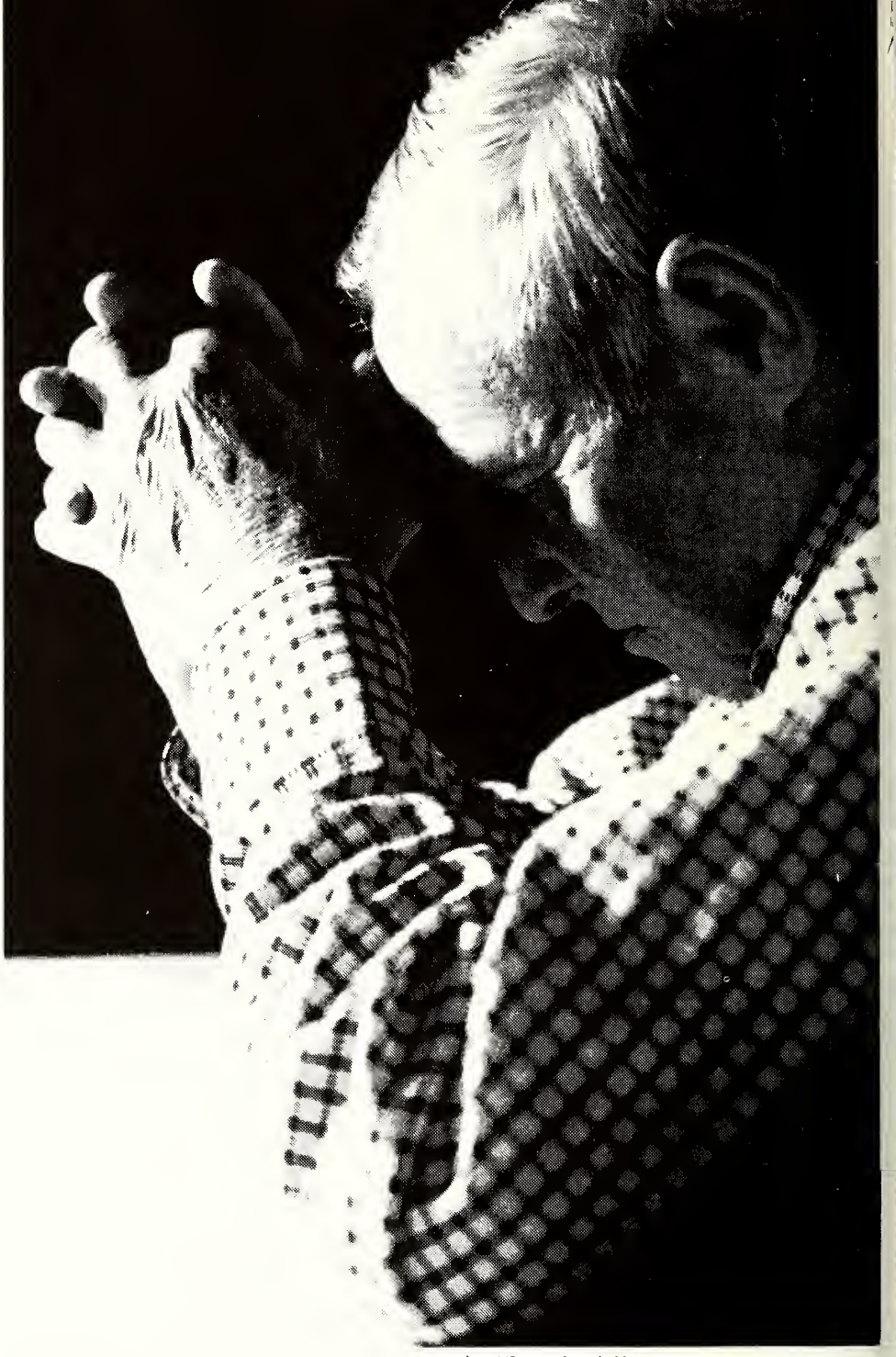
> I simply argue that the Cross be raised again
> at the center of the marketplace
> as well as on the steeple of the church.
>
> I am recovering the claim that
> Jesus was not crucified in a cathedral
> between two candles:
>
> But on a cross between two thieves;
> on a town garbage heap;
> At a crossroad of politics so cosmopolitan
> that they had to write His title
> in Hebrew and in Latin and in Greek . . .
>
> And at the kind of place where cynics talk smut,
> and thieves curse and soldiers gamble.
>
> Because that is where He died,
> and that is what He died about.
> And that is where Christ's men ought to be,
> and what church people ought to be about.
>
> George McLeod

If we are hoping to reach our neighborhoods, our communities, our world, with the good news of the gospel, we must make relevance a high priority. Jesus did. He met people where they were—just as they were. Angry young men, blind beggars, proud politicians, loose-living streetwalkers, dirty and naked victims of demonism, and grieving persons all got equal time. They listened intently to His every word and He met their every need.

If there is any way we are going to make a difference in our world it will happen when we become God's truth incarnated. It will happen only when people become important to us; and when we determine to put God first in our lives.

# SPIRITUAL TERMITES

*by N. Dane Tyner*



Recently my family discovered that our house had some extra unwanted tenants which had been living secretly with us for some time. These uninvited guests had taken up secret residence in our home. They were discovered because of their destructive behavior. They were attempting to destroy our house! These vile trespassers were termites.

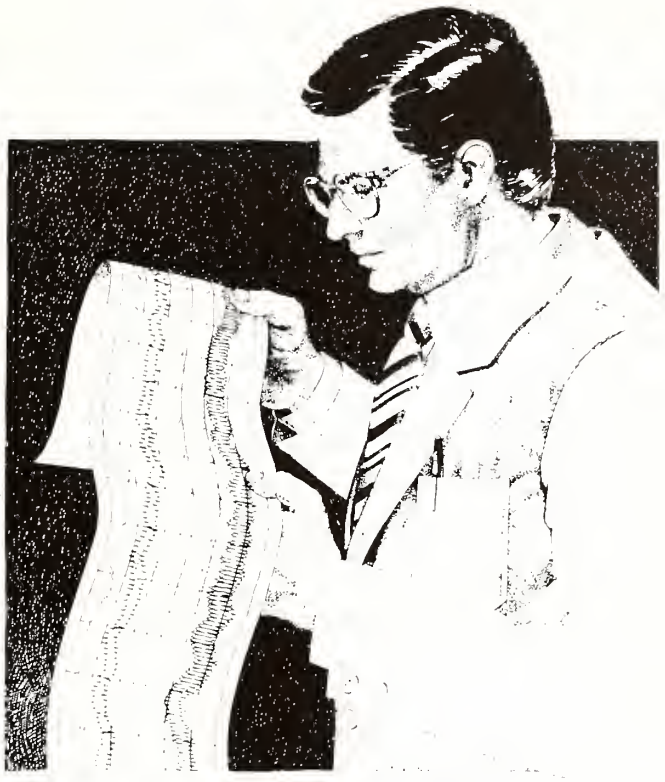
Termites are insects which live primarily underground. Their main diet is wood and they are not the least bit concerned about whose wood they eat. Their M.O. is as follows: They burrow in under a foundation, build their own mud raceway up to the wood structure above. Quite out of sight they then enjoy a sumptuous feast of choice cuts of lumber such as floor joists, plates, sills, and wall studs.

Termites are reported to cause more personal property damage annually than fire. If left alone these subterranean invaders could utterly destroy a structure. If not caught and evicted they can do hundreds, even thousands, of dollars in damage as they devour and devalue a home.

These natural pests remind me of a phenomenon observable in our spiritual life—what I call spiritual termites. The spiritual termites of which I refer function much the same as the termites who came to live in and on our house. Spiritual termites sneak into the lives of believers unnoticed. They do their destructive work subtly. They invade unnoticed and devour the substance of our spiritual house. These spiritual termites probably do more damage to spiritual lives than the more visible foes to our faith, too.

Spiritual termites gain entrance to our spiritual houses through spiritual insensitivity and indifference. They enter under the calloused cover of a carnal mind. They are most successful in their destructive endeavors in the lives of those whose minds are not set on what the Spirit desires (Romans 8).

Scripture warns us repeatedly to "be alert." These warnings exist to alert believers to the silent and sneaky spiritual forces which would devour the faithful. The Apostle Paul spoke to Timothy about the danger of the spiritual termites saying: "They are the kind who worm their way into homes . . ." (2 Timothy 3:6). These he described as godless men with a "form of godliness" (2 Timothy 3:5). To the insensitive, undiscerning, and indifferent person, the "godly form"



**Warning: Exercise caution! "Spiritual termites" have led to the demise of many unsuspecting Christians.**

allows entrance of the ungodly force.

It was a termite-like force which Jesus described in the false prophets who would assault the church. In Matthew's Gospel Jesus is recorded as saying, "Watch out for false prophets. They come to you in sheep's clothing" (Matthew 7:15).

Paul wrote to the Galatian Church about "some false brothers [who] had infiltrated [their] ranks . . ." (Galatians 2:4). Peter warned of false prophets and teachers who would "secretly introduce destructive heresies . . ." (2 Peter 2:1). This is the M. O. of the spiritual termite.

Spiritual termites are those destructive forces which slip into the believer's life unnoticed. They are attitudes, instructions, and behaviors not consciously accepted or received or naively accepted and received.

Attitudes are simply ideas that have been planted in the mind and nurtured until they have born their first fruit. The spiritual termite's lifestyle includes idea planting and caretaking. In a spiritually insensitive believer the termites will have a destructive attitude formed before the believer even begins to suspect trouble.

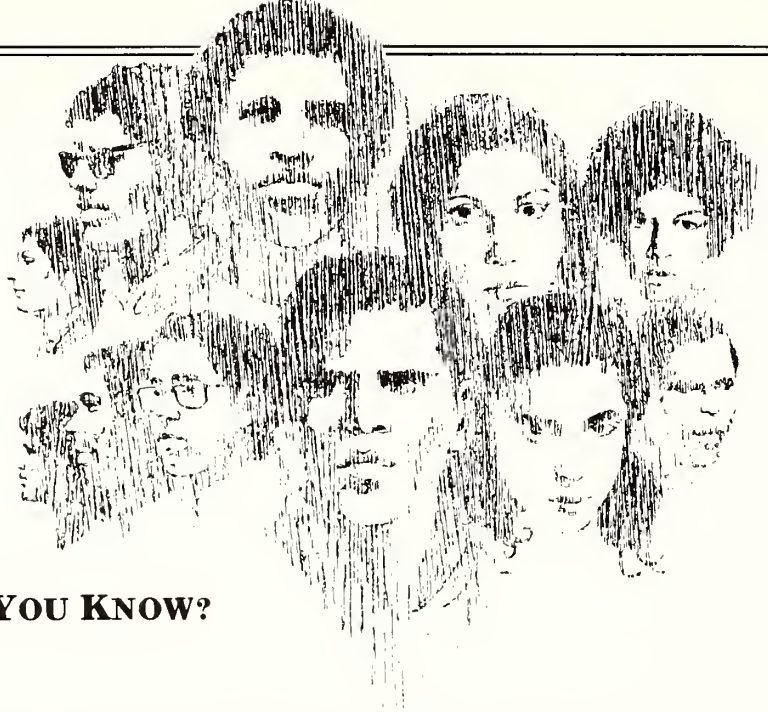
Many believers today are vulnerable to spiritual termites through instruction they receive. Teachings and prophecies as well as teachers and prophets are not regarded with due caution in many Christian circles. As a result many believers build their spiritual house with termite-eaten theological lumber. Rare today is the nobility of the Bereans whom Paul lauded for checking out his message with Scripture (Acts 17:11).

Some of the most effective spiritual termites of our day are *not* in pulpits. They are not even known as "ministers" at all. They are members of the entertainment industry and the media. Spiritual termites in this form have the easiest job. Ideas and attitudes are built bit-by-bit over the course of months and years so that the insensitive, undiscerning, and indifferent audience is devoured while they relax.

When you read books, watch TV, or go to a movie watch for the termites. They are easily missed. They are the little ideas and attitudes subtly woven into a story which teaches the audience how to view the world, and instructs in moral judgments of every sort. You can be sure that the only difference between stories today and those of yesterday is that where there used to be a moral to the story there is likely to be an immoral one today.

Make no mistake my friend, your spiritual house is vulnerable to attack. Some of the most dangerous attacks are not frontal visible ones either. They are rather the sneaky assaults of these spiritual termites who will devastate your spiritual house if left undetected and/or untreated. I encourage you the reader to devote yourself to deepening your spiritual sensitivity by cultivating your relationship with God and His Word. Exercise caution in what ideas you entertain. Exercise caution in what you allow to entertain you.

Reprinted from *Bellaire Christian Family Letter*



## DID YOU KNOW?

In the next 30 minutes, 29 teenagers will attempt suicide. In the next thirty minutes, 23 teenagers will have an abortion. In the next thirty minutes, 685 teenagers will become regular drug users.

We are told in 1 Chronicles 12:32, "They understood the times in order to know what to do." If we are to reach out effectively to today's youth, we must understand the conditions that help create the above statistics.

First, picture two periods of time: 1964 to 1974—the first period; 1974 to 1984—the second. In the first, young people asked thousands of questions related to social issues. These days hardly anyone asks such questions of youth workers and sociologists.

During the first time period, young people were talking about the problems in the world. In the second time period, young people talked about problems of the individual—and they are still doing that.

During the first time period, 89 percent of the freshmen entering a university had already developed a meaningful philosophy of life. Last year it was 47 percent. It dropped from 89 to 47 percent in a little over ten years. That could be one of the most staggering of all statistics because a person's philosophy determines everything he does.

Another important historical reference point is the 1950s. During the '50s, high school and college campuses were passive. Today they are also passive. Some people would say, "It's the same thing." But it is not.

Students were passive in the '50s because they were uninformed. Students are passive today because they're overwhelmed—not uninformed. There has never been a more informed youth culture than the youth of the 1980s. But there has never been a culture more overwhelmed with the problems of the world than today's youth.

Another indicator of the state of today's youth is psychological. In the last ten years, the suicide rate has increased 400 percent among those 15 to 19 years old. In the last three years, the suicide rate has also increased for those 20 to 24 years old; it has done so by 89 percent.

There are several reasons for this incredible increase. First, there is the inability to reach desired goals and expectations. There has probably never been a time in history when a young person's aspiration for success has been so great. However, there has also never been a time in history when a young person's perception about his ability to achieve has been so low.

Another reason for increased emotional problems is the mobility of our society. This year, more than 35 million Americans will move. Most young people are not getting their roots down. They're not developing long-lasting and meaningful relationships with people.

Emotional instability is also caused by the feeling that there is no future. True, many youth believe that they personally have a future—but the world in a nuclear age does not. So what's so significant about that? Most of our motivation for life comes from the future. When you take away the future, you've lost the momentum for living.

Divorce is also a major cause of the problems we're facing. Most young people would rather lose a parent through death than through divorce. You see, in a death a young person does not feel responsible. Death also brings a finality to the situation. That, of course, is far from true for a divorce.

Finally, the loss of intimacy is another reason for the emotional problems of our youth. I do not believe we have had a "sexual revolution"—that's a cop out. We have had a revolution in the search of intimacy and love.

Most youth and adults do not want sex; they want intimacy. Young people are crying out for intimacy. Why? They're not getting it at home. In the universities I see the brokenness of spirit because of a lack of closeness to one's parents.

These are some of the problems confronting today's youth. If we do not help meet these problems, who will? If we do not provide positive role models, who will? Where will our youth find what they are looking?

Adapted from a speech given by Josh McDowell



# Considering Family Life . . .

The Internal Revenue Service was taken care of last month, and graduation is next month. So we think about May, and what comes to our minds—family life.

The trouble is, we cannot speak of the typical American family anymore. In years gone by, that phrase described the traditional, middle-class unit of father, mother and children living together. Today, that combination represents a minority of American homes. The combined destructive effect of divorce, remarriage and millions of children born out of wedlock has created a far-from-ideal society. For many—perhaps most—it is a difficult world in which we live. And no relief is found in one's family life.

Consider these facts:

- In 1830, one in every thirty-six marriages in the United States ended in divorce. Today, however, one in every two marriages lands in divorce court and in some areas the divorce rate far exceeds the marriage rate.
- Researchers indicate that 75 percent of divorced persons remarry within a few years.
- About 8,000,000 children/young people now live in stepfamilies.
- Remarriage usually brings with it not just a stepmother or stepfather but stepbrother(s) and sister(s) who are immediately thrust into the network of the family.
- According to the United States Census Bureau, 12.6 million children under the age of eighteen live with only one parent.
- In millions of homes there is undeclared divorce, and the children inevitably sense the division. While Mom and Dad are still legally living together, they are not emotionally.
- The average parent spends fourteen minutes **a week** communicating with his children.
- Many parents pressure their children to succeed—to make it to the very top so that traditional-past habits might continue or the unfulfilled dreams of parents might come to fruition.
- The average American family moves every three years. This places most young people without benefit of any extended family ties.
- Approximately one million children and youth are sexually abused each year, most of these victims have had an incestuous relationship.

How tragic it is that the American family has reached this point. May our families not be counted among the number of "bad" family situations. May they be united in and by God's love.

(Turn the Page)

Once on yellow paper with green lines
He wrote a poem . . .
And he called it "Skip"
Because that was the name of his dog and
that's what it was all about . . .
And his teacher gave him an "A" and a gold star
And his mother pinned it to the kitchen wall
And showed it to his Aunt.
And that was the year that his sister was born
And his parents kissed all the time . . .
And the little girl around the corner
Sent him a postcard signed with a row of x's
And his father tucked him into bed every night
And was always there.

Then on white paper with blue lines he wrote
Another poem . . .
And he called it "Autumn" because that was the season
it was and that's more what it was all about.
And his teacher gave him an "A" and told him to write
more clearly.
And his mother told him not to hang it on the kitchen wall.

Because it had just been painted.
And that was the year his sister got glasses and
His parents never kissed anymore
And the little girl around the corner
Laughed when he fell down with his bike.
And his father got mad when he cried to be tucked in.

On a piece of paper torn from a notebook
He tried another poem
And he called it "?" because that was his big concern
And his professor gave him an "A" and a
hard searching look, and his mother didn't say
anything at all because he never showed it to her.
And that was the year he caught his little sister
necking on the backporch and the little girl around
the corner wore too much make-up so that he
laughed when he kissed her—but he kissed her
anyway.
And he tucked himself into bed at three in the morning with
his father snoring soundly in the next room.

And that's why, on the back of a matchbook cover he
tried another poem . . . and he called it
"Absolutely nothing" because that's what it was all
about.
And he gave himself an "A" and a slash on each wrist
and hung it on the bathroom door
because he couldn't make it to the kitchen.

—Written by teenage suicide victim (from *Why Suicide?*)

## THE CLUB

Once upon a time, there was an organization. What the organization was really doesn't matter. We'll just call it "The Club." The Club was very big, and it was presided over by an amateur. Because the amateur was sometimes very eloquent and delivered good, thought-provoking speeches, everybody expected him to be great all the time.

Unfortunately being human and capable of error, the leader was known to do or say things that the members of The Club did not like. The leader did not want to push his members away; he just didn't know how they felt about some things . . . mainly because the members never told him how they felt. They just got upset over what he said and stopped attending meetings of The Club. While such actions did prevent them from hearing any other mistakes the leader made, they missed out on the good things that happened at the meetings.

Why did the members let this happen? I guess it was just easier to not show up than to offer constructive criticism to the leader. They forgot that it was their club too.

Eventually their club was cancelled due to lack of interest. All the good things their club could have done were lost to the world, and the friendship that was offered at The Club was no more.

We have a similar situation. Some people think it's better to say nothing and let the church die than to try and keep it going. So if you are one of those people, don't be surprised when your inaction causes your "club's" demise . . . due to a lack of interest.

"The guilty need no judge or jury to be aware of their guilt."

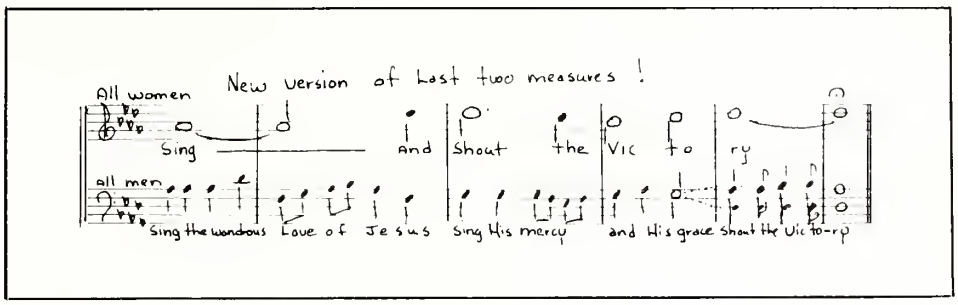
# JOYFUL NOISES!

With summer upon us and all good choir members (and directors) spending much valuable time in gardens, fields, and vacations, we must think of ways to keep the worship music diet balanced. Many times we have to rely on less rehearsal time and fewer persons available. So often we excuse our choir from anthems and "store-bought" specials and go to the hymnal arrangements in times of little or no rehearsal opportunity. This is not a bad tactic at all, and I would like to offer some suggestions as to how to make some instant arrangements using our hymnals only.

Many volunteer choir directors or members feel timid about changing the accepted, written form of a hymn, because it takes them into uncharted waters. With a bit of confidence and imagination anyone with an "ear" for sound and continuity can be an arranger. Always remember that when arranging a hymn or familiar song, care must be taken not to obscure the words and phrases.

One hymn which we love at Core Creek Church is "When We All Get to Heaven" and we have done this in many ways. I will illustrate an instant arrangement that any volunteer, nonreading choir could learn in one rehearsal. After a basic sketch of the arrangement, I will give a suggestion to which a well-trained pianist could also add.

After a short, organized warm-up procedure—which may be simply "ooo-ing" or "ahh-ing" the melody slowly through while loosening shoulders, neck, and arms—have the choir sing the first verse through with parts as they normally would. Make sure that you—director, accompanist—do not sing along with the choir. Listen! Did any individuals sing too loudly? After making any small correcticns in balance or diction, move on to some changes . . . .




On the second verse have the women sing in unison alone. At the chorus make sure the melody is connected, smooth and "glued-together" unlike the accented "marcato" (use that word with your choir and you will get a raise!) style which is normally felt in this hymn. Keep unison throughout the chorus, but make sure the organist or pianist brings out the counter-rhythmic parts in the arrangement (alto, tenor, bass).

Verse three will feature the men singing unison melody while the women "hum" their parts in the background. Do not continue into the chorus, but all voices should STOP after singing . . . "tread the streets of gold" in the exact unison rhythm of the soprano part. Then, with the piano playing seven beats without the choir, more slowly and with more march-like character (if you're not able to decide what to play, just play the first chord in the piece seven times and stop for one beat) the choir will come in full force with all voices singing parts for the chorus. If you are using a hymnal which has four verses, I suggest that instead of going to the chorus here that the entire choir sing the fourth verse together in parts like the first verse and then do as I mentioned when the chorus arrives again.

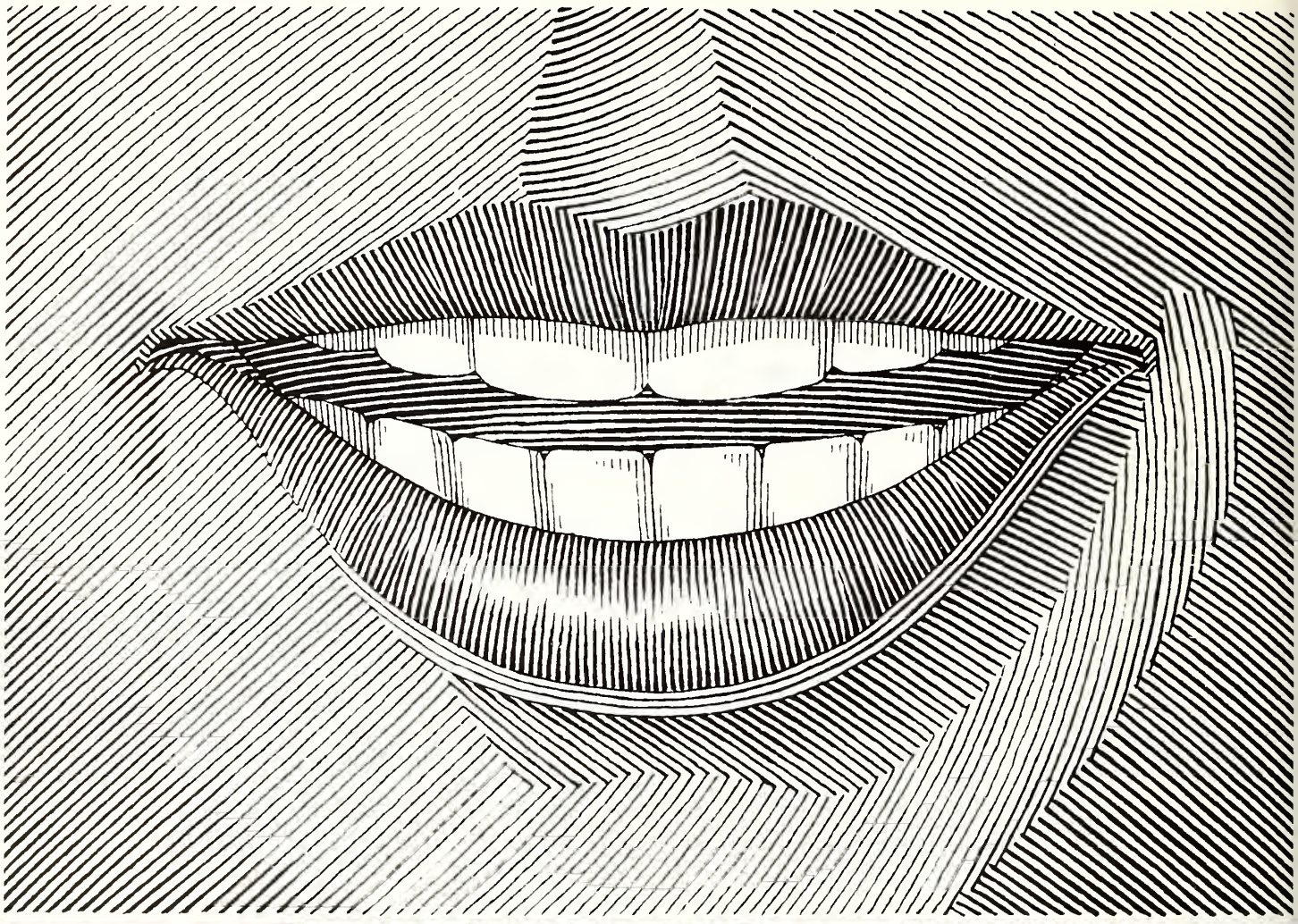
It is much easier to play this or sing it than to explain it, but I feel that one who is interested could take these directions and put together the same arrangement. With the addition of a modulation (change of key) just before the final chorus, this could be quite a popular special piece. Julia plays it beginning in "C" Major and in the extra space provided before the final chorus, she works out a downward progression to "A♭" Major which goes directly into the written key of "D♭" Major.

This might start some creative wheels turning as to how you might tighten up a bit on rehearsal time. The director must decipher all of this before rehearsal. Also, using music which you already know and have will be economical. Let us know some things you have tried like this!

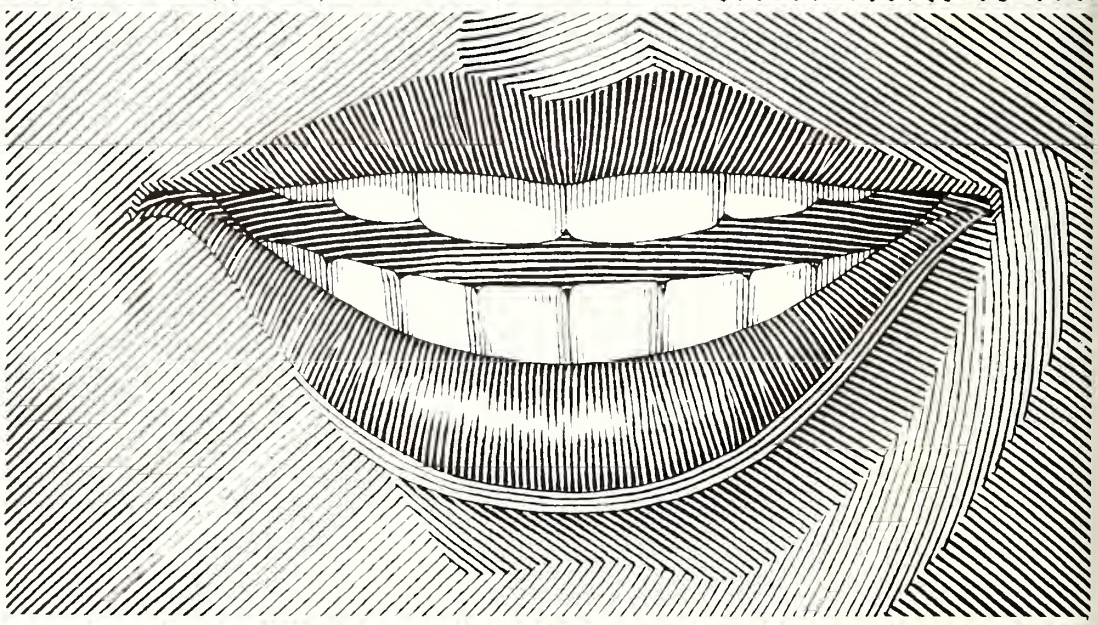
Jack and Julia

Jack and Julia Bircher live in Cove City and are active in the music ministry at Core Creek Church. Jack received the Bachelor of Music Education from ECU, the Master of Music Education from the University of South Carolina, and post graduate study at Northwestern University. Julia studied piano performance at both ECU and the University of South Carolina.

In 1979, the Birchers moved to the McCoy Dairy Farm after ten years in Columbia, SC, where Jack was Assistant Professor of Music at USC. Besides farming full-time, Jack also teaches at UNC Wilmington on a part-time basis. Julia teaches private piano and is also an area representative for Christian Women's Clubs. She has been a contributor to the Woman's Auxiliary *Devotion*. The Bircher family, which includes John (16), and Scott (14), plays for many worship functions and civic activities. They recently recorded a tape of sacred music.



# THE CURSE OF THE TONGUE



I remember well learning the futility of gossip. At times when I was at a party or our Sunday School lesson ended before time was out, a teacher would whisper a statement once to one person. That individual would then repeat what he understood the teacher to have said to the person immediately beside or behind him. And so it would continue until

everyone had been told. When the last person received the last bit of "gossip," he would say what he had been told. Afterwards, the teacher would repeat her conversation with the first student. How different the two would be.

The term *gossip* can be defined as "idle talk or rumors." When the term is used as a noun, it is "a person who chatters or repeats idle talk and rumors, especially about the private affairs of others."

The question may be asked, "Why then should we concern ourselves with a discussion of gossip?" Because we do not seem to understand its effect on us.

**THE CAUSE**

What is the cause of gossip? Some folks would immediately indict the tongue, pointing to James 3:2-10. They point to such statements as ". . . the tongue is a fire . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell," and ". . . the tongue can no man tame; it is an unruly evil full of deadly poison."

So the tongue is blamed . . . and often the person is actually excused. But it must be remembered that Christ pointed out that the problem goes a good bit further. The problem is with the heart.

James agreed with this when he wrote, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). An unbridled tongue is a loose tongue and capable of "chatter," a word employed in the definition of gossip.

All comments about the tongue in the Scriptures, however, do not condemn it. (See Proverbs 10:20, 12:18; 15:4.) It is the *prating* tongue that must bear the blame. (What does *prating* mean? To talk much and foolishly; to chatter; to talk idly; to blab.)

**THE CURSE**

Undoubtedly, gossip is a curse. And it is a real curse in the church! In his writings John recorded, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and castest them out of the church" (3 John 9-10). Need more be said?



And the danger is just as real today. Those who gossip are not content with malicious words; they do not receive God's ordained or the brethren. Their actions do nothing but sow discord. And those who sow discord are not looked well upon (Proverbs 6:19). Because of gossip, preachers have been silenced, congregations separated, programs suspended, people scarred and prospects seared.

The community around us fares no better. The church loses its ability to reach out and to minister. Many times there is no source of "good" to whom the people within the community can turn. The world is no place for us to "air our dirty laundry!"

The Scriptures do not soften their words: "A fool's mouth is his destruction, and his lips are the snare of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Proverbs 18:7-8). "A hypocrite with his mouth destroyeth his neighbour" (11:9).

**IS THERE A CURE?**

A lady once approached a minister and confessed, "Sir, I can get everthing on the altar but my tongue." In response, he said, "Here's a 12-foot mourner's bench; give it a try."

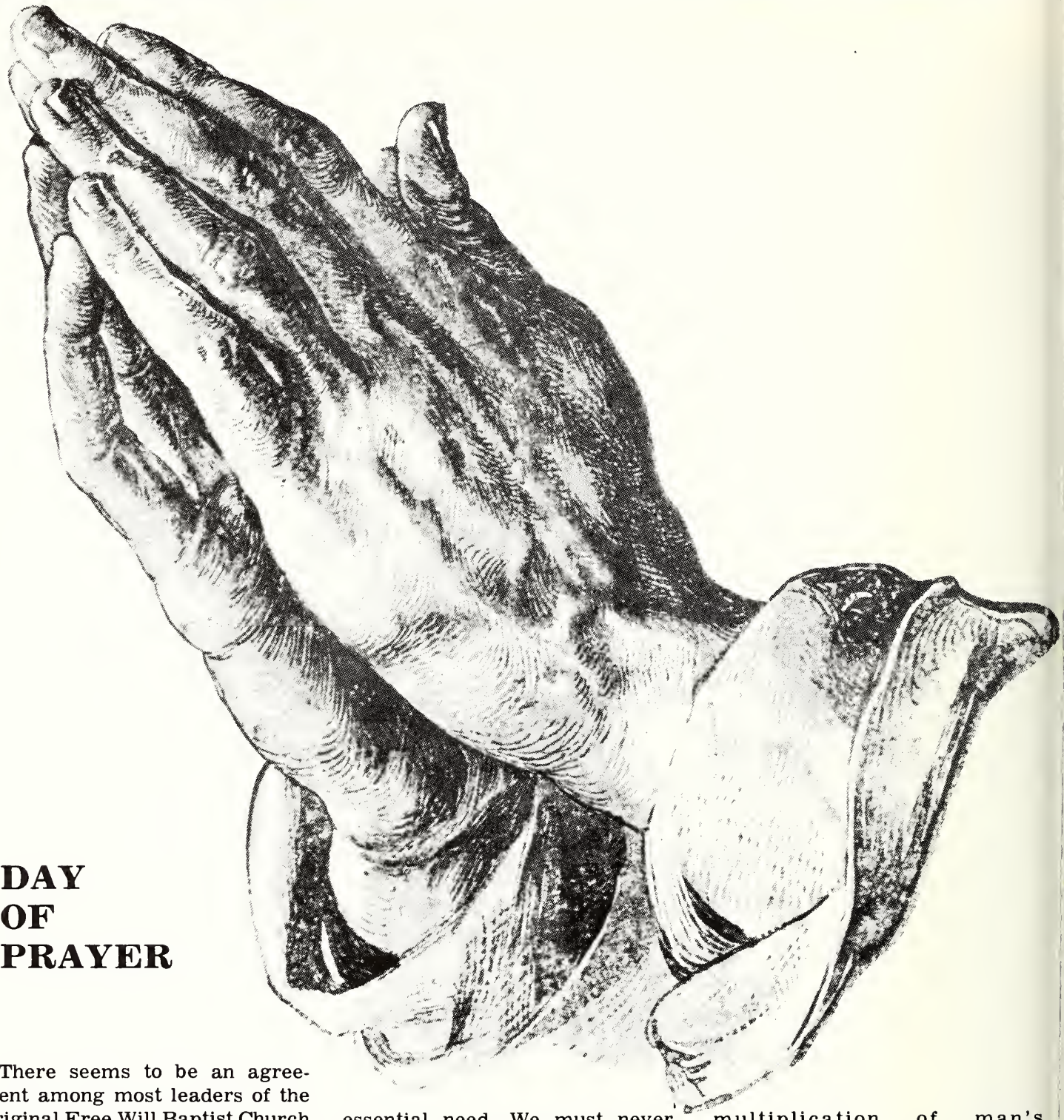
You can be sure that "he who would gossip about others to you will later gossip about you!" This truth should serve as a deterrent against the practice—but it does not. It seems as though every generation passes this evil on to the next. And Christians often find ways to talk about others in a "spiritual" way. They tell all the "trash" they know and then express that they are merely concerned. I have to doubt that!

Solomon, the wisest man to ever live (outside of Christ), had sound advice when he said, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21:23). Discipline is a must.

James reminds us that "to bridle the tongue is to bridle the whole body" (3:2). He continues by relating that since man cannot tame the tongue (3:8), his only hope is in God.

We would do well to remember Isaiah's words: "The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season . . ." (Isaiah 50:4).

For such a tongue let us all pray.



# DAY OF PRAYER

There seems to be an agreement among most leaders of the Original Free Will Baptist Church that there is a great need for revival and renewal within our churches. It is a major focus of the five-year plan presented by the Executive Committee and adopted by the 1985 State Convention.

Sometimes our desire for revival, renewal, and growth leaves out the most basic and essential need. We must never forget the place of prayer. If we must depend on human ability, there will not be revival, renewal or growth. If our only resources are ourselves, *or* other people, then we should not anticipate any significant changes for our church.

R. A. Torrey wrote: "We live in a day characterized by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work, organize, organize, organize, give us some new society, tell us some new methods, devise some new machinery; but the great need of our day is prayer, more prayer, and better prayer." I am convinced that prayer is the first step




required in any effort to see revival, renewal and growth because we are dependent upon God.

God has said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). Every successful revival or awakening in history has been born in prayer. Those men who stand out in the history of the church have been men of prayer.

May 7, 1987, is an important day for Original Free Will Baptists. It has been declared a Convention-Wide Day of Prayer by the special committee working on behalf of the Executive Committee of the State Convention. Original Free Will Baptists are encouraged to participate by praying throughout the day, and by coming to a special Concert of Prayer at Stoney Creek Church, Goldsboro, at 7:30 that evening.

Please make the Day of Prayer a success by praying throughout the day, and by attending and participating in the Concert of Prayer.

### YEARBOOKS

The 1987 *YEARBOOKS* have been completed and are available. Copies of the *YEARBOOK* may be purchased for $10 from the Headquarters in Ayden, or at the Free Will Baptist Press and its bookstores.

Each Original Free Will Baptist Church will receive two copies of the *YEARBOOK* at no charge. Those *YEARBOOKS* have been mailed to the church clerks. Clerks who have not received the copies for their church are asked to call the Headquarters in Ayden (746-4963). If the information for your church has changed or there is an error in the listing for your church please send the correction to the Free Will Baptist Headquarters, *YEARBOOK* Project Director, Box 39, Ayden, North Carolina 28513. It is important that we be informed about changes during the year so that the Convention and its ministries may keep contact with the churches and their officers.

Ministers who registered at the 1986 session of the North Carolina State Convention of Original Free Will Baptists also receive a copy of the *YEARBOOK* at no charge. Those *YEARBOOKS* have been mailed directly to the minister. If you are a minister and registered at the Convention and you have not received your copy, or if there is a correction in your listing in the *YEARBOOK,* please notify us at the Headquarters.

### CAMP HIRES MANAGER

The Board of Directors of Camp Vandemere has recently taken a significant step in securing the services of the Rev. T. Bruce Dudley as the general manager of the camp. His duties began on April 1, 1987. We feel that he has the ability of doing a great job. For several years he has been working at Cragmont. He is capable of doing administrative as well as maintenance work and can help meet the spiritual needs of the campers. All inquiries and reservations should be made with him.

In accepting this position, Mr. Dudley said he could visualize Camp Vandemere as a ministry with great possibilities. Some of the dreams he shared with the Board were to get the debt paid off, and a year-round program for both youth and adults. He was very interested in having individual family cottages, along with an all-purpose building. The Board members also share his dreams.

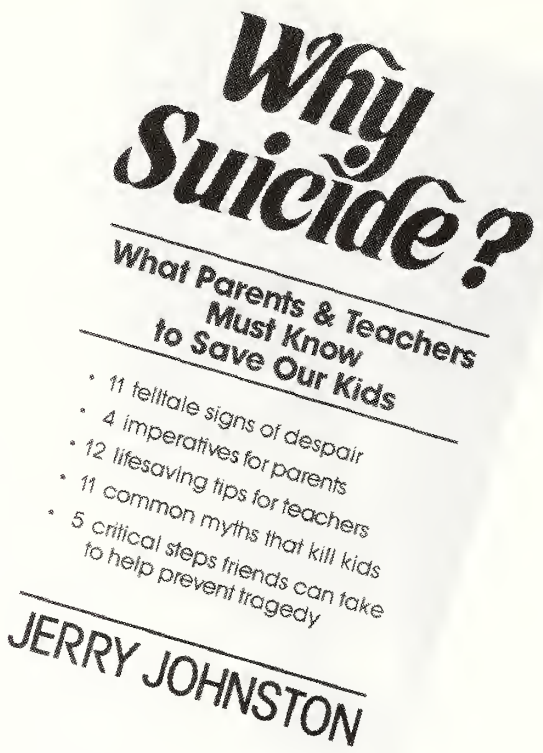
The Board requests the prayers and support of all our churches throughout the state. We would like for each church to arrange to have Mr. Dudley come and share his concerns about the camp. He may be contacted by calling the camp phone, (919) 745-3171; or his home phone, (919) 568-3311. The camp address is Camp Vandemere, Inc., Box 188 Vandemere, NC. 28587. Mr. Dudley's address is Route 1, Box 430, Deep Run, NC 28525.

Ralph Sumner
*Chairman of the Board*



# WHY SUICIDE?

Jerry Johnston




Jay was sixteen years old when his parents found his lifeless body on the floor of his bedroom. There was a bullet wound in his head. Lying nearby was the gun he used to kill himself. There was also a suicide note. It read simply:

> Dear World,
>
> I don't want to get my hair cut.
>
> I don't want to tend kids or see Tina at school on Monday.
>
> I don't want to do my Biology assignment or English or history or anything. I don't want to be sad or lonely or depressed anymore. I don't want to talk, sleep, move, feel, live or breathe anymore. Tina, it's not your fault. Mom and Dad, it's not your fault. I'm not free. I feel ill. I'm sad. I'm lonely. One last request . . . all my worldly possessions go to Debbie as a wedding present.

Most suicide letters say the same thing: I'd rather die than live like I'm living. Such is the feeling of the 18 teenagers a day who commit suicide. Every 80 minutes a teen kills himself. That figures to over 100 a week, 6500 a year. Reliable sources indicate that over 1,000 teens try unsuccessfully to kill themselves every day, that is almost one per minute!

How desperate our society is, for today's youth see suicide as a viable alternative to facing life's problems. It is a way of saying, "Someone help me. I am desperate, unhappy, confused, compulsive. I can't think of a way out of the mess I am in."

The key to unlocking the way is understanding what is really going on in today's American teen culture. To understand this culture, several factors must be considered. The first factor deals with youth and sexuality. There are 11.6 million sexually active teens in the United States. This situation has been met with schools which now dispense birth control devices and the establishment of daycare facilities on school premises.

*Newsweek* magazine stated recently that "in the absence of moral guidelines, teenagers have developed their own rules of the love game. They no longer frown on their peers if they are sexually active. Once chastity was something to be guarded or lied about when lost. Now an uncommonly virtuous teenager lies to protect the dirty little secret that she is still a virgin. There is more pressure than ever for a girl to 'get it over with,' as one teenager put it" ("The Games Teenagers Play," *Newsweek,* September 1, 1980, p. 49).

It is somewhat unsettling to discover that one in five American women waits until marriage to become sexually active; one in every ten young people is gay. The sexual revolution seems to have moved from college and high school campuses to junior high and grade schools. At present, 45% of those who get pregnant have abortions; and if the present trend continues, fully 40% of today's fourteen year olds will be pregnant at least once before they are age twenty. It simply comes down to the fact that teens do not see anything wrong with promiscuous living.

Second, alcohol usage has become "today's biggest problem in USA high schools, student leaders say. Tracy Knight stated, 'It's really bad. A lot of my friends go out every weekend and get drunk.' People are leaving parties in dangerous conditions. They're getting into cars completely plastered, laughing and singing and driving off into the night" (*USA Today,* June 25, 1986, pp. 1-2D). Nearly 100,000 of all ten to eleven year olds get drunk at least once every week; 30% of the nation's nine year olds feel pressure to drink. One in every nine teens, or 3.3 million, is an alcoholic.

Third, drug usage has reached unbelievable levels. Thirty-nine percent of all fourth graders are using drugs. *Life* magazine stated, "Almost all our correspondents report heavy alcohol and marijuana use (in the

nation's schools). 'Marijuana smoking has become as common as cigarette smoking,' reports Julia Kerwin from Wilmette, Illinois, and 'cigarette smoking is as regular as breathing.' James Goldman of Beverly Hills, California, says that 'teenagers use drugs because they are fun.' Says one Las Vegas teen: 'Getting high is sometimes the only way you can get through the day. And since it is so easy to get, why not?' " ("What's In, What's Out," *Life,* March 1986, p. 46). At present Americans consume 60% of the world's production of illegal drugs.

Fourth, it should not be assumed that rock music is leading alarming numbers of young people to commit suicide. But there is no question that lifestyles, philosophies, and lyrics of some rock stars are providing a damaging influence on today's youth.

Fifth, some young people see life as being no more than a game. They do not understand that death brings an end to life as we know it here on earth. Many believe they can die today and wake back up tomorrow morning, only to find things better than when they left.

At least two-thirds of all young people who have been counseled after their suicide attempts have included **family** in their answer to why suicide was on their minds. So, it must be understood that the sixth factor to be understood is the family life of today's teens. In every home there rests the potential of making or breaking a teen. Instead of offering peace, many homes are places to be feared; instead of promoting harmony between people, many are characterized as places of discord; instead of having joyous tones, many are seedbeds for unhappiness. Add to this the fact that the "typical" American family no longer exists!

One of the biggest deterrents to teen suicide is having a Mom and Dad who have a happy relationship, for it is up to them to provide the children with the security they so desperately need. Communication between family members is also a must; and there has to be room for both failure and forgiveness. This takes work, commitment, flexibility, and acceptance on both sides.

Last, it is often reported by young people that there is no pressure like peer pressure. And there is nothing as devastating as being broken . . . and having broken dreams, a broken romance, broken ideals, broken expectations, and a broken heart.

Johnston believes that each of these factors has the potential of producing a suicidal mind-set; they all carry the seeds of destruction. But they are usually not all the answer. When he considers the question, "Why suicide?" two words sum up the attitude of the suicidal person: **hopelessness** and **helplessness.** The suicidal person feels locked in a situation that is without hope and beyond help. When reviewing his situation, the suicidal personality feels that there is no way out.

No hope.

No possible solution.

No way that anything can be really normal again.

No way to ever really love again.

No way to succeed in life.

No way.

As he continues his penetrating expose, Johnston uncovers eleven prominent myths that exist concerning suicide; he also comments on the eleven clues, the dead giveaways, that alert someone to suicidal intentions. Strategies for dealing with and for helping to prevent suicide are then related.

*Why Suicide?* should be on the "must" reading list of all those who work with and care about today's youth.

*Why Suicide?*, Jerry Johnston, Thomas Nelson Publishing, $12.95.

## BESTSELLERS

### HARDBACK

1. *Across China*, by Peter Jenkins, Morrow
2. *Growing Strong in the Seasons of Life*, by Charles Swindoll, Multnomah
3. *Unto the Hills*, by Billy Graham, Word
4. *Blessing*, by Gary Smalley & John Trent, Nelson
5. *My Utmost for His Highest*, by Oswald Chambers, Dodd
6. *Reconcilable Differences*, by Jim Talley, Nelson
7. *Love Must Be Tough*, by James Dobson, Word
8. *Chalkdust*, by Elspeth Murphy, Baker
9. *Growing Deep in the Christian Life*, by Charles Swindoll, Multnomah
10. *Come Before Winter and Share*, by Charles Swindoll, Multnomah
11. *Choices Changes*, by Joni Eareckson Tada, Zondervan
12. *Restoring Your Spiritual Passion*, by Gordon McDonald, Nelson
13. *Angels Watching Over Me*, by Betty Maltz, Revell
14. *Master Your Money*, by Ron Blue, Nelson
15. *At the Name of Jesus*, by Sarah Hornsby, Revell

### PAPERBACK

1. *Ordering Your Private World-Revised*, by Gordon MacDonald, Nelson
2. *Rebuilding the Real You*, by Jack Hayford, Regal
3. *Turmoil in the Toybox*, by Phil Phillips, Starburst
4. *Good Grief*, by Granger Westberg, Fortress
5. *God Calling*, by A. J. Russell, Revell
6. *Walk Across America*, by Peter Jenkins, Fawcett
7. *Hinds Feet on High Places*, by Hannah Hurnard, Tyndale
8. *Love Life for Every Married Couple*, by Ed Wheat, Zondervan
9. *Mere Christianity*, by C. S. Lewis, Macmillan
10. *Pursuit of Holiness*, by Jerry Bridges, NavPress
11. *Satan Seller*, by Mike Warnke, Bridge
12. *Seduction of Christianity*, by Dave Hunt, Harvest House
13. *Healing for Damaged Emotions*, by David Seamonds, Scripture
14. *When Hope Springs New*, by Janette Oke, Bethany
15. *More Than a Carpenter*, by Josh McDowell, Tyndale

# THROWING IN THE TOWEL

## (Part Two)

Those experts who deal with suicide keep trying to enlist the aid of parents and teachers as deputy diagnosticians in the hope that they will spot problems in time to prevent tragedies. It is hard for professionals to understand how the adults who see a youngster every day can miss the personality and behavior changes, the none-too-subtle signs of drug experimentation and boozing that indicate trouble. But up to now, our reluctance to look has been matched by a stubborn refusal to see. We may not even take this situation seriously until the young person who kills himself is from our neighborhood or own family. Then we may begin to ask questions.

**Why are there so many teenage suicides now?**

Because this age in which we live is a particularly hard time to be an adolescent—and remember, it has never been easy to be a teenager! We should not forget for a minute that adolescence itself places a tremendous strain on mental health. Youth are helpless victims of biochemical changes that unbalance them physically, mentally, and emotionally. If all else in their lives is going well, they would still be a bit "different."

"They don't know what is happening to them," Robert Stiner, psychologist at Hopewell Valley Regional High School in Pennington, NJ, says. "They're volatile, impulsive, out-of-kilter—nice kids one day and off the wall the next. Their sense of reality is poor, their judgment is poor. Physically they are adults, emotionally they are children—just when panicky adults would prefer them to be children physically and adults emotionally. They are not the same person from day to day. In formalized testing, they always come out looking 'crazy.' "

Dr. Martin Weinapple, clinical director of adolescent services at Carrier Clinic, Belle Meade, NJ, says that "we forget the intensity that characterizes teenagers. They revel in intensity . . . and we can't permit ourselves to experience that intensity even in memory because it's so painful and overwhelming."

While adolescence has always been difficult, previous generations at least had a firm, highly structured family and community life to rebel against—and to fall back on. Society's great institutions stood like great rocks marking the channel of human passage. Home, church, school, work, marriage, family—relatively few people ignored these channel markers completely and headed for open sea. Values and standards were clearly established, and were acknowledged, even if they were often flouted. The roles of males and females were clearly defined and even though it was recognized that parents often shared responsibilities parents were adults.

When a society announces, "We're all kids here!" teens who are arriving at the threshold of adulthood discover that nobody's home. Those older "kids" have left a mess: a runaway technology, chemical pollution, threat of nuclear war, universal obsession with instant gratification of every desire—these and more await the new recruit to maturity.

Youngsters buffeted by internal change find themselves in a society without constants, and increasingly in families without form—and void. Adults preoccupied with their newly legitimized "rights" are expecting teens to give them the understanding and support that they would once have expected to give their children.

Perhaps tomorrow's children will be the beneficiaries of some of the changes that are now churning up society, for some of these may eventually make good differences in human development. Today's teens, however, are bearing the brunt of the irresponsible experimentation and excess that inevitably accompany change.

The vast majority of suicidal adolescents come from broken homes where there is little effective attempt made to meet their basic needs for affection, example, and guidance. It isn't all that surprising that the most vulnerable among our teens today feel unequal to the future—and to the day.

**Are those who try suicide "sick"?**

Specialists agree that some children are born with less resilience, less effective shock absorbers, than others. After all, most young people who are struggling with crushing pressures do not try to kill themselves. When the biological changes of adolescence swamp genetically vulnerable kids, they may not be able to handle the additional stress without staunch, perceptive adult support. The "at risk" youth who enters adolescence with a collection of unresolved problems is especially likely to buckle under strains that other kids are able to take in stride.

"Any adolescent who makes a serious attempt at suicide has to be defined as psychiatrically ill, at least for a time," in the opinions of Drs. Davies and Sweeney.

"Although seriously disturbed youngsters make up a relatively small percentage of suicide attempts, they account for a large proportion of deaths," reports Dr. Robert A. Lowenstein, director of psychiatry, Somerset Medical Center, Somerville, NJ.



**What Are Some of the Danger Signs?**

Any talk of suicide must be taken seriously. Contrary to popular belief, most teens who talk about suicide do try it. The adolescent who shows a preoccupation with death, inquires about wills or, in rare instances, starts giving away prized personal possessions, is not dramatizing.

The watchword of suicide prevention is "change." Get scared when changes in a youngster's behavior, personality, and outlook are pervasive and affect every area of life. If, for example, a teen's grades drop sharply but he's in good spirits and actively pursues old and new interests, the slump is probably localized and temporary. If a teen is moody, a snappish recluse at home but doing well socially and scholastically, you may just be fielding the flak from adolescent anger.

Loss of the capacity to enjoy oneself is a symptom of real depression. True depression starts slowly and sticks around, gradually blanketing the spirit. Intensity and length of time are the critical factors.

Lack of appetite, a persistent low mood, sleep disturbances, plummeting grades are often tip-offs to trouble. Some youngsters' depression is masked by hostile, disruptive, even antisocial behavior.

Be on the lookout for accidents which really aren't accidents. Those scratches attributed to the cat may be experimental tracings with a sharp instrument.

Youngsters who suddenly become accident-prone may be seducing death. Some experts believe that serious accidents to youngsters over the age of seven should be regarded with suspicion and followed with vigilance. Other professionals refer to one-vehicle accidents as "autocide." Consciously or unconsciously, the stressed, depressed teen is looking for a way out.

Drugs play a part in many suicide attempts by lowering inhibitions and unseating an already unsteady reality. Experiments with drugs and alcohol may be following the leader or attempts to dull pain, experts point out. The effects of drug use on appearance, manner and behavior are hard to miss, but most parents and teachers of suicidal teens declare they had no idea what was going on.

(To Be Concluded in Next Issue)



# Why Is My Life So Full of Confusion?

The dictionary defines the word "adolescent" as "preparing for maturity." Preparing indicates a time of learning and adjusting. Although no longer a child, you are not yet an adult. The teenage life is one that oscillates between the securities and ideals of childhood and the responsibilities of adulthood. Every boy and girl must pass through this stage of life to become a grown man or woman.

One of the most evident changes of the teen is the physical appearance. The little girl begins to look more like a young woman, the boy like a young man. Changes in the body are occurring rapidly and bring new feelings and an awareness of growing up. You may begin to "feel" grown up, yet the personality, emotions, and mental capacity are just beginning their changes. The period of waiting for the body and the emotions to become adjusted can bring insecurities, moodiness, and rebellion. One day you may feel like a million dollars, but on the next like twenty-five cents. Be patient. The end result will be wonderful, as you allow God to do the molding and developing in His own perfect way and time.

You may have many ideas and interests at this time. This is a good opportunity to talk with your parents or a counselor about selecting goals. A life with direction gives a sense of purpose and security through accomplishment. It becomes easy to give in to temptation when you have no direction. Failures will come your way during the teen years, but a wise young person looks upon these as stepping-stones, not as stumbling blocks to trip over.

Do not fear your inadequacies. Instead, admit them. Begin to eliminate deficiencies, and work around those you cannot. Disappointments occur at every stage of life, but the teenager feels them more deeply because of life's new responsibilities.

As a teenager you will have a great need to talk and share these confusing changes. This is important for you. You will find you are not alone in your problems. You will find there are answers to your questions. You will find there are those who care about your needs. Talk to your parents, and consult your pastor or youth worker.

As you pass through these teen years, many of your beliefs will be questioned. What you do with these questions will determine the pattern of your future. For this reason it is imperative that you establish a firm foundation of Christian principles and morals. Believing and acting on these are important. But do not make the mistake of not knowing why you believe and act. Take the time to learn the Scriptures. Do not base your future solely on what you have heard, but seek the firsthand knowledge to give you the security you need as a teenager, to stand by what is right and godly. When confusion confronts you, you can defeat it with the truth, that is, through Jesus Christ and His Word. "You shall know the truth, and the truth shall make you free" (John 8:32).

In these impressionable years, your "food" will determine your destiny. Jesus said, "I am the bread of life" (John 6:35). Feed spiritually on the Word of God, and learn now to trust God for every area of life. Remember, God sees tomorrow even better than you and I see yesterday.

Reprinted from Jay Strack's "Things You've Wanted to Know But Didn't Know Who to Ask."

**INTERESTED IN A PEN PAL?**

Following are two letters from young people wanting pen pals. Write them and let them hear about you!

If you like to write letters and would like to meet other Christian young people, write a brief biographical sketch of yourself. Tell a little about the things you like to do, give your age, and be sure to include your address. We will even be able to print your picture. Send your letter to this address: Janie Jones Sowers, Free Will Baptist Press, Box 159, Ayden, NC 28513. It will be printed as soon as possible.



Vicki Lamb



Billy Cox

Hi!

My name is Vicki Lamb and I am 13 years old. I go to Saint Paul Free Will Baptist Church. My hobbies are dancing, softball, and swimming. I enjoy ballet dancing the most. There really isn't much to do in Elizabeth City. Most of the time my friends and I go to the movies or bowling.

There are six members in my family. They are my mom, dad, brother, sister, brother-in-law and my new niece Kristin. My sister and brothers are all pains. But I love them anyway.

I hope you can read my writing. I am left handed and I can't write very neat. My mom and brother are left handed also.

I really enjoy going to church. Our church does a lot of things together. Our church goes camping a lot. I love camping. This summer the kids went camping in the Great Smokey Mountains. I had a great time. Here's hoping to hear from you soon.

Vicki Lamb
Route 6, Box 81
Elizabeth City, NC 27909

My name is Billy Cox. I am 12 years old. go to Saint Paul Free Will Baptist Church. My hobbies are playing the guitar, riding motorcycles, hunting, fishing, and basketball.

Billy Cox
Route 2, Box 496-2
Elizabeth City, NC 27909

# MOTHER . . . A WOMAN WHO DOES MUCH



May 10 will be Mother's Day. You will want to honor your mother in a special way—maybe with a present, a card, breakfast in bed, or just a big hug and a kiss and saying, "I love you!"

If you were asked to list some of the things your mother does for you, I'm sure you would name such things as cooking, cleaning, washing, ironing, helping you with your homework and school projects, taking you places, and so forth. But there are many other things your mother does that you may not realize. For example, she looks out the window occasionally when you are outside playing to be sure you are safe and having a good time. She goes to your room at night to pull the covers up so that you will be warm enough and touches you to be sure you are still breathing. The most important thing your mother does for you is to pray for you. She prays that you will ask Jesus to come into your heart and that you will live a life that is pleasing to God. Be sure you let Mother know you love her and appreciate all the things she does for you.

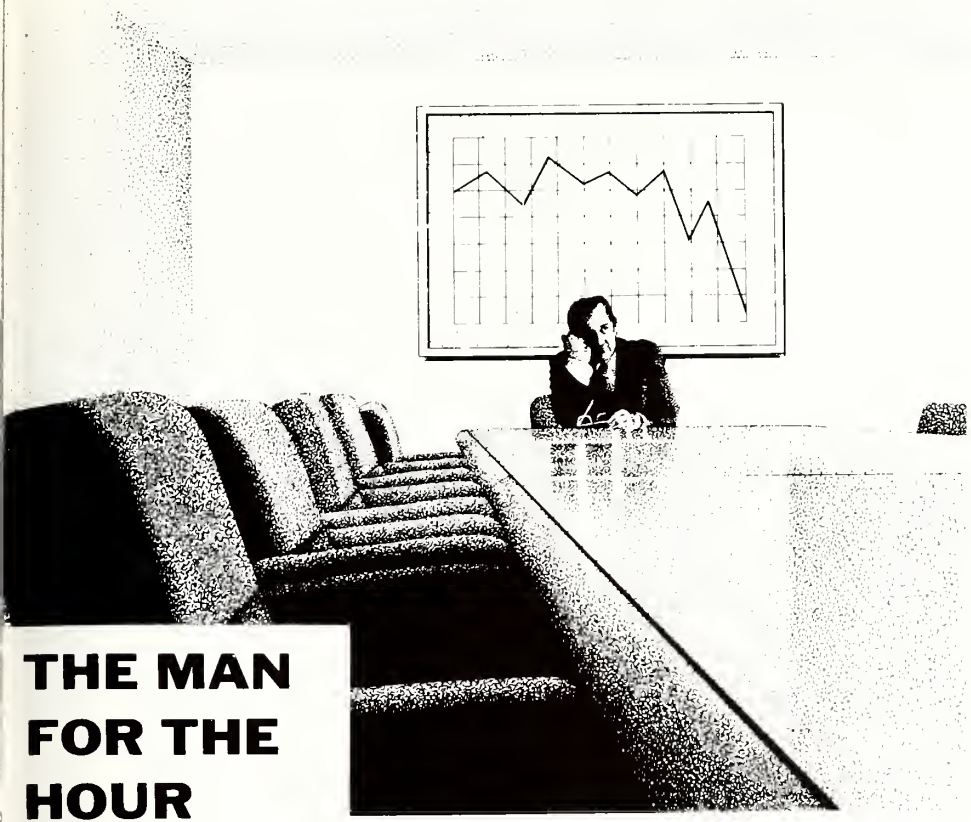
## WORD SEARCH

Hidden in the puzzle are the names of a few of the mothers mentioned in the *Bible*. The names may be spelled vertically, horizontally, or diagonally and may be spelled backwards as well as in the usual manner.

*Elizabeth*—Luke 1:13 (modern spelling)
*Rebekah*—Genesis 25:21
*Leah*—Genesis 29:32
*Hannah*—1 Samuel 1:20
*Naomi*—Ruth 1:2
*Eunice*—2 Timothy 1:5
*Jochebed*—Exodus 6:20
*Zipporah*—Exodus 2:21-22
*Sarah*—Genesis 21:2
*Rachael*—Genesis 30:22-24
*Ruth*—Ruth 4:13
*Eve*—Genesis 4:1
*Lois*—2 Timothy 1:5
*Mary*—Luke 2:5-7

O L H T E B A Z I L E
R M E A T Q I D D E I
E N K L N P N E M H R
B S A L P N H B E A U
E G U O W T A E C V T
K M R I M F R H I M H
A A I S N I A C N K P
H R C E T E S O U D L
A Y X U L B J J E V E

(Answer in Next Issue)



# THE MAN FOR THE HOUR

*by R. G. Puckett*

One group of servants within Baptist circles that deserves affirmation and encouragement is the bi-vocational pastor. His contributions are great; his recognition is rarely equal to the contribution.

These men serve churches which are unable to support a full-time pastor, because they are young, small or financially impoverished, or all three. Yet they need leadership and ministry as much as the larger, established church which has the resources to provide for a pastor.

The bi-vocational pastor works full-time, usually, at some secular task in order to provide for the needs of himself and his family. But with a sense of call to minister, he gives over and above of himself in order to serve a needy church situation.

Some well-trained and dedicated men have deliberately chosen this field. They recognize the needs of the church and its inability to provide for a full-time pastor. Into this need steps the man who has the training, the experience and the commitment to serve with little material compensation for his labors.

Other bi-vocational ministers may have answered the call of God into the ministry late in life. They are just getting into the pastoral role. They have not had opportunity for formal training in preparation for the ministry. Yet, they have a deep desire to serve and talents to offer a congregation.

The real winner in this style of ministry is the local church served by the bi-vocational pastor. They have the kind of leadership they could never afford. They have a living example before them of one who wishes to serve without any ulterior motive other than make a contribution to the church. They see one who is God-called and God-directed, living out that call at above-the-average sacrifice in ministry. The example may be more powerful than the sermons preached.

At every opportunity, we should encourage the bi-vocational pastor. The odds are quite high that he may be working 60-70 hours each week to keep up with all his responsibilities. He may sacrifice quality time with the family in order to meet obligations at the church, obligations which are self-imposed by the mere fact he has accepted a position of service.

The bi-vocational pastor does not have the opportunity to participate to the same degree as the full-time pastor in the life of the denomination. In that circumstance, he often does not have the fellowship and support system afforded the full-time minister. He may very well feel all alone in the fulfillment of his God-given task.

The bi-vocational minister may work himself out of a church job. The congregation may grow and have the resources to call a full-time pastor. Often, the bi-vocational pastor will not feel led of God to accept such a call. He moves on to another position and makes another contribution to some fresh congregation.

The other side of the story is that the bi-vocational pastor may spend years with a church which does not have the potential for growth to the point it can sustain a full-time ministry. If that is the case, then the contribution of the bi-vocational minister is not to be minimized because those persons in every church, regardless of its size, need a minister.

The bi-vocational pastor is unique in Baptist life. He is not the same as a full-time pastor or a student pastor. He is, however, God's man for the hour in the life of some churches.

Reprinted with permission from *The Biblical Recorder*, January 31, 1987. R. G. Puckett, author of the article, serves as editor of this publication.

**Question:** "Sometimes I have trouble understanding the Bible, especially the passage for the Sunday School lesson. Are there some resources that can help me better understand the Bible?"

This is a common problem for teachers. It's important that we know how to study the Bible and have access to good Bible study resources. After all, the Bible is at the heart of our faith. What would we have to teach without the Bible? So it is vital that we teachers be able to understand and interpret it accurately.

The Sunday School Convention has a course entitled, "How to Understand the Bible." It will be taught at Sneads Ferry Church on May 16 and 23. It's open to any who wish to attend. Call Betty Jo Matthews (327-2207) or Bass Mitchell (734-8378) for more information.

Below you will find some of the best resources available on Bible study. These are by no means all the resources on the market. However, these are quality materials.

You will notice that five essential resources are listed. It is recommended that the teacher have at least one resource in each category. Also, churches could use this list in purchasing Bible study resources to put in their libraries for use by their teachers.

How can you get these resources? The Press and its bookstores have some of them in stock or certainly would be glad to order them for you. If you should need further information or assistance, write or call Bass Mitchell, Route 7, Box 471, Goldsboro, NC 27530.

**FIVE ESSENTIAL TOOLS FOR MEANINGFUL BIBLE STUDY**

1. *Several translations of the Bible.*
   a) King James Version
   b) Revised Standard Version
   c) New English Bible
   d) Today's English Version (Good News)
   e) The Jerusalem Bible
   f) The Living Bible
   g) The New International Version
2. *A Bible atlas.*
   *Oxford Bible Atlas,* H. G. May (Oxford University Press, 1974)
   *The Westminster Historical Atlas,* Wright and Filson (Westminster Press)
3. *A Bible dictionary.*
   *Harper's Bible Dictionary,* Paul Achtemeier (Harper & Row), 1985)
   *The Interpreter's Dictionary of the Bible* in 5 volumes, G. A. Buttrick (Abingdon Press)
4. *A Bible concordance.*
   *Cruden's Concordance* (King James Version)
   Strong's *Exhaustive Concordance of the Bible*
   Young's *Analytical Concordance of the Bible*
5. *Bible commentaries.*
   *The Daily Bible Series* in 17 volumes, William Barclay (Westminster Press, 1975). This is just the New Testament. The Old Testament is now being written by other scholars.
   *The Interpreter's Bible* in 12 volumes, George Buttrick (Abingdon Press)
   *The Broadman Bible Commentary* in 12 volumes (Broadman Press)
   *The Cambridge Bible Commentary,* Ackroyd and others (Cambridge University Press)
   *The Layman's Bible Commentary* in 25 volumes (John Knox Press, 1959)
   *The New Century Bible* (Eerdmans Publishing Company)
   *Tyndale Bible Commentary* (Tyndale Publishing House)
   *The Interpreter's One-Volume Commentary,* Charles Laymon (Abingdon Press, 1971)
   *Jerome Biblical Commentary,* One-Volume, Brown, Fitzmeyer, Murphy (Prentice-Hall, 1968)

**OTHER HELPFUL RESOURCES FOR BIBLE STUDY**

Introductions to the Bible:
*The Making of the Bible* and/or *Introducing the Bible,* William Barclay (Abingdon Press)
*How Came the Bible,* Edgar Goodspeed (Abingdon Press, 1976)
*An Introduction to the Bible,* L. D. Johnson (Convention Press, 1969)
*These Things Are Written,* James Efird (John Knox Press)

Introductions to the Old Testament:
*Understanding the Old Testament,* Anderson (Prentice-Hall)
*A History of Israel,* John Bright (Westminster Press, 1972)

Introductions to the New Testament:
*New Testament Writings,* James Efird (John Knox Press)
*The New Testament,* Bruce Metzger (Abingdon Press)

Other books
*How to Study the Bible,* Olin Binkley (Convention Press, 1969)
*How to Understand the Bible,* Herring and Stagg (Convention Press, 1974)
*Understanding the Bible,* John R. W. Stott (G/L Publications, 1972)
*The Bible: How to Understand and Teach It,* D. P. Brooks (Convention Press, 1969)
*History of the Bible in English,* F. F. Bruce (Oxford University Press, 1978)
*Exploring the Bible With Children,* Dorothy Furnish (Abingdon Press, 1978)

## PUBLIC IS LOSING CONFIDENCE

For the first time, in over a decade, the church (and organized religion) has lost its lead as the institution in which Americans have the most confidence, according to a poll which was taken even before the recent "Holy Wars!" The military was the institution generating the most confidence, according to a Gallup Poll designed to assess the public's trust.

Those surveyed were asked to say how much confidence they had in various institutions in American society—a great deal, quite a lot, some, or very little. The percentage of those indicating a "great deal" or "quite a lot" of confidence in the church or organized religion was 57%, down from 66% in 1985.

The military led the survey with 63% expressing a "great deal" or "quite a lot" of confidence in it. The United States Supreme Court was third (53%), followed by banks (49%), public schools (49%), Congress (41%), newspapers, (37%), organized labor (29%), big business (28%), and television (27%).

## STUDY GUIDE FOR 1988
## JUNIOR AND INTERMEDIATE SWORD DRILL
### North Carolina State Convention
### of Free Will Baptist Leagues

I. *Scripture Searching*
(Theme—Salvation)
1. Matthew 16:26
2. Hebrews 9:27
3. Romans 3:12
4. 1 Timothy 1:15
5. Philippians 4:13
6. Ephesians 2:8-9
7. Proverbs 27:1
8. 2 Corinthians 6:2
9. 1 John 1:9
10. 2 Peter 3:9
11. John 3:16-17
12. Isaiah 53:6
13. Romans 6:23
14. John 1:12
15. Revelation 21:7
16. Ephesians 2:19
17. Romans 10:9-10
18. Luke 15:10
19. John 8:58
20. John 10:7
21. John 10:14
22. John 11:25
23. John 14:6
24. Acts 2:21

II. *Unfinished Quotations*
(Theme—Sins of the Flesh)
1. "Now the works of the flesh are manifest (shown), which are these . . ." (Galatians 5:19-21).
2. "Know ye not that the unrighteous shall not inherit the Kingdom of God? . . ." (1 Corinthians 6:9-10).
3. "But whoso committeth adultery with a woman lacketh understanding . . ." (Proverbs 6:32-33).
4. "And he saith unto them, Whosoever shall put away his wife, and marry another . ." (Mark 10:11-12).
5. "Flee also youthful lusts: but follow . . ." (2 Timothy 2:22).
6. "Woe unto them that call evil good, and good evil . . ." (Isaiah 5:20).
7. "Love not the world, neither the things that are in the world . . ." (1 John 2:15-17).
8. "The thoughts of the wicked are an abomination to the LORD . . ." Proverbs 15:26).
9. "But the fearful, and unbelieving . . ." (Revelation 21:8).
10. "And God saw that the wickedness of man was great in the earth . . ." (Genesis 6:5-6).
11. "For the wrath of God is revealed from heaven against . . ." (Romans 1:18).
12. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind . . ." (Romans 1:28-32).

III. *Character Drill*
1. Aaron (Exodus 4:14)
2. Abel (Genesis 4:2)
3. Abigail (1 Samuel 25:40)
4. Abram (Genesis 13: 14-15)
5. Adam (Genesis 2:19)
6. Agrippa (Acts 25:23)
7. Ahasuerus (Esther 2:16-17)
8. Amos (Amos 1:1)
9. Andrew (Matthew 4:18-19)
10. Antipas (Revelation 2: 13)
11. Aquila and Priscilla Acts 18:1-3)
12. Balaam (Numbers 22:28)
13. Barabbas (Mark 15:15)
14. Jesus (Matthew 2:1)
15. Christ (Revelation 20:4)
16. David (1 Samuel 16:23)
17. Deacons (1 Timothy 3:8)
18. Devil (1 Peter 5:8)
19. Elijah (2 Kings 2:11)
20. Elisha (2 Kings 2:22-24)
21. Philip (Acts 8:36-37)
22. Ruth (Ruth 1:16)
23. Mary (Luke 1:26-27)
24. God (Revelation 21:2)

IV. *Book Drill*
1. Matthew
2. Exodus
3. Jude
4. Proverbs
5. 2 John
6. Haggai
7. Acts
8. Obadiah
9. Psalms
10. Hebrews
11. Nehemiah
12. Galatians
13. 2 Kings
14. Titus
15. Lamentations
16. Philippians
17. Ecclesiastes
18. John
19. Joshua
20. 2 Timothy
21. Jonah
22. James
23. 2 Chronicles
24. Habakkuk

V. *Character Drill*
(Theme—Fear)
1. Fear (Deuteronomy 4:10)
2. Angel (Psalm 34:7)
3. Love (1 John 4:18)
4. Spirit (2 Timothy 1:7)
5. Righteousness (Isaiah 41:10)
6. Shadow (Psalm 23:4)
7. Evil (Proverbs 8:13)
8. Men (Matthew 10:33)
9. Lord (Malachi 3:16)
10. Laugh (Proverbs 1:26)
11. Beloved (Philippians 2:12)
12. Woman (Mark 5:33)
13. Kingdom (Daniel 6:26)
14. Flock (Luke 12:32)
15. Helper (Hebrews 13:6)
16. Wisdom (Job 28:28)
17. Judgement (Revelation 14:7)
18. Promises (2 Corinthians 7:1)
19. Gods (Joshua 24:14)
20. Vanities (Ecclesiastes 5:7)

(Turn the Page)

21. Servants (Colossians 3:22)
22. Sacrifice (Hebrews 10: 26-27)
23. Marvelous (Psalm 139: 14)
24. Honour (2 Peter 2:17)

VI. *Doctrinal Drill*

1. The Bible teaches of a judgement where everyone shall bow to the Lord and confess to God (Romans 14:10-11).
2. The Bible teaches that Jesus came into the world to save sinners (Matthew 9:13).
3. The Bible teaches that we are saved by God's mercy and not by our works (Titus 3:5).
4. The Bible teaches that when we are saved we become a son and an heir of God through Christ (Galatians 4:7).
5. The Bible teaches that we must be born again (spiritually) in order to enter into the Kingdom of God (John 3:5).
6. The Bible teaches that our spiritual birth through Christ makes us new creatures (2 Corinthians 5:17).
7. The Bible teaches that we can know that we are born spiritually when God's Spirit bears witness (joins Himself) to our spirit (Romans 8:16).
8. The Bible teaches that we should abstain (avoid) all appearance of evil (1 Thessalonians 5:22).
9. The Bible teaches that God rebukes and chastens (corrects) those He loves (Revelation 3:19).
10. The Bible teaches that if we suffer with Christ we shall reign with Him (2 Timothy 2:12).
11. The Bible teaches that Christians are in the Lord's army in a real battle with the forces of evil (Ephesians 6:11-12).
12. The Bible teaches that God in us is greater than the Antichrist (those against Christ) that is in the world (1 John 4:4).

Bibles will be provided. Any church or youth group may have a junior (ages 9-11) and an intermediate (ages 12-15) contestant in the State Bible Sword Drill. However, at the convention the church must register with a $15 registration fee.

## CAMP VANDEMERE WOMAN'S CONFERENCE

**THEME: "WOMEN OF FAITH"**
**SCRIPTURE TEXT: Matthew 9:20-22**
**DATES: June 22-26, 1987**

**Check-in Time: Monday, 10 a.m.**
**Check-out Time: Friday, 10 a.m.**

The time for Christian camping will soon be upon us. We want to personally invite you to join us this summer during the Camp Vandemere Woman's Conference. Our theme for the week will be "Women of Faith."

Each auxiliary is urged to elect a Woman of the Year and to send her to camp. (Each Woman of the Year will be honored during a special service on Monday evening.) Women of the Year not present at that time will be honored on whatever day they attend. If your Woman of the Year cannot attend any day please send in her letter of recognition and she will be recognized.

We hope you can come for the entire week; if not, we would love to have you as an overnight or day camper. Many of our working ladies find this more feasible for their schedules. We have an exciting program planned with Bible study, music, arts and crafts, denominational interest, and lots more. Missions day will be on Thursday as it has been in the past. Come and join in the fellowship of Christian camping.

Looking for you in June,
Cathy W. Crumpler
*Director/Registrar*

**REGISTRATION FORM**

NAME: _____

ADDRESS: _____

CHURCH AND CONFERENCE: _____

AGE: _____ PHONE: _____

Camp fees are $55 for the week. Preregistration is $10 with the remainder due on arrival. Send registrations and preregistration fees to Cathy W. Crumpler, Route 2, Box 293-A, Mount Olive, NC 28365. Phone (919) 568-3758 if you have any questions. *Please call in and let us know if you have a group coming in for the day so we can prepare extra meals. Thank you for this assistance in advance.

## CONFERENCE SURVEY

This month we will look at First Church, Goldsboro, Grimsley, La Grange and Ormondsville Churches.



### FIRST CHURCH, GOLDSBORO

First Church, Goldsboro, is located at 604 East Ash Street, Goldsboro. The church has 256 members, with an average Sunday morning attendance of 120. Three members united with the church by means of baptism last year and four joined by letter; the church lost four by means of death and four by letter. There are 130 members of the Sunday School program, with an average attendance of 102.

Last year, this Cape Fear church gave $4,490 to denominational ministries and used $79,457 locally.

The Rev. Norman Ard serves as pastor.



### GRIMSLEY CHURCH

Grimsley Church is located in Greene County on Highway 903 between Maury and Snow Hill. The Rev. Donald Fader pastors this Central Conference church.

There are 72 active members of the church and 67 inactive members. Last year, the church membership remained the same. The Sunday School program has 65 members.

The church contributed $2,570 to denominational ministries last year and used $17,683 locally.

(Turn the Page)

## LA GRANGE CHURCH

La Grange Church is located on South Caswell Street, approximately one-half mile from the south overpass in La Grange. The church has 205 members; 116 of whom are active and 88 inactive. Last year, one person was baptized, seven joined the church by letter, and two by other means. The church lost two members by death, two by letter and four by other means.

La Grange contributed $5,142 to denominational ministries last year and used $32,733 locally.

The Rev. Ronnie Hobgood pastors this Central Conference church.



## ORMONDSVILLE CHURCH

Ormondsville Church is located in Greene County, eight miles west of Ayden, just off Highway 903 at Ormondsville.

The church has a membership of 196 people, with an average Sunday morning attendance of 136. The church gained two by baptism and one by letter last year; and lost one through death. The Sunday School ministry of the church has a membership of 113, with an average attendance of 110.

Last year, the church contributed $6,325 to denominational ministries and used $21,042 locally.

The Rev. Charles Branch pastors Ormondsville Church.











# Life at the Children's Home

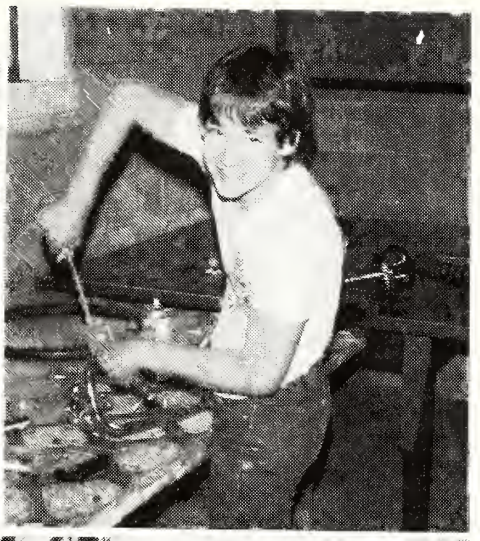
What is life really like for the children at the Children's Home? Well, eight-year-olds Michael and Billy, ten-year-olds Jenny, Dorothy, and Rebekah, and thirteen-year-old Eugene will tell you that it's exciting. There is adventure in every day. Take the "snow days," for example. Schools were forced to close because of the snow hazard *and* because the children needed to build snowmen and throw snowballs. Just as the snow began to lose its attraction, the entire campus was whisked off to the Pizza Inn for their fill of pizza. "It was good to the very last bite," the boys and girls related.

And who would not enjoy helping in the kitchen? Jenny and Joann enjoy it every chance they get, and they can be a big help at times to the cottage supervisors. They are eager to open cans, pour drinks and set the table for meals. This is a good time to learn the fine art of cooking.

But what are our teenagers doing while the little ones are throwing snowballs and learning to tie shoelaces and ride bikes? The teenagers are busy throwing snowballs too and helping to teach the little children to tie their shoes and ride their bikes. Tommy is fifteen years old and he will be found riding bikes with Joey, sixteen, or putting together or taking apart their bikes. These boys are natural mechanics. Undoubtedly, one of their biggest moments of joy was the day they created a

(Turn the Page)







new bike from many bits and pieces and presented it to their much loved cottage supervisor, Mrs. Pat, for her very own. She was as ecstatic as the boys. The three of them spent the rest of the afternoon touring campus via bicycles. (Mrs. Pat suffered many an ache and pain the next day.)

Birthdays must not be forgotten. Many a birthday party has been held at the Children's Home to the delight of all. Careful check should be made to be sure there is only one birthday party per year per child! Having birthday parties is serious business. The cake must be made, everyone invited, gifts bought and plenty of time scheduled for the special occasion. Many diets are begun immediately after a birthday party and forgotten at the next.

What is life really like at the Children's Home? Well, it isn't always a piece of cake, but there are many happy times for fond memories. Days are often hectic and children have to work to find private time and personal space apart from the group. Other days seem to hold moments of loneliness, sadness, and an almost overpowering need for companionship and understanding. But the children find much of what they are searching for and have need of at the Children's Home: loving supportive cottage supervisors, discipline when needed, and encouragement to meet life's challenges.

## A GREAT DAY

*by Harold Jones*

The twenty-second of March was surely a great day. First, this was the Annual Telethon Sunday for the Board of Foreign Missions. Thank you for your response. The total on April 1 was $58,338.81. This is the greatest Telethon we have ever had. Your response is an indication of your deepening concern for the lost around the world. A list of churches and individuals who contributed to this year's Telethon will be printed in the next issue of *Command*.

Another thrilling thing that happened on March 22 was the united prayer for revival and world missions in our Free Will Baptist churches. I have received reports from churches all over North Carolina and some in Georgia that shared in the special time of prayer at 11:50 a.m. that Sunday morning. I firmly believe the Free Will Baptist Church is moving into revival. God heard our prayers and *is answering* and *will answer* with His power and glory. I encourage every pastor and congregation to take a few minutes of time during the morning worship hour every third Sunday to continue the call for revival in prayer. Through the united concerted prayers of God's people, revival will come.

Let's make 1987 the year of revival for Free Will Baptists!

## REMEMBER SUMMER CAMP?

As summer approaches, the children at the Children's Home are looking forward to attending summer camp. We anticipate at least 25 young people being eligible for camp in 1987. The cost of sending a child to camp is approximately $100. Without your help, these children will not be able to attend. Please consider making a contribution to the Summer Camp Fund and giving our children the opportunity to have an experience they will never forget.

## TEACHING IN THE PHILIPPINES

*by Willem and Lydia van der Plas*

What a blessed decision was made to have a Bible School for our mission work in the Philippines. The Bible School started in 1979 and now has 54 students enrolled. Lydia and I have a strong affection for the college, because it deals with people: students, staff, faculty, missionaries and all those who are involved by prayers and financial contribution.

During the last two weeks the "B-students" were on campus. They were taught in church management by the Rev. R. Malinao, and in theology and history of the Book of the Psalms by Lydia. The chapel was crowded during the morning devotions.

Today it is Saturday and while I am composing my thoughts, the A-students are working on the campus, beautifying the college environment, repairing termite-eaten posts and replanting the flower beds. It is a satisfying work to change the face of the campus. It is also relaxing to work with plants; to make them grow better by improving the soil, taking the weeds away, watering them and waiting on the perfect beauty of the flowers. They will show God's glory and magnify our Creator. The flowers produce seeds—necessary for the continuation for new growth processes.

It is like teaching young believers to grow and mature in the soil of the Word; it is like showing the magnificent beauty of God's Spirit within us—to see them becoming productive in sharing God's salvation plan with others.

In February, 1957, I started to teach in a Christian school in Holland; since then I have been a teacher and missionary until 1980, when I went to the United States of America to be general manager of a Dutch export company. But I praise the Lord that He called me back to serve Him again in a specific way—the way of teaching. Again I can work with people, the precious flowers of God's creation; and Lydia shares this joy with me.

## BIBLE TRAINING PROGRAM

*by Dr. E. M. Lall*

Most of our deacons and ministers are not full-time theologically trained men but have been working as active preachers in the church for the last decade. Within this span of period we have given them enough biblical training with a view to fully equip them to work as effective ministers in their respective circuits. We always look for such opportunity as and when it is available to train our people whosoever needs it.

Through God's sudden providence we had the opportunity to hold Bible training for our 18 rural preachers at Bareilly. Hired accommodations were arranged for them to stay while they were fed in our home, where regular classes were held. This time we did not hire teachers from seminaries since we were enough ourselves. We are privileged to have a couple of ministers holding L. Th. and B.D. degrees, beside a veteran Bible scholar, the Rev. Babu Singh, who is now retired but was willing to teach our people, and who stayed with us for the training period.

The training consisted of biblical understanding of holistic involvement among the poor, Christian discipleship, maturity and doctrine, biblical introduction of Old and New Testaments, survey and biblical interpretation. The emphasis during the course was on the overall development of the students, creating in them a sense of discipline. Attention was paid to the spiritual growth of the students. They were encouraged in every way and given fellowship through meetings and daily devotions. They were also exposed to the practical aspects of evangelism by participation in gospel outreach and tract distribution every evening.

Our objectives of such training sessions are:

1. To establish our ministers in their faith and in the foundational truths of the gospel.
2. To study the principles of Christian growth and the development of Christian character.
3. To equip the student for more effective witness and service for Christ.
4. To lay foundations for continued. advanced Bible study.
5. Community organizations.

This program continued Monday through Saturday, November 10-15, and was of immense interest and value to our people. We thank God for this opportunity of great significance!

## KITCHEN RECEIVES ATTENTION

The oldest building on the Children's Home campus turns 47 this year. Built in 1940, the Central Dining Hall served many years as the kitchen and dining hall for our children. Now our meals are prepared and eaten in each cottage in a family atmosphere.

The dining hall is used for special occasions, when the entire campus comes together for a meal and when our churches are visiting. On its 47th birthday, our kitchen needs some renovations. We would like to panel the walls, cover the floor, and lower the ceilings. The estimated cost of the renovation is $10,000.

The staff has raised $2400 by volunteering four of their Saturdays and time during the week to prepare and have four clothing sales. The dining hall was turned into a clothing store for the month of February. Clothing that could not be used by our children was sold to people from our community. The sales were a big success. They raised one-fourth of the needed money to complete the



work on the dining hall and also brought many people to our campus who had never been before.

We invite you to help us see the dining hall renovated. If you would like to make a contribution to this important project be sure and designate your gift to the "Kitchen Project."

### SPEAKERS SET FOR MOUNT OLIVE COLLEGE GRADUATION

Outstanding speakers are set for the 1987 Commencement Worship Service and the graduation exercises. Friends of the College are invited to attend both events and join in the celebration.



The Rev. N. Bruce Barrow

The Rev. N. Bruce Barrow of Snow Hill, a Free Will Baptist minister for 52 years, will deliver the Commencement Worship Service sermon. The service is set for Sunday, May 3, and will be held at 8 p.m. in Rodgers Chapel.

A close friend of the College, Barrow served as a member of the first board of trustees from 1953-55, and Mrs. Barrow has been a trustee for the past 17 years. Two of their children attended Mount Olive College, and a grandson is among this year's graduates.

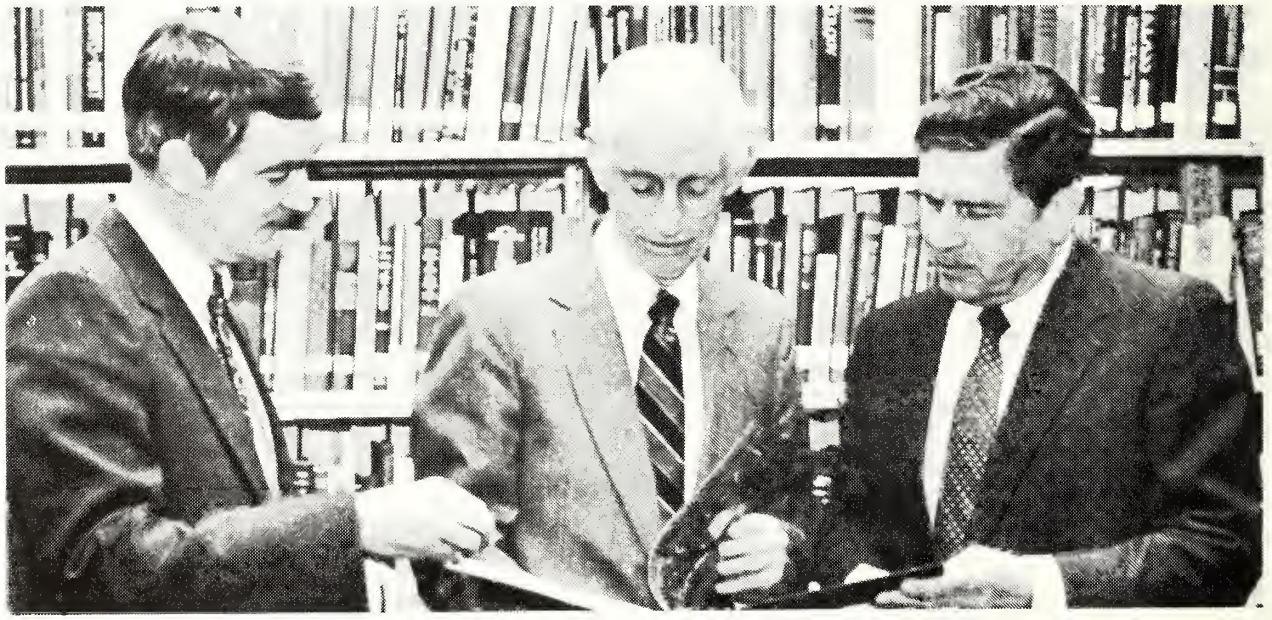
Graduation exercises will be held on Saturday, May 9, at 10:30 a.m. in College Hall. For the first time in the history of the College an alumnus of MOC, Nido R. Qubein of High Point, will give the graduation address.



Nido R. Qubein

President of Creative Services, Inc., Qubein graduated from Mount Olive in 1972. His life story has been a success story. He came to the United States in 1966, mastered the English language and completed his graduate university studies.

Today he is one of America's top-rated professional speakers. He serves as a seminar leader, consultant, radio personality and is the author of 30 books on sales,



**Library donation**—Mount Olive College Librarian Gary Barefoot, left, former Congressman Charlie Whitley, center, and MOC President W. Burkette Raper, look over a new book at Moye Library. A gift of $20,000 by Whitley put the library development fund past the halfway mark of $200,000. The College has set a $400,000 goal to upgrade the library for the four-year program. Under the law Whitley was entitled to convert his "Whitley for Congress" fund for his private use. Instead, he chose to contribute the remaining assets equally to Mount Olive College and Campbell University. "I hope this will assist you in carrying on the valuable service you render providing a quality education to young people from the area I have been proud to represent in Congress," said Whitley (photo by Dennis Hill).

personal development and communication. His books and cassette learning systems are utilized by hundred of organizations in the United States and thirty foreign countries.

Music will be provided by a brass quintet comprised of members of the North Carolina Symphony. A picnic lunch will follow graduation.

## LABORERS FOR THE VINEYARD

*by Fred P. Baker*

The Apostle Paul has a lot to say in the New Testament about laborers. To help us from falling into the temptation of pride, he reminds us that the Word of God is the power of God unto salvation and not the laborer. Yet, to Paul, the laborer is important. He asks the question: ". . . how shall they hear without a preacher?" (Romans 10:14).

Paul would lead us to believe that laborers must be trained and that God himself provided for that equipping or perfecting of the laborers. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:11-12). As the leaders of the church equip the members for ministry in their own congregations, God will call those He chooses from among those that are ministering to become laborers in different locations in His vineyard. The first three verses of Acts 13 provide a historical account of this happening.

God very seldom calls into full-time service laborers that are not already ministering to Him in their local church. A novice faces certain predictable problems. God looked into the Puerto Princesa Church and saw a young man, Dutch Manzano. Dutch had been working in his local church and studying at Palawan Bible College. In July, 1986, Dutch enrolled as a junior at PBC and received his internship assignment to go to Itangil and plant a church. Itangil is a six-hour jeepney ride plus a four-hour walk north of Puerto Princesa. A few months later, while leading these people in Bible studies, God called Dutch to the ministry. Dutch answered, "Yes" to his Lord.

The picture shows Brother Dutch kneeling as the Ordaining Council lays hands on him while Willem van der Plas leads in a prayer. Following that prayer on December 14, 1986, Brother Dutch was presented his license to preach the gospel. Please pray for Pastor Dutch Manzano and the work God has called him to do.



The harvest is really ripe and the laborers are so few. Matthew tells us to pray that the Lord of the harvest will send forth more laborers into His harvest. Pray we must. Yet, we may need to put some feet on that prayer by training every member in the church for ministry. In the local church each believer can and should discover his spiritual gifts and put them into practice for the building up of the local church. When God calls, this believer will hear and answer "Yes" to his Lord, whom he has already learned to trust and obey.

Paul, the great apostle and church planter, envisioned church leaders equipping every believer in the church for ministry and allowing God to call and send them all over the world. These new leaders would lead people to Christ and equip them for ministry. Now God would call some of them and send them out to other places. Repeating this process over and over again until the entire world has been reached reflects the will of God. God usually calls those whom the church is equipping. A shortage of laborers may imply that the church is allowing the leader to do all the ministry instead of requiring the leader to train every believer for ministry.

Laborers—yes, God calls all believers to serve or minister unto Him. He has ordained church leaders to equip them for service in the local church. God chooses some of those into full-time service which often requires more specialized training. He sends them out by and under the authority of the church. May God continue to use us, the Free Will Baptist Church, world-wide, as we honor His ways.

## MIRACLE IN MEXICO

*by Antonio Escobar*



This picture is of Ebenezer Mission. Brother Baldemar Montoya is working here. This work is situated in the Ejado Piedras Negras neighborhood. Brother Montoya is doing a good work here in evangelizing as well as in construction of the temple. As you can see, they have raised the walls up at least 6 feet and are holding services here. The brother that appears in the wheelchair had an accident in July of last year. His legs were all but destroyed. The doctors gave him up and said he would not live. Barring a miracle, they said if he lives he will lose his legs. But the Lord came through with a marvelous miracle. Not only did the man live, but his legs were restored and the doctor has now told him that one of his legs will be completely healed. His other leg will be useful to him to where he will be able to walk on his own. What great things the Lord has done for this man. Brother Baldemar Montoya has helped his family to see the way of the Lord. Help us to pray, brethren, for the new work and for the pastors that have come to us this year.



SPRING VISITATION DAY HELD AT MOUNT OLIVE COLLEGE—MOC Student Assistant, Ronald Yopp, third from left, shows a group of Free Will Baptist students one of the College's brochures. Yopp, a member of Folkstone Church, helped with Visitation Day activities. Pictured from left are Richard Holmes, Cape Carteret Church; Sharon Trivette of First Church, Goldsboro; Yopp; Angelia Herring of Casey's Chapel, Goldsboro; and Kim Gurkin and Stephanie Harrison, both of Piney Grove Church, Beaufort County. Nearly 100 people visited the Mount Olive College campus for Spring Visitation. The day's activities included tours of campus buildings, information sessions about admissions, financial planning, scholarships, student life, academic affairs and individual conferences. The visitors were entertained by Student Government Association President Freddie Pierce and the MOC Concert Choir during lunch. Mount Olive is now accepting applications for both summer school and the fall semester (photo by Patti O'Donoghue).

## PRESS TO FEATURE PARKS IN WORKSHOP



Mr. Joe Parks, renowned musician, will be featured by the Free Will Baptist Press in its music review scheduled for July 20.

Mr. Parks graduated from the University of Tennessee with both his B.A. and M.Ed. degrees. He began writing music while in high school and took his first job as minister of music at the age of 18. At the age of 20, he began teaching and has taught in the elementary, junior high and high school levels and also served as an administrator at the supervisory level in the public schools of Hamilton County in Chattanooga, Tennessee. He has successfully served as adjudicator in music festivals and has led workshops all over the United States.

He is married to the former Wilda Reed and has three sons, two of whom are actively engaged in the music ministry and writing church choral music. His third son is a music major at the University of Tennessee.

Mr. Parks has written many musicals, and nearly every church in eastern North Carolina has performed some of his works.

The Free Will Baptist Press counts it an honor and a privilege to be able to provide church musicians with an opportunity to work with Mr. Parks. More information about this workshop will be forthcoming.

## RETIREMENT RECEPTION FOR THREE SPECIAL WOMEN

Mount Olive College is planning a retirement reception for Science Professor Lorelle F. Martin, English Professor Lucy B. Mooring, and Art Professor Elizabeth S. Bennett. The educators will be retiring at the end of the academic year after 68 years of service to the College.

Students, alumni, personnel and the many friends of Lorelle, Lucy and Lib are invited to this very special event which will be held Sunday, May 3, in College. Hall. The festivities will begin at 3 p.m. and tributes are planned for 4 p.m.

The reception is a once in a lifetime opportunity for each of us to express our appreciation to these very special women. Don't miss it!

## A YOUNG MAN WITH A CALL

*by the Rev. Kenneth C. Littleton*

In the midst of the troubled time we live in today, it is so nice to be able to stop and reflect on something wonderful. I would like to take a few moments of your time to introduce you to David Smith, a young man with a call.

David was born July 10, 1967, to George and Eleanor Smith; and they faithfully raised him in a Christian home. I came to know David when I became the pastor of Sandy Plain Church.

On November 17, 1985, David was baptized and became an active member at Sandy Plain. The Christian values that he has been taught all his life were now being put into practice.

Two months after he had made the commitment to let Jesus be first in his life, a special event took place. It was time for the annual all-night prayer meeting sponsored by the Home Missions Department. It was an event that had changed my life the year before, and I knew what God had done for me, He could do for others. That night as it came time to leave, David came into the



study and said, "Preacher, I don't know what to expect, but I feel like I must go with you." After going to this special event to pray for laborers, David said that his life would not be the same anymore. And as his pastor I can say that it hasn't. David came back to Sandy Plain with a determination to be used by God and to become more involved in the ministry of the church.

As David began to grow in the Lord, all of us around him began to feel that God was going to use him for something special. In the spring, some Spanish migrants began to visit our church and David began to really be burdened for these people. He came to me and we prayed for a way to be opened that we might be able to minister to these special people. The Lord opened up the way for Neal Edwards to come and teach these Spanish people about Jesus. But that wasn't the end of David's burden.

He once again came to me and said, "Preacher, I feel that the Lord is calling me for something special." We began to pray for the Lord to show him exactly what it was He wanted him to do. After much time had elapsed and many prayers had been offered, David came by and asked me to ride with him to a special place. After we came to the building, we went in and David said, "I have had a vision, and in that vision I saw

(Turn the Page)

myself preaching to the Spanish people."

Not long after that, it came time for David to act upon his calling; he was ready to go before the church to ask to be licensed to preach the gospel. As he came before the church, he spoke to me and said, "Preacher, it just will not leave me alone. I know the Lord is calling me to preach."

David received his certificate of license on January 25, 1987. He is continuing to act upon that special call. He is presently enrolled at Carolina Bible Institute and spends part of his Sunday afternoons learning the basics of the Spanish language. David needs the prayers of everyone. Learning a new language is difficult but his faith in God will see him through.

As his pastor, it is a joy to be a part of his life for David truly is a young man with a call.



The Rev. Kenneth C. Littleton pastors Sandy Plain Church, located five miles north of Beulaville.

## SUMMER SCHOOL BEGINS MAY 18 AT MOC

Now is the time to plan to attend Summer School at Mount Olive College. Two sessions will be offered, Session A from May 18-June 19, and Session B from June 22-July 24.

Classes will meet Monday through Friday for one and one-half hours and students will have the opportunity to complete six (6) semester credit hours per session. Registration will take place in the Henderson Building on the first day of class.

Summer School is open to students from Mount Olive College and other colleges and universities, and high school graduates wishing to accelerate their college program. Credits earned at Mount Olive's Summer School may be transferred to other institutions.

For further information contact the Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365 (telephone 919/658-2502).

## THE TOP OF THE YEAR AT MOUNT OLIVE COLLEGE

# *You Are Invited!*

**Saturday, May 2** — **Layman's Gospel Sing**
Begins at 9:30 a.m. at Eagles Nest. Sponsored by the Free Will Baptist State Layman's League. Lunch will be catered. Public is invited.

**Saturday, May 2** — **Dinner for Library Patrons**
6:30 p.m. in College Hall. The College will honor those who have given or pledged $1,000 for the development of the library.

**Sunday, May 3** — **Reception for Retiring Faculty Members**
3:00 P.M., College Hall. Reception in honor of Mrs. Lorelle F. Martin, Mrs. Lucy B. Mooring, and Mrs. Elizabeth S. Bennett who are retiring after a total of 68 years of service to Mount Olive College. Expressions of tribute will begin at 4:00 P.M.

**Sunday, May 3** — **Commencement Worship Service**
8:00 p.m., Rodgers Chapel. Sermon by the Rev. N. Bruce Barrow. Public is invited.

**Saturday, May 9** — **Graduation**
10:30 a.m. in College Hall. Music by a Brass Quintet from the North Carolina Symphony. A picnic lunch is planned. Public is invited.

**Friday–Sunday, May 15-17** — **State Youth Convention**
Registration begins Friday at 5 p.m. in College Hall. For registration forms and information contact Mrs. Wallie Hargrove, Route 3, Box 294, Ayden, North Carolina 28513 (919/746-3534).

**May 18–June 19** — **First Session of Summer School**

**June 22–July 24** — **Second Session of Summer School**

For a list of courses and other information, contact: Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365 (919/658-2502).

## CRAGMONT 1987

**APRIL 10-12**

**Morning Star Conference**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**JUNE 15-20**

**General Youth Conference I**
Rick Watson, Registrar
Route 3, Box 142-AA
Kenly, NC 27542

**JUNE 22-27**

**Christian Cadet Conference**
Gary Bailey, Director-Registrar
Route 2, Box 489
Goldsboro, NC 27530

**JUNE 29–JULY 4**

**Youth Frontier Conference (YFA)**
Scott and Janie Sowers
Directors-Registrars
Route 1, Box 106-B
Farmville, NC 27828

**JULY 6-11**

**Youth Frontier Conference (AFC)**
Doug Skinner, Director-Registrar
Box 117
Arapahoe, NC 28510

**JULY 13-18**

**General Youth Conference II**
Adrian Grubbs, Director-Registrar
Route 1, Box 72-A
Deep Run, NC 28525

**JULY 20-23**

**Ministers' Conference**
Lyn Renfrow, Registrar
Route 1, Box 251-C
Kenly, NC 27542

**JULY 27–AUGUST 1**

**Young People's Bible Conference**
James Gurganus, Director-Registrar
Route 3, Box 64
Newport, NC 28570

**AUGUST 3-8**

**Woman's Auxiliary Conference I**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**AUGUST 10-15**

**Woman's Auxiliary Conference II**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

# CRAGMONT TOURNAMENT

## NEW GOLF TOURNAMENT, MAY 8

A day of fun and excitement is scheduled for the first 144 golfers to register in the newest golf tournament to raise funds for Cragmont. This new tournament is scheduled to be played May 8, 1987, at the FARMVILLE GOLF AND COUNTRY CLUB in Farmville, North Carolina. The features of the tournament are as follows:

FORMAT: Four-man team superball
TEE TIME: 9 a.m. (shotgun start)
1 p.m. (shotgun start)
TROPHIES: Top three teams
Closest to pin on par 3's
Long drive
PRIZES: Awarded to trophy winners
Several drawings
ENTRY FEE: $30 (cart and evening meal included)
EVENING MEAL: Will be catered by Pete Jones Barbecue of Ayden, NC
REMEMBER: Only the first 144 golfers to register will play!



Team eligibility will be determined by the following scale:

| Player Status | Average Score | Handicap | Point |
|---|---|---|---|
| A | 77-less | 4 Less | 4 |
| B | 78-85 | 5-11 | 3 |
| C | 86-92 | 12-17 | 2 |
| D | 93-more | 18 more | 1 |

A team may have any combination that does not exceed 11 points. No more than 72 players can tee off either time.

You may register as an individual or with one, two, or three other persons. If you sign up as a group of 4, your foursome is guaranteed for the tournament. If you sign with less than 4, we will complete your foursome for you. Also, if you sign up with less than 4, you may have to be split up to make a team. If you sign with less than 4, please designate a team captain. The team captain can elect a guaranteed partner.

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### REGISTRATION FORM

PLAYER NAME _____

HOME PHONE _____ PLAYER STATUS _____

TEAM CAPTAIN'S NAME _____

GUARANTEED PARTNER _____

PARTNER _____

PARTNER _____

Preferred Tee Time _____ 9:00 a.m.

_____ 1:00 p.m.

If you would like to play in the tournament, contact Bryant Hines; phone 756-3853 or 746-2048.



THE STATE LAYMAN'S LEAGUE CONVENTION is sponsoring a gospel sing at Eagles Nest, in Mount Olive, on Saturday, May 2. The singspiration will begin at 9:30 a.m. and continue until mid-afternoon. Featured singers include the Down East Boys of Pink Hill, the Watchman Quartet from Goldsboro, Canaanland of Princeton (pictured above), the New Life Singers of Wilson, the Monarchs of Wilson, and the Valleyaires from Fremont.

Wilber's Bar-B-Que will cater lunch again this year.

## CONVENTION-WIDE DAY OF PRAYER
### May 7, 1987

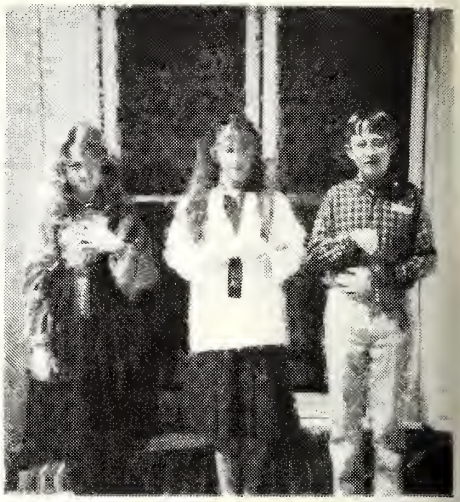
The State Convention Executive Committee is sponsoring a denomination-wide *concert of prayer* in conjunction with the National Day of Prayer on Thursday, May 7, 1987.

The purpose of the *Concert of Prayer* is:

To give thanks and praise to God for the spiritual and physical blessings we received this past year;
To pray for revival in the Free Will Baptist Church;
To pray for renewal of moral values in our nation;
To pray for restoration of marriage and family commitments;
To seek guidance for government and church leaders;
To intercede for healing and reconciliation within our nation;
To pray for the outreach ministry of our church.

If you desire revival and renewal in our church and nation then you will surely want to attend this exciting *concert of prayer.*

*Time:* 7:30 p.m.
*Place:* Stoney Creek Church, Patetown Road, Goldsboro, NC



Stacey Burgess, Robin Weathersby Walter Aycock

THE 1987 FREE WILL BAPTIST STATE LEAGUE CONVENTION BIBLE SWORD DRILL winners are: Junior, first place, Stacy Burgess, Hickory Chapel Church, Albemarle Conference; second place, Robin Weathersby, Winterville Church, Central Conference; Intermediate, first place, Walter Aycock, First Church, Goldsboro, Cape Fear Conference. First-place winners will receive an all-expense paid trip to Cragmont. The second-place winner will receive one-half paid trip to Cragmont. Our congratulations to the winners!

The 1988 Drill is now available. Please write to Mrs. Margaret Ard, Route 1, Box 155, Pink Hill, NC 28572.

THE GRIFFIN BROTHERHOOD will meet Friday, May 1, at 7 p.m. at Deep Run Church, Deep Run. All ministers and lay persons are invited to attend the meeting.

The Griffin Brotherhood was founded to perpetuate the memory of the Rev. J. C. Griffin who was an outstanding pastor, writer and leader in the Free Will Baptist Church until his death on September 8, 1967. The Brotherhood fosters the progress, development and growth of the Free Will Baptist Church.

The Rev. Leon Grubbs, pastor of Hull Road Church in Greene County, is president of the group.

COMPETITION, SPIRITS, and ENTHUSIASM WERE HIGH WHEN THE CENTRAL DISTRICT YOUTH FELLOWSHIP met for its spring convention at Winterville Church, Winterville.

New officers were selected at this meeting. They are as follows: President, Dawn Garner, Marlbcro Church; Vice President, Paula Hargrove, Elm Grove Church; Recording Secretary, Jerome Rollins, Marlboro Church; Corresponding Secretary, Donna Fussell, Elm Grove Church; Treasurer, Misty Jones, Winterville Church; and Program Chairman/Reporter, Scott Beamon, Marlboro Church.

Following are pictures of some of the day's activities.






PLEASANT GROVE CHURCH, Pikeville, recently underwent renovations valued at $75,000.

Major work included an addition to the front of the church, which consists of a classroom, two bathrooms equipped for the handicapped, a new sound room and a wide vestibule with heating and air conditioning. The large colonial-style porch and steps have handrails, and a ramp for the handicapped was also added. The top of the building was painted, vinyl siding was added on the outside wooden portion and a new steeple was erected. The sanctuary was rewired, sheetrocked and painted. New carpet was also installed and the pews were replaced.

Pleasant Grove Church was organized in 1859 by D. H. Peele, who was appointed pastor in 1860. Dr. Cedric Pierce began his pastorate in May, 1985. Since that time the Sunday School has added 68 new members, for a present enrollment of 257. The church membership has also increased with 62 new members. It now surpasses 300 for the first time ever.

PLEASANT GROVE CHURCH, Pikeville, observed Family Life Month during March. The Sunday morning sermons were delivered by the pastor, Dr. Cedric Pierce Jr. Sermon topics were "On Being Part of a Family," "Marriage Is Commitment," "The Family Through the Eyes of God" (Parts I and II), and "Bless This House."

Special highlights of these sermons were the thirty-fifth anniversary reaffirmation of marriage vows by Clifton and Maxine Parnell, churchwide renewal of marriage vows on God's altar, emphasis on family attendance and rededication, and a special church and parent dedication service with seventeen children participating.

Each Sunday evening an outstanding speaker inspired the congregation as he looked at family life from the viewpoint of his chosen profession. The services were as follows:

March 1—*"The Christian Attorney Looks at Family Life"*, The Honorable Thomas E. Strickland, Attorney at Law
Former State Legislator and Candidate for Governor
Goldsboro, North Carolina

March 8—*"The Christian Judge Looks at Family Life"*
The Honorable Arnold O. Jones
Eighth Judicial District Court Judge
Goldsboro, North Carolina

March 15—*"The Christian Legislator Looks at Family Life"*
The Honorable Rev. Coy Privette
State House of Representatives
Former Candidate for Governor
Kannapolis, North Carolina

March 22—*"The Christian Television Personality Looks at Family Life"*
Mr. Robert A. Allen ("Slim Short")
WNCT-TV Celebrity on "Carolina Today"
Greenville, North Carolina

A fellowship hour followed each Sunday evening service. This provided an opportunity to meet each guest speaker and to fellowship with the church family and other guests.

Pleasant Grove Church was richly blessed through this series of services.

THE 1987 SESSION OF THE GENERAL CONFERENCE will be held at the First Free Will Baptist Church of Tarboro on June 29-30. The church is located at 112 Hope Lodge Street, Tarboro. The program will be as follows:

MONDAY

6:00 Registration—Youth Program
6:30 Special Music
7:00 Call to Order, The Rev. Harry A. Jones, President
Appointment of Committees
Welcome
Response
Youth Program and Activities, Mrs. Wally Hargrove

TUESDAY

9:00 Registration Continued
9:15 Welcome
Special Music
9:20 Woman's Auxiliary Program, Mrs. Virignia Joyner

12:00 Lunch and Fellowship (Lunch will be provided by the Host Church)
1:00 Registration Continued
2:00 Preaching, The Rev. Harry Glenn Brown
Fellowship
Congregational Singing
Special Music
3:00 Speaker, The Rev. Wayne Watson
Congregational Singing
Special Music
Recess
6:00 Final Registration
6:30 Business Session
7:00 Preaching, Dr. Ralph Lightsey
Fellowship
Congregational Singing
Special Music
Recess
8:00 Speaker, The Rev. James B. Hardee
Congregational Singing
Special Music
Adjournment

*Note:* The Rev. T. C. Farmer, Registration and Credentials Committee Chairman
The Rev. Everette V. Harper, Pianist

Those needing overnight accommodations might want to contact one of the following for reservations:

*Tarboro Inn*, Highway 64 Bypass, Tarboro; 823-5021
$27.20 per night (plus tax)
Restaurant: Buffet is $3.25 plus tax

*Comfort Inn*, 425 North Church Street, Downtown Rocky Mount; 446-9175
$28 single; $33 double (plus tax)

*Sheraton*, 951 Winstead Avenue; 937-6888
$50-62 per night (plus tax)

*The Carlton House*, 215 North Church Street, Downtown Rocky Mount; 977-0410
$38-48 (plus tax)

*Best Western Travel Inn*, Highway 301 Bypass, Rocky Mount; 442-8101
$33-44 (plus tax)

*Restaurants:* Golden Corral Family Steak House, C and G Barbeque and Seafood, Abram's Bar-B-Q and Seafood, Gardner's Barbeque, Cotton's Grill, Pizza Hut and Pizza Inn.

CORE CREEK CHURCH, Cove City, will be having its annual homecoming on May 3. The Rev. C. B. Hansley will bring the morning message. Lunch will be served following the service, after which there will be a song service.

The Rev. Philip Wood, pastor, and the congregation invite all former members, friends and pastors to come and enjoy the day.

THE FIRST UNION OF THE WESTERN CONFERENCE will meet with Free Spirit Church, 301 south of Wilson, across from the Lely Corporation, on Saturday, May 16, at 9:30 a.m. (This is a *new* time, thirty minutes earlier than usual.)

The clerk, the Rev. James V. Joyner, encourages all churches to represent with report, fee and full delegation.

The Rev. Keith Cobb is moderator.

THE STATE YOUTH CONVENTION will convene at Mount Olive College May 15-17. The scheduled program is as follows:

**SCHEDULE OF EVENTS**

**FRIDAY, MAY 15**

| | | |
|---|---|---|
| 5:00 P.M. | | Registration—College Hall |
| 6:00 P.M. | | Supper—New Campus |
| 5:00— 6:30 P.M. | | Registration of Arts and Crafts—College Hall (Auditorium Open Only to Talent Show Participants, 6:30—7:45 p.m.) |
| 7:00 P.M. | | Choir Practice for Youth Convention Choir |
| 7:00 P.M. | | Judging of Arts and Crafts (Judges Only) |
| 8:00 P.M. | | Talent Competition |
| 9:30 P.M. | | Vespers: YFA—Outside Chapel; Bible Bowl Contestants and Coaches —College Hall |
| 10:15—10:45 P.M. | | Refreshment Break |

**SATURDAY, MAY 16**

| | | |
|---|---|---|
| 7:30 A.M. | | Breakfast—Downtown Campus |
| 8:00 A.M. | | Breakfast Meeting for Bible Bowl Judges —Place TBA |
| 8:30 A.M. | | Registration at College Hall for Those Not Yet Registered |
| 9:00—10:00 A.M. | | Business Session—College Hall |
| 10:00 A.M. | | Bible Bowl Competition* |
| 10:30 A.M. | | Public Speaking* Lesson Presentation tion |
| 11:00 A.M. | | Cragmont Slides |
| 11:00— 1:00 P.M. | | Lunch |
| 12:00 P.M. | | District First Place Winners' Luncheon |
| 1:00 P.M. | | Registration for Those Not Yet Registered—College Hall |
| 1:30 P.M. | | Afternoon Business Session—College Hall |
| 1:30 P.M. | | Adult Seminar—Chapel |
| 3:00— 3:30 P.M. | | Refreshment Break |
| 3:30 P.M. | | Recreation Time (Softball, Kickball, Tennis, Basketball Will Be Available as well as Special Activities for Cherubs) |
| 4:45 P.M. | | Choir Practice |
| 5:30 P.M. | | Supper—New Campus |
| 7:00 P.M. | | Awards Presentation —College Hall |
| 8:00 P.M. | | Evening Program |
| 9:30 P.M. | | Vespers: YFA—Outside Library; AFC—Outside Chapel |
| 10:15—10:45 P.M. | | Refreshment Break |

**SUNDAY, MAY 17**

| | | |
|---|---|---|
| 8:00 A.M. | | Breakfast—Downtown Campus |
| 10:00 A.M. | | Morning Worship—Rodgers Chapel |

**GENERAL INFORMATION**

Cost of meals provided by Mount Olive College Cafeteria will be $2, breakfast; and $3, lunch and supper.

Cost of lodging overnight will be $6 per person per night.

Guests must bring their own pillows, blankets, linens, bath cloths, towels, soap, money for meals and snacks, Bible, notebook and pencil, and casual clothes for the weekend.

The Free Will Baptist Press and Mount Olive College bookstores will be open on Saturday.

Rooms will be assigned in order as registration forms are received (first received, first served).

Money for lodging should be sent with a $20 registration fee (per church) by May 1, 1987.

Money for meals will be collected at the time of the meal.

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**YOUTH CONVENTION**
**REGISTRATION FORM**

Name of Church _____

Address _____

_____

Please give address and phone number of person we may contact to answer questions about your group's registration:

Name _____

Address _____

Phone Number _____

Names of adults supervising young people staying overnight at the Convention (at least one adult male and one adult female; and they must be supervised at all times!):

Total number of youth and adults lodging overnight:

| Friday | Total | x $6 | Total |
|---|---|---|---|
| Males (12 and under) | | | |
| Males (13 and up) | | | |
| Females (12 and under) | | | |
| Females (13 and up) | | | |
| **Saturday** | | | |
| Males (12 and under) | | | |
| Males (13 and up) | | | |
| Females (12 and under) | | | |
| Females (13 and up) | | | |
| Registration fee (per church) | | | $20.00 |
| Total amount enclosed | | | |

Total number of youth and adults eating meals provided by MOC cafeteria.

| | Friday | Saturday | Sunday |
|---|---|---|---|
| Breakfast | | | * |
| Lunch | | | * |
| Supper | | | * |

*No meals served at this time

Registration forms, along with lodging money and registration fee, should be sent to:

Wallie Hargrove
Route 3, Box 294
Ayden, NC 28513
(919) 746-3534

Sometimes the Lord calms the storm.
Sometimes He lets the storm rage and calms this child.
—Selected

## CHURCH AVAILABLE

Saints Delight Church, near Ormondsville, is seeking a pastor. Anyone interested is asked to contact Bruce Wade at 524-4669 or Jerry McLawhorn at 746-2472 for further details.

## MINISTER AVAILABLE

The Rev. Larry W. Barbour wishes to announce that he is now available for pastoral or supply work. A full-time or part-time ministry would be considered, as the Lord leads.

He is a member of the Western Conference and has been preaching for nearly twenty years.

Anyone desiring his services may reach him by writing to Box 3933, Wilson, NC 27895. His phone number is 291-2512.

## NATIONAL DAY OF PRAYER

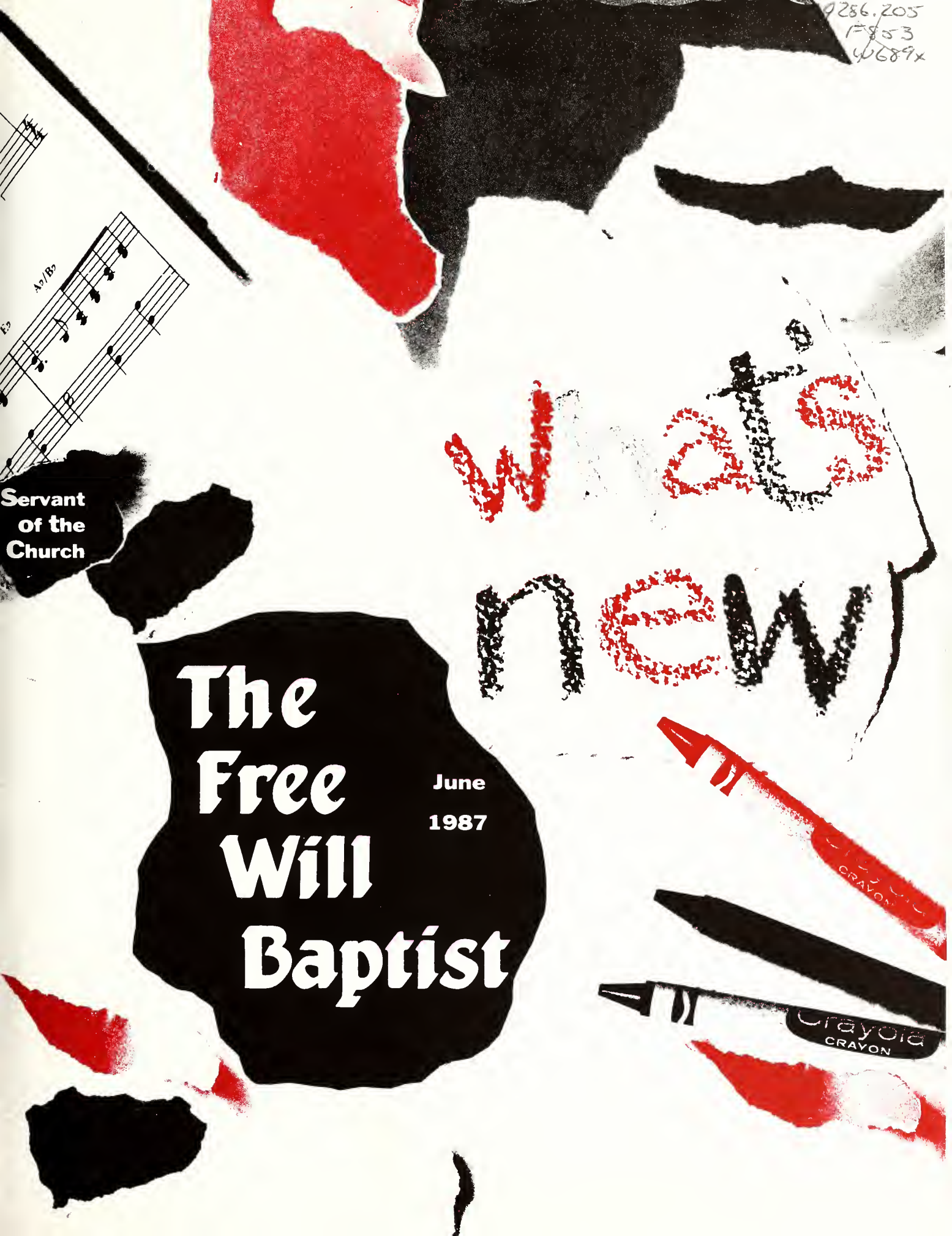
Following a tradition established in 1952, President Reagan has declared May 7 as a National Day of Prayer. People of all religious denominations are urged to unite in prayer, seeking God's guidance for our nation.

## CAMPOLO CALLS FOR SIMPLE LIFESTYLES

Providing jobs in the name of Jesus was the centerpiece of an impassioned address by sociologist Anthony Campolo during the 45th annual National Association of Evangelicals convention, held recently.

One of Campolo's most pointed observations concerned evangelical lifestyles. "If living like Jesus means buying a BMW while children die in Haiti, you don't have the same Jesus that I do," he said.

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Servant of the Church

# The Free Will Baptist

June 1987



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### ON THE INSIDE

The month of June ushers in a flurry of activity. Even though school is out, things do not slow down because families finally get time to spend together. Travel, planned outings, and family get-togethers often take their toll on church attendance, as the cause of Christ is given a backseat to other things.

This reality makes "Are There Two Churches?" an appropriate opening article. A meditation on prayer follows, as do many items of denominational interest.

Enjoy the month of June, spend time with your family, but keep your priorities in order!


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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern, and Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.



**Board of Directors**—Adrian Grubbs, President; James Billy Hardee, Vice President; Joe Griffith, Secretary; Ruth Taylor, Assistant Secretary; Eddie Edwards, Marice DeBruhl; De Wayne Eakes; Darrell Horne; Lynette Summerlin; David W. Hansley, Chairman Emeritus.

**Free Will Baptist Press Foundation, Inc.:** Cliff Gray, **Executive Director;** Bobby Pennington, **Financial Director;** Janie Jones Sowers, **Editor of Literature.**

# THE NEEDED VIRTUE

Tact graces a life like fragrance graces a rose. One whiff of those red petals and the presence of thorns is erased from one's memory.

Tact is like that; and it is no wonder that it is called "the saving virtue."

It is absolutely remarkable how peaceful and pleasant it can make us. Its major goal is to avoid unnecessary offense—and that alone ought to make us crave it. Its function? To make us aware of what to do and say in order that true and good relationships might be maintained. Tact has been called "savoir faire on the horizontal plane." It is incessantly appropriate, invariably attractive, but rare . . . so very rare.

Think about it. Do you remember that teacher you had who lacked tact? Learning was sacrificed daily on the altar of fear. Every day you wondered if you were going to be singled out and embarrassed; you wondered how you would be put down that day.

Remember the salesman who lacked tact? It didn't take you long to realize that he did not have it—and then all you wanted to do was to get away.

Then there was the boss who always made you wonder just where you stood. You never knew whether or not he understood you or if he considered you to be a valuable person, a needed employee.

And who could forget that physician who lacked tact. To him, you were not a person; you were patient No. 30015—a body whose blood pressure was 120/70 . . . height 5' 10" . . . weight, well we won't discuss that . . . with a chronic history of stress-related illnesses . . . who was now taking up his precious time. While he was brilliant, capable, experienced, dignified, and respected, he definitely lacked tact.

The classic example of tactless humanity, I really hate to say, is the abrasive Christian who feels it is his or her calling to fight for the "right" with little or no regard for the other fellow's feelings. To him, to do anything less would be to compromise and to counterfeit. So off he goes, plowing through people's feelings like a clumsy tractor, leaving them buried in the dirt, and worst of all, deeply offended. For all his rapid-fire Scripture quotations, you will rarely find Proverbs 18:19 on the lips of this armored crusader: *A brother offended is harder to be won than a strong city, and contentions are like the bars of a castle.*

His favorite plan of attack calls for him to overlook or strongly demand. And his backwash is a back alley strewn with the litter of broken hearts and bitter souls. People are scourged rather than encouraged, blasted rather than built up. His murder weapon is that blunt instrument hidden behind his teeth.

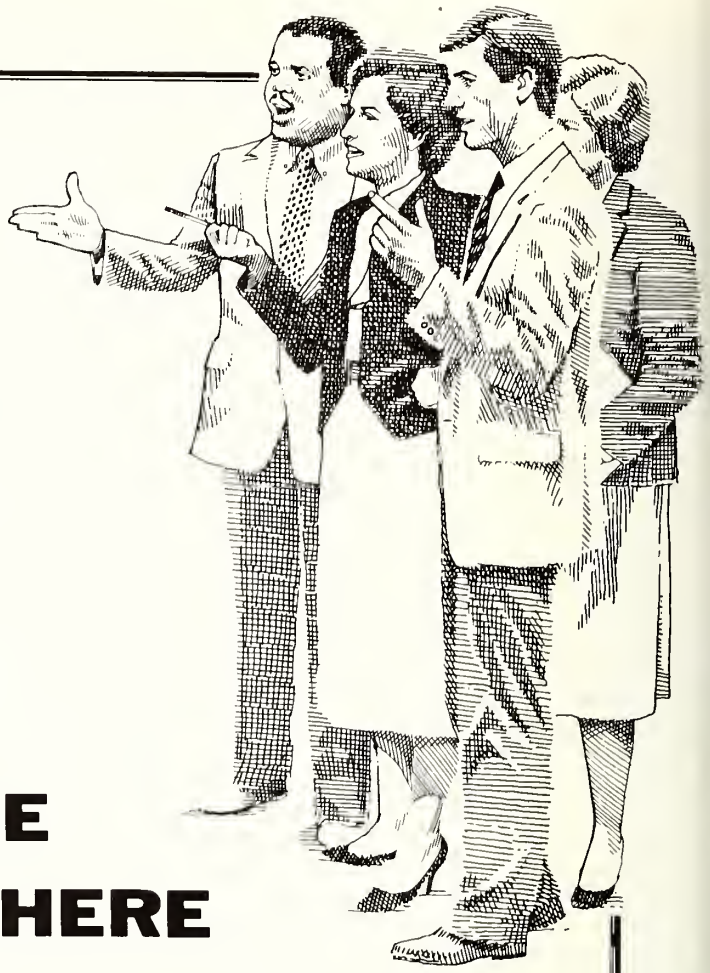
Solomon so wisely said that "the heart of the righteous ponders how to answer." It is the gentle answer that turns away wrath. The wise person uses his tongue to "make knowledge acceptable"; and "the tongue of the wise brings healing."

A major health product advertises its ability to "take the ouch away." We would do well to consider how we might be gentle and sensitive when touching the tender feelings of others. And amazingly enough, no facts need to be subtracted when tact is added. The seasoned shoe salesman knows to tell a lady that a shoe is just too little for her foot; he does not announce, "Lady, your foot is too big for this shoe!" Both statements express the facts; but one is an insult and the other a tactful compliment. Same facts, different words.

One didn't shrink her foot; but it did save her face.

And that's what tact is all about.

Oh, that we all possessed this virtue.





# ARE THERE TWO CHURCHES?

Did you know that most churches are really "double" in nature? You see, there is an "outer church" and the "inner church."

The "outer church" is made up of those persons who regard belonging to the church as a meritorious badge indicating "decent" citizenship. They belong because it is "the **right** thing to do." As a result, many use their relationship to the church for highly personal

purposes. The church comes in handy for these folks when it comes to their image, status or community profile.

The church also becomes a convenience for them whenever life's seasons dictate special events—you know, baby dedications, holiday festivities, family celebrations, funerals and "special" church days and events.

Those who are members of the "outer church" confine their commitment to "spectator" religion. They do an awful lot of watching. They watch as others pray at the altar. They watch while others give sacrificially for the support of the church and the cause of Christ. They hear others testify publicly. They allow others to serve as teachers, bus drivers, mission effort organizers, youth workers, and prayer meeting attenders. (We all know, however, that these folks are better able to do these things than those who actually do them because they make it a point to tell us about their abilities.) They stand by and watch as others fast and pray . . . .

Those who are members of the "outer church" would never consider dropping out of the church altogether. They would not want to be labeled "atheist," "agnostic," "secularist," or "humanist." They want very badly to be known as a Christian. Yet when it comes to practical spirituality, God could, in fact, be dead and their religion continue quite comfortably.

Those in the outer circle often breed their own kind. One can make a study of the congregation and conclude that parents who may be in the church for basically self-serving reasons, mold their children with like intentions. Though the offspring may not be aware that they are being shaped, by the time they reach their late teen years, they have been fairly crystallized in the parents' mold. The distance the parents have been able to carefully keep from the church has been grafted into the children in a most sophisticated fashion.

Look for the members of the "outer church" only at the Sunday morning worship service. Sunday School is usually considered passe. Evening worship is too tiring. Midweek services are considered completely out of the question. Special missionary or evangelistic services are for "the other" folks. And conferences, district meetings and conventions? What are they?

To ease their consciences, those in the "outer church" will come through once in a while with what they consider a real sacrifice. That is, if there simply is no other place for the special speaker to have dinner, they will offer. But you are advised to exhaust all other possibilities first.

But as far as Christ is concerned, there is no "outer church." There are only those who have picked up the cross and followed Him, forsaking all selfish ambitions for the sacrifice of the way. These disciples, having put their hands to the plow, refuse to look back.

Those in the "inner church" do not seek that which is personally convenient. Instead, they die to self-centeredness.

The "inner church" believers are longing to pray, to give praise, to help others find Jesus, to give God their love gifts beyond measure in order to see the eternal kingdom advance. They seek not to be served but to serve; the towel and the basin are readily at hand. They can be counted on.

A judgment day is coming. And on that awesome occasion, Jesus himself will call for His church to stand on His right, invited into His eternal kingdom. I have sometimes wondered how many folks will be left—left out for being members of the "outer church."

**CONFESSIONS OF A SUNDAY CHRISTIAN**

*by June E. Foye*



*I celebrated Sunday for an hour;*
*silvered my soul with prayers*
*and glided from the pew with*
*angel-poise.*

*Monday I shot forth phrases*
*dipped in hemlock*
*at a fellow motorist.*

*Tuesday I tripped upon a root of truth*
*protruding inconveniently;*
*I plowed it under.*

*A desperate cause,*
*stubborn as a thirsting beggar,*
*plucked at my sleeve all Friday . . .*
*till I found in gullies of my mind*
*a trickle of concern*
*(beside a geyser gushing for myself).*

*The church door handles*
*shudder in my grasp today,*
*and the pews look newly shrunken.*
*Mine, last week, seemed large*
*enough*
*for even God to enter.*

# THE PATH OF PRAYER

*by Pauline Carr*



I'm way down here!
You're way up there!
Are You sure You can hear
My faint, faltering prayer?
For I'm so unsure
Of just how to pray—
To tell You the truth, God,
I don't know what to say . . .
I just know I am lonely
And vaguely disturbed,
Bewildered and restless,
Confused and perturbed . . .
And they tell me that prayer
Helps to quiet the mind
And to unburden the heart
For in stillness we find
A newborn assurance
That SOMEONE DOES CARE
And SOMEONE DOES ANSWER
Each small sincere prayer!

Helen Steiner Rice

It is a wonderful thought to know that we can call upon God anytime, any place. No person can be too evil or any too good, but all need to pray. Psalm 145:18 says, "The LORD is nigh unto all them that call upon him." Another wonderful thought is, of all the evil forces in the world today, none of them can keep anyone from getting in touch with God if his life is in harmony with His will.

Prayer is absolutely necessary if we are to have an effective spiritual life, such as fruit bearing. Can it be effective? Can there be results when we do not pray?

Also, prayer is absolutely necessary to bring spiritual blessings to our life. It gives us strength, it encourages us, it comforts us. Prayer will purify. The more we pray, the less we sin. And this is what God intends that it should do.

What do we need to pray for? We need to confess our sins of neglect and failure, ask the Father's forgiveness. We need to praise Him and thank Him. We need the revelation of His will in the activities of our lives. We need His guidance and strength. We need to pray for these things continuously, fervently, unceasingly and with humble hearts.

This path of prayer is the straight way from earth to Heaven, where the light of God shines brightest. Therefore, when we stay in the center of its way our journey is lighter. Turn neither to the left nor the right and you will be in the closest presence of God. Faith is the support that keeps us walking upright along this path. When we see the almighty power of God, we



strongly see the contrast of our human weakness. We feel the sense of need of His mercy and help followed by the urge to pray.

About here a stumbling stone appears in the way. What is it? "Your sins have hidden his face from you that he will not hear you" (Isaiah 59:2). Repentance is the way over this stone.

Soon we come to a wide place in the path. This is our compassion for others, for lost mankind. Love for them, interest in their welfare. It has often been traced to prayer made in others' behalf that led them to spiritual prosperity and salvation.

Another stumbling stone arises. Its name is neglect. There are such a few praying Christians today that we are experiencing spiritual poverty; "Ye have not because ye ask not." God has made the provision. We must do the asking. Our Lord must have known that prayer meetings would be attended only by a small number, so that He used the expression, "Where two or three are gathered . . . ." This promise was to those who prayed together in unity. It is very good to pray alone in our closets. But when we pray alone we are prone to pray only for ourselves. Satan does not want us to pray together in unity, in chain prayer, for others and for each other in fellowship.

Lack of knowledge is a hindrance. We should acquaint ourselves with the subject of any prayer in order to pray intelligently. When you are in a small boat, on the ocean, in a storm, with only one oar, would you just row, would you just pray or would you row and pray at the same time? Learn when to pray, how to pray, and what to pray for.

Along this path there are helps as well as these stumbling stones. As was mentioned before, there is faith. Then there is the Christ who maketh intercession for us. We also need the right attitude of mind, which means to come in faith and repentance, thankfulness, and trusting completely. Then whatsoever we ask, we receive. Why? "Because we keep His commandments and do those things which are pleasing in His sight" (1 John 3:22).

Christ teaches us to persevere in praying. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened." The poet Tennyson wrote, "More things are wrought by prayer than this world dreams of."

**FRIENDLY OBSTACLES**

For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For blinding storms and burning heat,
My heart sings but a grateful song—
These were the things that made me strong.

For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for the hopes that lived in vain,
I do give thanks for now I know
These were the things that helped me grow.

'Tis not the softer things of life
Which stimulate man's will to strive;
But bleak adversity and strife
Do most to keep man's will alive.
O'er rose-strewn paths the weaklings creep
But brave hearts dare to climb the steep.

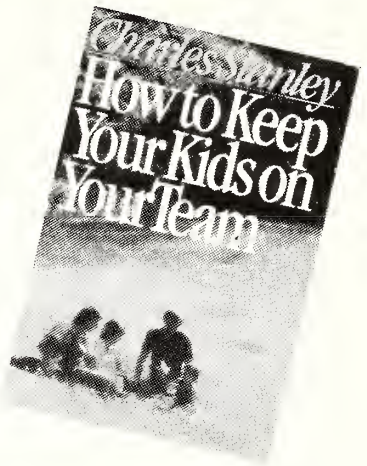
Author Unknown



Mrs. Pauline Carr lives in Donalsville, Georgia, where she attends Jakin Church, a member of the Paul Palmer Conference. Mrs. Carr presented this devotional at the 1986 Conference. She is the mother of Mrs. Donald (Suzanne) Coates of Smithfield, NC.

# HOW TO KEEP YOUR KIDS ON YOUR TEAM

Charles Stanley




"It's not what you think that will impact your child, it's what you communicate!"

Just what are you telling your kids? Are you telling them that their crises are trivial and that their ideas are foolish? Probably not, at least not in words. But what are you really saying to them when you shuffle papers and continue business-as-usual as they're sharing their latest triumph or defeat?

Charles Stanley passes along the wisdom gained as a father of two grown children, a son and a daughter, in this plain-spoken book about creating and maintaining loving, loyal parent-child relationships.

Stanley focuses on the parental role as one of stewardship rather than ownership. As a parent, you have a stewardship entrusted to you, and you are responsible to God for your actions toward your children. The next step is to teach your children that they too have a responsibility. "The key to successful parenting," says Stanley, "is one's ability to ingrain a sense of personal accountability to God into the mind of a child at an early age."

There are four basics parents must incorporate into their daily living if they are to keep their kids on their teams. First, parents must think correctly, realizing that children are a gift from God—and that they should be treated as such. Second, parents must treat them correctly. What does this entail? you ask. Well, it is imperative that parents demonstrate an interest in the childhood experiences of their children. While doing so, children must be loved and accepted unconditionally. This also calls for loving limitations. Third, parents must teach their children correctly. This teaching calls for parents to hand down their faith, to provide for their offspring, and to teach the importance of prayer. Parents are also called upon to help their children understand that it is God to whom they are ultimately responsible; they must encourage their children to pray about decisions concerning their standards and values as well as their behavior. Last, parents must keep their testimonies intact. They should model unconditional faithfulness to God, admit when they are wrong, and model their proper roles.

Enriched by personal anecdotes and insightful commentary, *How to Keep Your Kids on Your Team* is a book for all parents who want to assure that their sons and daughters hold fast to tested values and shun the vagaries of the self-centered life.

*How to Keep Your Kids on Your Team*, Charles Stanley, Thomas Nelson Publishers, $10.95.

## BESTSELLERS

### HARDBACK

1. *Love Must Be Tough*, by James Dobson, Word Books
2. *Growing Strong in the Seasons of Life*, by Charles Swindoll, Multnomah Press
3. *The Blessing*, by Gary Smalley and John Trent, Thomas Nelson Publishers
4. *Restoring Your Spiritual Passion*, by Gordon MacDonald, Oliver-Nelson Books
5. *Growing Deep in the Christian Life*, by Charles Swindoll, Multnomah Press
6. *Come Before Winter*, by Charles Swindoll, Multnomah Press
7. *Angels Watching Over Me*, by Betty Maltz, Fleming H. Revell Company
8. *Choices—Changes*, by Joni Eareckson Tada, Zondervan Publishing House
9. *Unto the Hills*, by Billy Graham, Word Books
10. *Living on the Ragged Edge*, by Charles Swindoll, Word Books

### PAPERBACK

1. *Beyond Seduction*, by Dave Hunt, Harvest House Publishers
2. *Ordering Your Private World*, by Gordon MacDonald, Thomas Nelson Publishers
3. *The Seduction of Christianity*, by Dave Hunt and T.A. McMahon, Harvest House Publishers
4. *Out on a Broken Limb*, by F. LaGard Smith, Harvest House Publishers
5. *Free to Be Thin*, by Neva Coyle and Marie Chapian, Bethany House Publishers
6. Hinds' Feet on High Places, by Hannah Hurnard, Barbour & Co., Tyndale House Publishers, Walker & Co.
7. Preparing for Adolescence, by James Dobson, Barbour & Co., Tyndale House Publishers
8. *Improving Your Serve*, by Charles Swindoll, Word Books
9. *Healing for Damaged Emotions*, by David Seamands, Victor Books
10. *Dare to Discipline*, by James Dobson, Bantam Books/Tyndale House Publishers



# "USE HOSPITALITY ONE TO ANOTHER . . ."

*W. Keith Cobb*

It is tragically true that some of the commands for God's people receive little attention in today's busy church. Pastors who preach from God's Word Sunday after Sunday seem to miss some of those things that God points out to His people to practice. Listeners seem to miss that many of those things that the pastor does reveal are the injunctions of God. Yes, we certainly do fall short of the expectations of God.

One of the exhortations found in the Bible but not given much attention by today's church is God's command to be "given to hospitality" (Romans 12:13). Oddly enough, God speaks quite often about this matter of being hospitable. Every pastor should certainly be aware of this because right there in the sections used in most ordination sermons is the same command: *"A bishop must be . . . given to hospitality"* (1 Timothy 3:2); he must be *"a lover of hospitality"* (Titus 1:8). The Apostle Peter said to all the saints: *"Use hospitality one to another without grudging"* (1 Peter 4:9). And although we all have read and heard Matthew 25:43 when Jesus said, *"I was a stranger, and ye took me not in . . ."*, how many times have we given serious thought to it?

Very recently, my wife and I had the opportunity to learn the value of obeying this mandate.

(Turn the Page)

One of the young ladies in our church has been dating an exchange student from Switzerland. This young man, Sascha, is 18 years old and has committed his life to Jesus Christ since being in the USA. When he learned that three of his friends from Switzerland would be paying him a visit, he was somewhat concerned about how they would react to his change of life. After all, he had been involved with them many times in smoking marijuana and doing many of the things that unsaved youth do today. Thank God, he professed his faith in Jesus Christ to them and invited them to come to our revival services. When they arrived, some eyebrows were raised because, quite frankly, these visitors looked like a rock band. They were dressed in clothing which many would consider to be inappropriate for a worship service and each of them had long hair and wore an earring. But, praise the Lord and the members of our church, they were greeted warmly and welcomed to the service. When the invitation was given, none of them responded. But my alert wife came to me and asked if it would be okay with me if she invited them to our house after the service. I agreed with the suggestion and they agreed to come. We talked (their English was not the greatest, but we were able to communicate through Sascha who interpreted when necessary) about many things, but when we began to talk about the service, one of them said that it felt like "arrows were sticking in his heart" during the invitation. In about an hour, he humbly received God's great gift of grace. Then, another rededicated his life to the Lord. The third one was not quite so readily responsive, however. In spite of my pleas and the urging of his friends, he simply stated that he was not ready for such a big step.

It was rather late, so we invited them to spend the night. They did. We invited them to spend the weekend. They did. We invited them to church. They came. We invited them to communion service that Sunday evening and invited our new Christian friends to participate and explained to the one "hold out" why he could not participate. They came and they participated. They had plans to leave that Sunday night to go back to New York in order to be prepared to fly back to Switzerland. Before they left, however, we invited them over to our house after the service. While we were together, all of us tried to reach the only unsaved one in the group. Thank God, he too surrendered to the claim of God upon his life and was, as he said, "Born new." Then, we had our own little communion service. This time, though, everyone was able to join in. Oh, what a sweet fellowship it was! The joy of salvation shone in all of our hearts and radiated outward in their faces.

We invited them to stay Sunday night. They did. I invited them to learn of God's Word. They did. The Junior Ladies' Auxiliary invited them to come and speak of their experience with the Lord Jesus Christ at their meeting on Tuesday night. They did—and, oh! the blessings of God that were there that night! We invited them to stay on to the last minute and come to church that Wednesday night. They did.

It was somewhat sad that some people thought we were "burdened" by their being with us all this time. When my wife went to work that Monday morning and shared with her Christian coworkers that our guests were still with us, they each thought it was "awful" that people would come in and interrupt our lives like that. Even some of our Christian friends would say things like, "When are they finally going to leave?" and "Won't it seem good when they are gone?" It was hard to explain the joy that had been ours because they were sharing our lives and our Saviour's love with us. Little did they know that when the time finally did come when they absolutely **had** to leave that it would be like Paul's "goodbye" to the Ephesian elders in Acts 20. We asked them to stay on with us. One of them did for another week.

From this experience, we have learned something very valuable about evangelism. The best way to bring others into the family of God, we believe, is to love them into it. And love that is to be known is love that has to be shown. We firmly believe that using hospitality and our homes is one of the ways to show that love. As far as we are concerned, the greater joy was ours. After all, it is more blessed to give than to receive.

Would you be kind enough to encourage these new believers by writing them a little note? One of them, Claudio Rassano, was with us until the middle of May. His address is the same as Hans-Jorg's. The other new believers are: Hans-Jorg Fels, Flurstrasse 16, 3014 Bern, Switzerland; and, Daniel Bigler, Gerechtigkeitsgasse 25, 3011 Bern, Switzerland. And would you consider following the injunctions in God's Word to "use hospitality" and to be "given to hospitality?"

All around us there are people who are lonely. We meet people each day who are longing for someone to love them. Yes, God cares for the lonely and He loves even those who are unlovable. But God's care and His love must be shown by His people if it is to be known by those who are not His through the new birth. We can certainly take the time God has given us and use it to do just this by opening our homes to others. After all, some have entertained "angels unaware." And, "inasmuch as ye have done it unto one of the least of these," you have done it unto Jesus Christ.

The Rev. W. Keith Cobb pastors St. Mary's Church, Kenly, NC.

# UNDERSTANDING BIBLICAL WORDS AND THEIR MEANINGS

*by W. Keith Cobb*

We all hear and use many words rooted in the Christian faith. But do we sometimes **misuse** them because we do not understand them? Do you have a grasp on some of these strategic words and their true meaning? Take the test (based on *Reader's Digest's* "Word Power") and find out.

1. **atonement** (uh TONE munt): (a) reconciliation; (b) forgiveness; (c) cleansing; (d) covering.
2. **justification** (JUS ti fi KAY shun): (a) a declaration of acquittal; (b) a declaration that some person or thing is righteous; (c) to set at liberty; (d) both **a** and **b.**
3. **meekness:** (a) gentleness; (b) humility and "lowliness"; (c) spinelessness; (d) not retaliatory.
4. **sanctification** (SANK ti fi KAY shun): (a) separated unto God; (b) separation from evil; (c) a state of holiness, both imputed and attained; (d) all of the above.
5. **hallowed** (HAL lode): (a) holy; (b) exalted; (c) accepted; (d) glorified.
6. **perseverance** (PUR suh VEAR uns): (a) perpetuation; (b) trustworthiness; (c) vindication; (d) steadfast continuance.
7. **reprobate** (REH pro BAIT): (a) extremely sinful; (b) ignorant; (c) obstinate; (d) not approved.
8. **incontinent** (IN KAHN tuh nunt): (a) pertaining to a Middle-East country; (b) the opposite of temperate; (c) cold-hearted; (d) inconsistent.
9. **lasciviousness** (LA SIV e us ness): (a) weariness; (b) uncontrolled lustfulness; (c) uncontrolled rage; (d) emptiness.
10. **forbearance** (for BEAR uns): (a) a delay of punishment; (b) refraining from doing something which might be expected; (c) to "hold up" someone in the sense that this person is helped; (d) all of the above.
11. **dispensation** (dis pin SAY shun): (a) an epoch or specific period of time; (b) the dispersion of the Jews; (c) the management or administration of the properties of another; (d) opportunity.
12. **edification** (EH di fi KAY shun): (a) discipling another; (b) building up; (c) making lawful; (d) both **a** and **b.**
13. **chastisement** (CHASS TIZE munt): (a) injury; (b) discipline (with the idea of correction); (c) scorn; (d) both **a** and **c.**
14. **exhortation** (EKS or TAY shun): (a) encouragement; (b) consolation; (c) admonishment; (d) all of the above.
15. **wiles:** (a) craftiness and decit; (b) toil and labor; (c) emptiness and vanity; (d) animosity and revenge.
16. **chaste** (chāyst): (a) absent-minded; (b) punishment; (c) immaculate; (d) informed.
17. **quicken** (KWIK un): (a) to bring near; (b) to speed up; (c) to make alive; (d) to motivate.
18. **immutable** (im MUTE uh bul): (a) without spot; (b) unchanging; (c) inherent; (d) imminent.
19. **swaddling clothes:** (a) rags; (b) bandages or wrappings; (c) soft, velvet-like nightwear; (d) none of the above.
20. **importunity** (im pore TOON i tee): (a) loss of control; (b) shameless persistence; (c) refusal to change one's mind; (d) attentive watching.

**Answers to "Understanding . . ."**

1. **atonement:** (d) covering. The etymology of this word can be traced back to the time of Noah where a form of the Hebrew word for atonement is used in the word for "pitch" (i.e., the pitch that covered the ark). Subsequently, the word for atonement came to mean "covering" and included the idea presented to the Jewish mind when they thought of the mercy-seat on the ark of the covenant (which covered the ark) and the blood that was sprinkled on it (which covered the contents within the ark and represented sin). Interestingly, the word is not found in the New Testament. (**Note:** The word in Romans 5:11 translated "atonement" is more accurately translated "reconciliation" in other versions than the *KJV.*)
2. **justification:** (d) both **a** and **b.** The New Testament usage of this word has in its history a legal setting. Too, it includes the idea of more than forgiveness; it is a declaration of more than a "not guilty" verdict. "Justification" is God's declaration that a person has been made righteous.
3. **meekness:** (d) not retaliatory. Although we often use the words "meek" and "humble" synonymously, the strict interpretation of the word for "meek" requires that it be used more as a complementary word than a synonym. As one writer said, "Meekness is not weakness; it is power in control" (Wiersbe, 1977). Meekness is the opposite of the assertiveness that ignores the rights of others in its own self-interests.
4. **sanctification:** (d) all of the above. The word is much broader than the usual definitions given to it in many circles. For example, **things—**

(Turn the Page)



as well as people—are called sanctified in the Bible. The imputed state of holiness makes us saints in the sight of God; the acquired state of practical holy living makes us "saints" in the sight of others.

5. **hallowed:** (a) holy. The word, of course, is used of the name of God in the "Lord's Prayer" and literally means "to make holy."
6. **perseverance:** (d) steadfast continuance. The word is very important to Free Will Baptists but is found only once in the New Testament (Ephesians 6:18). The kindred word in the Greek language (translated "to continue"), however, is found very often in the Bible. One of the unique distinctions of the doctrine of Free Will Baptists is the doctrine of the perseverance of the saints which, simply stated, implies that a believer must continue to believe in the finished work of Calvary if he or she hopes for Heaven.
7. **reprobate:** (d) not approved. It is used in the New Testament of things, persons, the mind, and works. It denotes rejection because of flaws.
8. **incontinent:** (b) the opposite of temperate. The word is used in 1 Corinthians 7 to describe a lack of self-control in a sexual sense. It is used in Matthew 23:25 (translated "excess") to describe the inner characteristics of the Pharisees. A form of the word (the adjective form) is used in 2 Timothy 3:3.
9. **lasciviousness:** (b) uncontrolled lustfulness. The word is also translated "wantonness" and, in its adjective form, "filthy." It denotes the participation in anything that evokes lewd emotions and results in an absence of restraint.
10. **forbearance:** (d) all of the above. The English word "forbearance" has no less than five Greek words from which it was translated. Each of the meanings given can be found by simply looking at its usages in the New Testament.
11. **dispensation:** (c) the management or administration of the properties of another. *Vine's Expository Dictionary of New Testament Words* asserts that the common usage of the word to denote a period of time or epoch is not the original meaning of the word although many have come to use it to mean this. The Greek word from which it originated is closely akin to the English word for "economy" and signifies the stewardship responsibilities committed to another.
12. **edification:** (d) both **a** and **b.** The origin of the word for "edification" has its roots in architecture and strictly means "to build up"; however, the word also has as a connotation the idea of discipling others by building them up.
13. **chastisement:** (b) discipline (with the idea of correction). The word is never used in a negative sense when God is the chastiser (cf. Hebrews 12); instead, it is always a positive action of God to bring about the fruit of holy living in the believer. When used of a parent, it may include the negative connotations of both **a** and **c,** but is not usually used so in the New Testament.
14. **exhortation:** (d) all of the above. It is used to describe positive instruction given with pure motives.
15. **wiles:** (a) craftiness and deceit. The word is used only once in the New Testament and describes the attempts of Satan to trick the believer into acts of sinfulness. However, it should be noted that the form of the Greek word translated "wiles" is also used in Ephesians 4:14 where it is there translated "to lie in wait to deceive" and refers to false teachers' efforts to do the same as Satan.

16. **chaste:** (c) immaculate. The word means to be without spot or flaw and is used to describe character and reputation.
17. **quicken:** (c) to make alive. There are two Greek words from which this English word evolves. They both mean "to make alive"; the word in Ephesians 2:5 and Colossians 2:13, however, has the implication of "to make alive **with**"—in these cases, Christ.
18. **immutable:** (b) unchanging. The word is used twice in the New Testament (once in the noun form and once in the adjective form). It describes the unique quality of God and His Word to never vary (cf. Hebrews 6:17-18).
19. **swaddling clothes:** (b) bandages or wrappings. The Baby Jesus was wrapped in tightly binding strips of bandages which impeded His movement. This was a common practice of that period.
20. **importunity:** (b) shameless persistence. The word is used by Jesus to describe the attitude of the believer toward God in prayer.

**Vocabulary Ratings**

20-18 correct: Teacher (very good)
17-13 correct: Student (good)
12- 9 correct: Beginner (fair)

**LOOKING AHEAD**

As the month of May comes to an end and June begins, we all prepare for summer. Summer—the word itself can send chills up and down the spine of church leaders, for during this time of year Sunday School and church attendance often plummets.

The summer Sunday School materials are a study of the Book of Romans, considered by many to be Paul's most articulate statement of theology. William Barclay's *Romans: The Daily Study Bible,* Westminster Press, served as the primary source for the preparation of this quarterly. (Because of extentuating circumstances, both the spring and summer adult quarterlies were prepared last spring in a very short period of time and the usual amount of research was not possible. A notice regarding the usage of Barclay's commentary of the Gospel of Luke was inadvertently deleted from the spring publications. Both commentaries were used by permission.)

This fall, our studies will be on "Creation, a Continuing Event" and they will concentrate on the "beginnings" from creation to the "beginnings" of Israel's special role during the time of the patriarchs examined.

Dr. Eugene Sumner, a professor at Meredith College, wrote *The Bible Teacher* and *The Advanced Quarterlies* for the fall and winter quarters.

## CAMP VANDEMERE WOMAN'S CONFERENCE

### THEME: "WOMEN OF FAITH"
### SCRIPTURE TEXT: Matthew 9:20-22
### DATES: June 22-26, 1987

### Check-in Time: Monday, 10 a.m.
### Check-out Time: Friday, 10 a.m.

The time for Christian camping will soon be upon us. We want to personally invite you to join us this summer during the Camp Vandemere Woman's Conference. Our theme for the week will be "Women of Faith."

Each auxiliary is urged to elect a Woman of the Year and to send her to camp. (Each Woman of the Year will be honored during a special service on Monday evening.) Women of the Year not present at that time will be honored on whatever day they attend. If your Woman of the Year cannot attend any day please send in her letter of recognition and she will be recognized.

We hope you can come for the entire week; if not, we would love to have you as an overnight or day camper. Many of our working ladies find this more feasible for their schedules. We have an exciting program planned with Bible study, music, arts and crafts, denominational interest, and lots more. Missions day will be on Thursday as it has been in the past. Come and join in the fellowship of Christian camping.

Looking for you in June,
Cathy W. Crumpler
*Director/Registrar*

**REGISTRATION FORM**

NAME: _____

ADDRESS: _____

CHURCH AND CONFERENCE: _____

AGE: _____ PHONE: _____

Camp fees are $55 for the week. Preregistration is $10 with the remainder due on arrival. Send registrations and preregistration fees to Cathy W. Crumpler, Route 2, Box 293-A, Mount Olive, NC 28365. Phone (919) 568-3758 if you have any questions. *Please call in and let us know if you have a group coming in for the day so we can prepare extra meals. Thank you for this assistance in advance.




# JOYFUL NOISES!

*by Jack and Julia Bircher*

"O.K. choir, that sounded really fine. The sopranos soared beautifully to the high 'F' in the second phrase. Altos, you did a beautiful job with that leap from 'F' to 'B♭' in phrase one . . . and what a nice low 'E♭' on the final chord by the basses. No other tenor section could have managed those high 'Es' like you guys did . . . but . . . I couldn't understand your words!"

Is that a common thought for choir directors and ministers in our churches? The reason we are producing music is to praise God personally and promote the spirit of worship of all present. Although instrumental music touches the spirit in many ways, it is the proclamation of "the Word" with which we as choir folks and ministers of music are charged. We cannot proclaim "the Word" if words are not clearly understood. Stick with me and I will quickly run through some basics of pronunciation which may help your choir.

Understanding our language is based primarily on vowel recognition. Dialects differ within a language primarily because of vowel changes. (Ask any transplanted Yankee.) When we pronounce our vowels correctly, the message will be clearly heard. To go a bit further, what happens just before and after the vowel can noticeably disrupt the clarity of a word. That little word (or vowel) "I" can really "muddy up" a phrase if not dealt with very carefully. Try, for example, getting twenty people to say "I will sigh." You will notice that the double sound or "diphthong" has a "vanishing ee" sound which everyone tends to interpret in varying degrees. Of course, with twenty slight variations of this diphthong sound, words can be blurred to the ear. When dealing with this situation the best course of action is to sustain the "ah" as in "father" for almost the entire note value, and at the last possible instant sneak in that slight "ee" sound.

One exercise for choirs and vocal soloists is to say the words of a song through using only vowel sounds. The little chorus "Oh, How He Loves You and Me" would be sung as "O ah ee uh oo a ee." An important point for all singers is to produce vowels with basically the same amount of jaw drop and mouth opening, while changing vowel sound by lip and tongue movement. Relaxation should be a primary consideration in vowel production so that natural resonance is achieved. If singers can overcome the "rigid face" complex, then they are well on their way to good pronunciation habits.

Music in our churches is a vital ministry. Through striving to improve *how* we sing, we will be able to minister in more effective ways. Please send in some of your ideas as to how you have overcome problems of diction in worship music, and we will share them also. Send your ideas to: Jack Bircher, 323 Trenton Road, Cove City, NC 28523.

Next month—BREATHING!!!

Jack and Julia Bircher live in Cove City and are active in the music ministry at Core Creek Church. Jack received the Bachelor of Music Education from ECU, the Master of Music Education from the University of South Carolina, and post graduate study at Northwestern University. Julia studied piano performance at both ECU and the University of South Carolina.

In 1979, the Birchers moved to the McCoy Dairy Farm after ten years in Columbia, SC, where Jack was Assistant Professor of Music at USC. Besides farming full-time, Jack also teaches at UNC Wilmington on a part-time basis. Julia teaches private piano and is also an area representative for Christian Women's Clubs. She has been a contributor to the Woman's Auxiliary *Devotion.* The Bircher family, which includes John (16), and Scott (14), plays for many worship functions and civic activities. They recently recorded a tape of sacred music.

*by Bass Mitchell*

Notes, News, Observations, and Tidbits on Education

**Would you like for your Sunday School to grow? Then try this idea.**

Most adult classes have class meetings throughout the year. Usually these are times for fellowship and taking care of special class business. Instead of having this kind of meeting all the time, why not have an "Outreach Class Meeting?"

What is this? Well, it's a meeting of the class for the purpose of reaching new persons for the class. Your class makes up a list of prospects who could be in your class. These persons are invited to a meeting of the class.

This outreach meeting must be planned well. It should be informal. If at all possible, it should be held in the home of one of the class members. This provides a more relaxed environment.

Your class should discuss just what to do during it. Obviously, you need to do everything you can to make the special guests feel at ease. Everyone should go out of his way to converse with the newcomers. This entails more than a mere greeting. Take time to let them talk about themselves. Show genuine interest in them.

I further suggest that name tags be provided for every person. Special ones should be made for and given to your guests. This little detail is very important.

You can plan some little "icebreaker" games to help everyone relax and "loosen up." For example, give everyone a pencil and two 3 x 5 index cards. On one card they should write a question that begins with "Why?" On the other card they should write the answer to that question with a phrase that begins with "Because." Take up the cards and redistribute them so that each person has one "Why" and one "Because." Then take turns letting them read their cards. The results are often hilarious.

Make sure that refreshments are available. Just a few snacks you can purchase or make will be sufficient. There's something about eating together that relaxes people and helps bring them closer together.

How you contact and invite these persons to your outreach class meeting is important. I would suggest a personal letter from the class that extends an invitation to them. It should give the date, time, and place. It should be as warm and friendly as possible.

Follow up on the letter a few days after they receive it. Let various persons in the class volunteer to contact each prospect. A phone call is appropriate. Ask if they received the letter and if they can attend. If they can, then you will need to make arrangements to take them that night or at least meet them somewhere so they can follow you. You see, they might not know where the meeting will be held.

Sometime during or after the meeting, all the newcomers should be invited to the next class session. Share with them what you are studying and how much you would love to have them visit the class.

The week after the meeting, follow up on them with a call, card, or even a visit. Offer to take them to Sunday School with you.

Discuss this idea with your class. Try it. Let me know how it turns out.

**Would you like to start a Sunday School council or improve the one you have, promote your Sunday School better, have better attendance, start new classes, and many other things to improve your Sunday School?**

Well, your Sunday School Convention has just completed a resource that will help you do all the above and more. It's entitled, "Ten Ideas for Improving Your Sunday School." It comes in a packet with two cassette tapes and one workbook. The packet is ten dollars. Additional workbooks are two dollars each or three for five dollars.

We recommend that you use this resource with your Sunday School Council or just listen to it as a superintendent. Take each idea at a time and see how you can use it in your Sunday School.

If you would like to purchase this resource, write or call: Bass Mitchell, Field Secretary, Route 7, Box 471, Goldsboro, NC 27530; 734-8378 (home) or 735-3916 (office).

**Would you like to learn more about teaching?** Need some new and creative teaching methods? Then keep reading!

On June the 6th and 13th the course, "The Art of Christian Teaching," will be taught at Sneads Ferry Church by the Field Secretary. Each session will be from 9 a.m. to 2:30 p.m. Lunch will be provided. For more information, call the Field Secretary at the numbers above.

**Looking for some good electives to use in your class or on Wednesday nights?**

David C. Cook Publishing Company has just put out some electives for enriching family life. There is a thirteen-session course for young singles, for newly married or those about to be married, for parents with young children, for parents with teenagers, for those whose kids are grown and left home, and for retired persons.

Each course book is $19.95. That sounds like a lot of money. However, one book is all you need. It contains instructions and course materials for the teacher. Also, permission is given to make copies of portions of it for the class members. When you take all this into consideration, this is a bargain!

You can get these resources at the Press in Ayden, through our other bookstores, or from the Field Secretary.



# THROWING IN THE TOWEL

(Part Three)

**What do you do when you suspect a teenager is suicidal?**

Talk openly to the youth about his mood and behavior, *and* your concern. Don't be afraid to ask directly what's wrong. If he or she puts you off, angrily spurns your help, and firmly withdraws, persist. It's vital that the youth see that you care too much to give up. Don't be diverted by a surly show of self-sufficiency. Many teens with bad relationships with their parents are also rejected by their peers. Under the bravado, they are alone and frightened.

Experts advise asking the explosive question right out: "Are you thinking about killing yourself?" If the teen admits he is, show how upset you are but skip the lecture. Don't label his thoughts as "bad" or "insane" or "sinful." Listen as you've never listened before.

Above all, don't try to shock the kid back to reality by telling him, "Okay, it's your body, it's your life, you have the right to do what you want to with it." If you do this, the youth may go ahead with the suicide plan. He needs to know that he is valued, that his death would be an unthinkable, an unbearable loss.

You can't be passive when

dealing with a potential suicide. This is a crisis. Seek professional aid immediately. Even if you've managed to get the youth to open up to you and he insists he is okay now, don't be lulled by this avowed change of mind. The youngster is unstable at this point and may change his mind when the next blue mood overcomes him.

The outlook for suicidal teenagers' recovery is good, experts report, when the young people—their families—get enough high-quality professional help. The adolescent who talks about suicide but so far has made no attempt needs the ongoing attention of a professional, and the loving and close supervision of his family at this perilous point of development.

Young people who have attempted suicide but failed may have to spend two or three months in a special unit of a psychiatric facility learning to see themselves and the world differently. Experts use this period to work with the family, helping parents to see themselves and their household situation, as well as their desperate youngster, in focus and fuller perspective.

A combination of therapies may be used to reattach the teenager to life. Treatment may include one-to-one communication between therapist and youngster, family counseling sessions involving parents and possibly other children in the household, and, on occasion, the cautious use of antidepressant drugs.

**How can we minimize the chances that any youngster in our lives will ever feel "hopeless, helpless and hapless" enough to seek death?**

- We must make it our business to know each child as he or she is, not as we think he is or wish he were. Parents, teachers and youth workers are not sensitive enough to individual differences between kids. We must adapt our approach to the youngster's temperament and be there when he or she needs us, not just when he or she is relaxed and expansive. And we have to be aware of the child's development and not be ashamed to get help when we see things going wrong.
- At every age, youngsters need clearcut expectations that can be met. Helping youth develop skills at making friends is a top priority task for adults. In the adolescent years, friends "buy time" for the troubled teen by listening to his problems, providing sympathy and suggestions. The friend may be the only one who knows the youngster well enough to realize help is needed, and to try to get it.
- Adult example is a powerful influence on children of all ages. We must examine our own ways of coping with life and try to see our family's habitual responses to problems objectively. We should ask whether or not we want those young people who are watching us to follow our patterns of behavior.
- Relationships outside the family are important and should be encouraged. The more adults young people see on a day-to-day basis, the better. Troubled kids need a choice of grownups to talk to, especially today when the family may be the source of problems rather than a refuge from them.
- Don't overprotect and overindulge youth or shield them from all stress and unpleasantness. They need practice in problem-solving. Their feelings need to be taken seriously—and they must learn to hurt a little.
- Avoid overpraising; beware of inflation. When a young person has always been assured, "You've got everything it takes; you can be and do anything you want," he feels he's letting the family down when he doesn't excel at everything. In contrast, adults' quiet recognition and appreciation of specific qualities leave youngsters with a strong and realistic sense of self. Allow young people the freedom to make mistakes.
- Sometimes we push kids for our own reasons and we have to watch this very human tendency. We have to make it easier for a young person to say, "I don't want to be a lawyer like you, Dad. I'd much rather be a teacher." We also must be careful that we do not send out double signals. We cannot tell young people to be their own selves, to be individuals and then express disappointment when they aren't in the mainstream of community and school affairs.
- Academic failure may have more influence on the health of young people than has been estimated. A surprising number of the suicidal youth keeping up with their schoolwork while undergoing treatment at psychiatric facilities turn out to have mild learning disabilities that affect school performance. The tiny, neurological "trip-ups" are so subtle that they were not picked up at school, but they kept grades down and self-esteem low.

This finding underlines the importance of tracking down tendencies that run in families. Parents should be on the alert for little neurological oddities that seem to turn up in each generation. It needs to be understood that minor perceptual difficulties, motor coordination that's just off enough to interfere with dexterity can make a big difference in a child's competency and self-confidence. If parents are able to tell teachers about family weaknesses early in a child's school career, problems can be prevented or identified and solved. Equally essential, the problem will be understood by all concerned and the youth's pride will be preserved.

- Stop envying teenagers the lavish smorgasbord of career choices and life-styles that

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sometimes look so exciting. The feast is another factor in the soaring suicide statistics. Adolescents' mental health is more precarious in boom times when everything seems possible and there are few acceptable excuses for failure. They do better in hard times when choices are few and survival is success.

Sexual freedom is also giving adolescents of both sexes problems because it involves delicate, on-the-spot decisions at a developmental period when poor control of impulses is seconded by poor judgment. Doing what "seemed right at the time," has left many young people feeling quite guilty and unhappy with themselves. Today's society has provided young people the opportunity to play adult games, games they are ready for physically, but not emotionally and spiritually.

Girls have particularly hard adjustments to make these days. The relaxation of the standards of sexual behavior traditionally held for women is creating conflict in many adolescent females. Add the new emphasis on high power "careers" rather than on the satisfaction of "work," and we have young girls in the grip of unprecedented pressures.

- Expect the teenage years to be different. Many difficulties arise from our inability to accept youngsters' new status in the family. Adolescence brings out all sorts of insecurities in adults because they see that they are losing control. The last time this happened, the child was a toddler and had just discovered walking and the word "no." Then the little rebel was cute. Without accepting some things as "cute," progress is harder on everybody.

Teenagers are in much the same bind as the ambivalent toddler torn between the urge to scamper away from beckoning parents and the equally strong desire to be babied and protected. Teens demand more freedom and you refuse. They hammer you and you give in. Then they are convinced you just don't care about them anymore. But face it, there is hardly any way to be a perfect parent to the teen. Keep trying, keep caring, keep hugging. You can get mad on occasion, but don't give up!

And adults are urged to stand up for their own values and to live them consistently. Don't attempt to shove them down the throats of teens; instead, show them standards in action.



**Teen suicide may be epidemic but it is not a disease. It is an expression of youngsters' loneliness, confusion and despair. Mental health professionals agree that adolescents need adults much more than adults think they do.**

# DENNIS

## and the Super-Crumb-of-a-Levite



*by C. Ellen Watts*

Josie liked the quiet sounds of the school building first thing in the morning. *Maybe I'll be a teacher,* she thought as she creaked up the steps. Sunlight whisked over the faded gold walls as the door opened and closed below her.

"Hi," said a voice.

*Dumb Dennis,* popped unbidden into Josie's mind. She wasn't unkind; it was what they called the puny boy in thick glasses. Shabby sneakers looked cool on some guys, but on Dennis . . . .

Her hand left the bannister in a backhanded wave. Dennis would probably soon grow out of his misery.

Upstairs, Mrs. Cohrman was diagramming a sentence, her bright sleeves dragging in the chalk dust.

"Good morning, Josie. I don't know what I'd do without you, Dear. You may grade these papers. That's right, Dear—red for incorrect, blue for misspelled words. John's is such a mess—leave it to me."

Mrs. Cohrman reminded Josie of a chirpy little bird. But there was nothing frivolous about being chosen to assist her. For Josie, it had meant consistently

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good grades, a cheerful adherence to school rules and being nice to everyone (Mrs. Cohrman was an absolute nut about that).

When most of the chairs were occupied, Josie placed the completed papers on the desk and marked attendance.

Mrs. Cohrman patted her shoulder. "Thank you, Dear. Now run along to class."

Except for a few latecomers, the hall was deserted. Josie hurried too. She tried never to abuse her right to be tardy. As she approached the stairs, she heard the thump and splat of open books and the unmistakable clatter of someone falling down the stairs. Loud laughter accompanied a rush of footsteps, and four boys appeared.

"What happened?" Josie asked.

One of the boys stopped laughing long enough to gasp, "Dumb Dennis! You should've seen 'im learnin' to fly . . . . The rest was lost in a fit of laughter.

Dennis sat among scattered books and papers, putting on his glasses. Seeing Josie, an uncertain grin replaced his look of bewilderment.

Josie hesitated, murmured, "Sorry," then hurried on.

But at noon there was no escaping the fact that Dennis was being picked on. As he threaded his way between crowded tables with tray held high, a tall basketball player stood up halfway, bumping Dennis' tray with his head.

"Why don't you watch where you're going?" he growled.

Canned peaches slithered down a girl's back. She turned and screeched, "If my sweater's ruined, you'll pay for it!"

Dennis blinked, "I'm sorry. I will, of course."

Someone kicked the peach under the table. Guarding his tray, Dennis moved on.

"We don't bite—sit," said a boy near Josie. Dennis sat.

He had taken two bites from his hamburger when a girl stood and announced, "I forgot a straw." As she passed behind Dennis, she swooped up his carton and poured milk over his bun. "Oh—I guess you don't have one to loan," she remarked, while those who saw laughed.

"I'd trip her when she comes back," advised the boy who had offered the chair.

Dennis shook his head. "I couldn't do that."

Watching, Josie turned to her friend, Paula. "I feel sorry for some of these kids—the way they're treated."

"Me, too—but what can we do?"

"That's just it—what can we do?" Josie echoed.

"I guess they'll just have to learn."

Learn what? That being bullied is an acceptable part of being not so attractive?

Mrs. Cohrman was extra busy, so Josie remained after school to help her. A few students still lingered when she'd finished, including Amy, who lived in her neighborhood.

As they left the school and turned down Elm, Amy pointed. "Look—there's Dumb Dennis. He left hours ago!"

"School's been out for only 25 minutes," Josie said, not liking the turn of the conversation.

"That long to walk a block!" Josie heard, while ahead she could see Dennis' jacket had been torn and his trousers muddied. Beyond him was a group of rowdy boys.

"Poor Dumb Dennis," Amy mourned.

Josie often took the lead in suggesting what was right. "Please, don't call him that," she said. "He can't help his looks."

"I know," Amy replied quickly.

They caught up with Dennis. "Hi, how's it going?" Josie asked, making sure Dennis was left with more than his share of the sidewalk as they passed.

But after she'd said good-bye to Amy, Josie knew two feet of cement and a smile twice a day was not enough.

The next mornig as Josie arrived at school, a car stopped at the curb, and a grim-faced Mr. Miller gave last-minute instructions to Dennis.

"Hi, Dennis. Are you here early so the teachers can give you a hard time too?" Realizing how flippant her words had been, Josie quickly added, "Just joking."

Dennis was still smiling, but his scared breathing and the rasp of her denim book bag sounded an awfully lot alike.

"I know why you come to school early, and I'm sorry," she told him as they walked along together. She touched his arm. "I go to a neat church. You'd like the kids there. They'd be nice to you."

Dennis' eyes looked weird through the thick lenses. He said, "Thanks, but I have trouble enough without the freaks."

"Church doesn't make you a freak, Dennis."

"That's what they call Christian kids."

Josie smiled. "I guess you're right."

"They pick on the freaks too. Any more hassling is what I don't need," Dennis said, ruefully displaying the neatly mended tear in his jacket.

"Not everyone," Josie said softly. "They've never bothered me."

Dennis blinked, "I didn't know you were one."

Josie could think of no reply.

For the next few weeks, almost as if it were planned, Josie kept finding herself among the onlookers when Dennis was given a bad time.

The day the Sunday School

lesson was on "Kindness as Jesus Saw It," Josie decided to ask what to do next after having her kindness rejected. She waited impatiently as Mr. Tanner read the story of the Good Samaritan. She'd always known the answers: Help the handicapped, share with the hungry, be concerned over ghettos, visit the sick and elderly.

"I know you've heard this story before," the teacher said "so let's ask God to show us something new."

Josie yawned as she bowed her head.

Following the prayer and a brief background, Mr. Tanner said, "Let's make real people out of these characters. We'll start with the guy who was robbed. The Bible doesn't tell much about him—it just says 'a certain man'—though we might assume he could have been a Jew since he came from Jerusalem. So he could be someone in your family, or a neighbor—anyone who, at your point of contact, seems to be a loser. I'll give you a moment to think."

*Dumb Dennis.*

"All right. Have each of you placed a real character in the ditch—someone who's hurting, been rejected, been robbed of self-respect, lost a personal battle?"

Josie's mind scrabbled for another name. But Dennis it was, with his blinking round eyes and the jacket with its neatly-mended sleeve.

Mr. Tanner smiled. "Perhaps we shouldn't be quite so personal concerning those next two characters—but do give them real characteristics. The Bible says the priest 'saw him' while the Levite 'looked on him' before each decided to take the other side of the road. We already know these men were associated with religion, perhaps a synagogue, the equivalent of the church today. They were spiritual leaders. So why would they act this way?"

"My 'priest,' " said a boy, "is a pastor of a large church—very dignified, extremely busy, always in a hury. I think maybe he's too hung up on religious duties. He saw the guy in the ditch, but didn't really see him—you know what I mean?"

"Do you think Jesus was ever that preoccupied?"

"No, He'd have seen anybody—anytime. Not me. When I really get into something, I could walk right by my best friend."

"I've been thinking about that Levite," a girl volunteered. "Here's this guy—maybe a genuine Christian who does neat things for God. He sees this guy, and he walks across the road and says, 'Hey, I'm really sorry.' But he doesn't have a first-aid kit, and he's in a hurry because he's supposed to give the lesson for youth meeting. So there really isn't anything he can do."

"Or maybe he said, 'If you'd been in church where you belong, this might not have happened,' " someone commented.

"I think any religious person would at least have smiled and spoken a kind word."

Josie imagined everyone in the circle could hear her heart thud and see her guilt. She wanted to put her hands over her ears and run.

"That pretty well sums up a modern version of the priest and Levite. Not let's take a look at the main character—the Samaritan. What do—?"

"Wait!" Josie said, "I—I'm not quite done with that Levite!"

The class laughed, but they gave her their attention.

"I've been one super-crumb-of-a-Levite," she began. "There's this boy at school—nothing wrong with him that I can see except that he's not much to look at. But the kids really pick on him. Not fun stuff. Mean things." She brushed away tears. "I'm nice to him. I smile. I speak. I even invited him to church. But he's still in the ditch; or does that sound crazy?"

"No, Josie, it doesn't," Mr. Tanner replied. He glanced around the circle. "How many of you can identify with what Josie's saying? Do you personally know someone like this boy?"

As several nodded, Josie said, "I don't want him to be in the ditch! But I don't know what more to do."

"Let's talk about it," Mr. Tanner suggested.

Josie felt better as she listened. She latched onto a couple of ideas she thought might work in her school. One of them was to enlist the help of the teachers (Mrs. Cohrman, with her policy of fair treatment for all, would be a good place to begin) and the student council. But the plan Josie liked best was so simple that she wondered why she hadn't thought of it herself. That afternoon she began to put it into action.

"Listen, Paula," she said, after dialing her best friend's number, "you know how the kids treat Dennis? Well, I think I've found a way to help him, but it'll take all of us Christian kids working together.

"If two or more of us stayed with Dennis wherever he goes, the hecklers would realize he belongs to a group, and they'd lay off. What do you think?"

It might not work. Dennis could even reject their help. But Jesus never said if the man in the ditch lived or died. What He did say was that the Good Samaritan had done all he possibly could do to help him. (See story in Luke 10:25-37.)

**Think of a "Dennis" in your school or neighborhood. What can you do to help him or her?**

Reprinted from *Young Ambassadors*, Lincoln, NE, March 1982.

# DO YOU REMEMBER?

One of The Ten Commandments, Exodus 20:12, teaches us to honor our father and mother at all times. Sometimes, however, we like to honor them in special ways. Last month we celebrated Mother's Day. The third Sunday in June is set aside to honor our fathers. We want to let them know how much we love and appreciate them. Maybe you can make your father a card in which you list all the things he does for you and then say, "I love you for all of these things."

Do you remember any fathers from the Bible that you have studied about in Sunday School? Complete the "Who Am I?" quiz. Give yourself 3 points for each correct answer you get with just the first clue; 2 points for each correct answer on the second clue; and 1 point for each correct answer on or after the third clue.

## WHO AM I?

1. My name was changed after God made a covenant with me.
   God promised me a son in my old age.
   I was 100 years old when my son was born.
   I am known as the father of the Jewish nation.
   My wife's name was Sarah.

2. I was a priest and my wife's name was Elisabeth.
   My wife and I were very old when our child was born.
   An angel appeared unto me and told me that Elisabeth and I would have a son.
   Because I did not believe what the angel told me, God took away my speech until after my son was born.
   My son became known as John the Baptist.

3. My father sent his servant to find a wife for me.
   My father was Abraham and my mother was Sarah.
   My wife's name was Rebekah.
   I had twin sons, Esau and Jacob.
   Because I was old and had poor eyesight, I was tricked into giving my older son's birthright to my younger son.

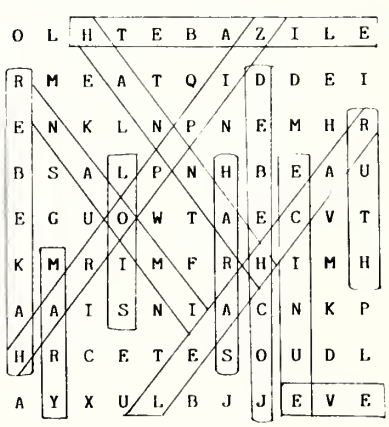
4. I lived in Nazareth.
   I worked as a carpenter.
   The angel Gabriel paid me a visit.
   I made an important trip to Bethlehem.
   The mother of Jesus became my wife.

5. Jonathan was my best friend.
   I was the second king of Israel.
   My wife's name was Bathsheba.
   My son Solomon was king of Israel after my death.
   When I was very young, I killed the giant Goliath with my slingshot.

My score is _____ points.

**ANSWERS**

**Last Month's Puzzle:**

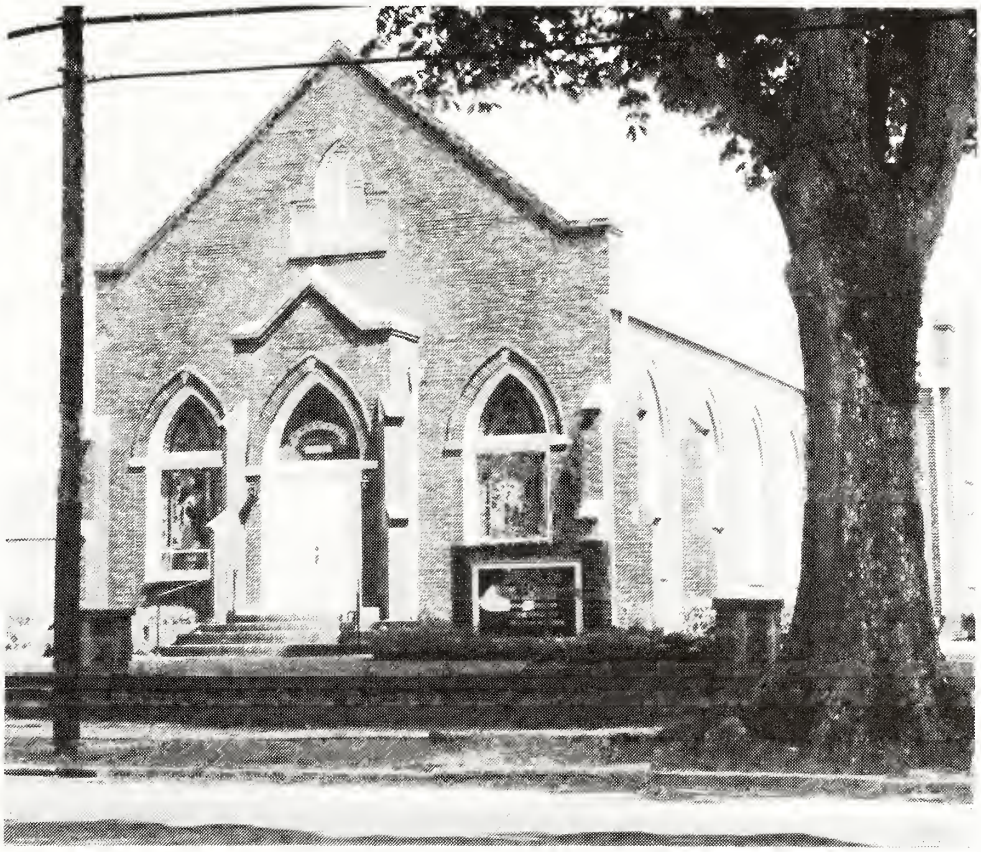



**This Month's Exercise:**

**Answers:**
1. Abraham
2. Zacharias
3. Isaac
4. Joseph
5. David

# CENTRAL CONFERENCE UPDATE

This month we will continue our survey by looking at several Central Conference churches.



## FIRST CHURCH, AYDEN

First Church, Ayden, is located on East Third Street in Ayden. There are 149 members, 98 of which are active and 51 inactive. On a typical Sunday morning, 65 attend the morning worship service. The church averages 52 in attendance for Sunday School and has a Sunday School roll of 62.

Last year, the church gained one new member by baptism and eight by letter; one member died and four transferred their membership by means of letter.

Ayden Church contributed $3,015 to the denominational ministries last year and used $40,654 locally.

Lt. Col. (retired) J. B. Narron pastors the church.



## FIRST CHURCH, GREENVILLE

First Church, Greenville, is located at 2600 Charles Street, in one of the fastest-growing areas of the city. The church has 180 church members. There are 108 members on the Sunday School roll and 85 attend on a regular basis.

The church gained one member by baptism last year and lost two by death and four by transfer of letter.

Greenville Church contributed $9,950 to the denominational ministries last year and used $68,119 locally.

The Rev. Harry Grubbs pastors this church.

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## FRIENDSHIP CHURCH

Friendship Church is located on Route 1, Farmville, in Greene County. There are 288 church members, with an average Sunday morning attendance of 185. The church gained four members by baptism last year and five by letter. Five members of the church died and three transferred their membership to other churches. There are 240 people on the Sunday School roll, with an average attendance of 150. The church contributed $20,535 to the denominational ministries last year.

The Rev. Walter Reynolds pastors Friendship Church.



## PLEASANT HILL CHURCH

Pleasant Hill Church is located on Highway 43, south of Greenville, between Shelmerdine and Calico. The church has 128 members. Last year, it gained one member by baptism and six by letter; it lost one by death and three by transfer of letter.

Pleasant Hill Church gave $1,620 to the denominational ministries and used $33,200 locally last year.

This congregation is pastored by the Rev. Bryant Hines Jr.




## WHAT IS CRAGMONT ASSEMBLY?

Occasionally the above question is asked. It seems that there are those among our church denomination who really do not know.

Cragmont was purchased by Free Will Baptists in 1946. We own 112 acres, more or less. The purchase price was ten thousand dollars. The purpose in obtaining the property was to own and operate a church-related conference and retreat center.

Cragmont has four sponsoring bodies which stand behind Cragmont and select representatives which make up the Board of Directors. These sponsoring bodies are as follows: The North Carolina State Convention, The State Sunday School Convention, The State Woman's Auxiliary Convention, and The State League Convention. Each body is represented by three individuals on the Cragmont Board who are elected by each state body in its annual meeting. These bodies also sponsor week-long conferences.

### DESCRIPTION OF A WEEK-LONG CONFERENCE

The sponsoring body will choose a director who is in charge of the week. He/she must choose the counselors and plan the program for the week. This director also must advertise the week and enlist the youth for that week.

A typical day during these conferences would be as follows: mornings after breakfast are spent in classes of instruction, following lunch the rest of the afternoon is usually spent in recreation such as volleyball, softball, basketball, etc. Evenings after supper are spent in fun times and vespers, or worship services.

There are other ways in which Cragmont may be used and is being used. The weekend retreat concept is very popular. Churches will reserve a weekend of their choosing (except during our summer program) and travel to Cragmont for a spiritual retreat. Typically these groups arrive sometime on Friday and leave on Sunday morning. The time during this retreat is spent as the group may see fit. Most groups spend their time as follows: Arrive Friday and get settled in. Saturday is usually spent in sightseeing around the mountains, or the time may be spent on campus hiking, playing volleyball, softball, basketball and so on. Sunday the groups like to have Sunday School and church, or some variation. Following this service they are ready to leave for home. The advantage of the weekend retreat as I see it is that it allows families to visit Cragmont together. It also allows adults to use our facilities, eliminating the idea that Cragmont is only for the youth. Cragmont is for all age groups of our churches. We can also accommodate people during the winter months. Some churches are visiting the mountains during the wintertime and we are happy for them to stay at Cragmont.

## PRESS TO FEATURE PARKS IN WORKSHOP



Mr. Joe Parks, renowned musician, will be featured by the Free Will Baptist Press in its music review scheduled for July 20.

Mr. Parks graduated from the University of Tennessee with both his B.A. and M.Ed. degrees. He began writing music while in high school and took his first job as minister of music at the age of 18. At the age of 20, he began teaching and has taught in the elementary, junior high and high school levels and also served as an administrator at the supervisory level in the public schools of Hamilton County in Chattanooga, Tennessee. He has successfully served as adjudicator in music festivals and has led workshops all over the United States.

He is married to the former Wilda Reed and has three sons, two of whom are actively engaged in the music ministry and writing church choral music. His third son is a music major at the University of Tennessee.

Mr. Parks has written many musicals, and nearly every church in eastern North Carolina has performed some of his works.

The Free Will Baptist Press counts it an honor and a privilege to be able to provide church musicians with an opportunity to work with Mr. Parks. More information about this workshop will be forthcoming.

## GOD'S RESOURCES ARE ALWAYS EQUAL TO HIS REQUIREMENTS



The following tribute was written by Starr Cribb and read by the Rev. David C. Hansley, director of the North Carolina State Convention Home Missions and Evangelism Program, at a special banquet honoring Mr. Buddy Cribb. Mr. Cribb left his home church, Beaverdam Church, and gave a year of lay service to the Whiteville Mission.

The Rev. Jackie Godwin, pastor of Beaverdam Church; the Rev. Billy Hardee, the evangelist who preached at the revival when Mr. Cribb accepted Christ as his Saviour; and the Rev. Kim Barnes, pastor of the mission, also spoke during the banquet.

One of the men who attends the mission commented concerning Mr. Cribb's role in his life: "Because of Buddy Cribb, who came to my house and led me to the mission, which brought me out of a lounge, and because of the mission, I am back in the church serving the Lord."

Truly Buddy Cribb is an extraordinary servant. "Had it not been for this man, this mission would not have begun" (Kim Barnes).

William Martin (Buddy) Cribb was born on August 12, 1940. He is the son of Mrs. Connie C. Jordan and the late Martin V. Cribb. He has two sisters. Buddy is married to the former Vema Cartrette. They have one daughter, Starlette Cribb. She is seventeen years old and is currently a junior at Williams Township High School. They live in the Beaverdam area, near Whiteville, NC. They attend Beaverdam Church.

As a child, Buddy lived and worked on the farm. During his late years as a teenager, his family moved into the city of Whiteville, NC. He helped his father with carpentry and roofing. Before he moved to Whiteville, he attended Williams Township School. After school, his first job was with a Firestone Store. He performed several different tasks on this job. He was later promoted to tire recapper and the alignment man. He worked at this job for approximately ten years. Upon leaving this job, he went to work at a TV and Appliance Store in Whiteville. While working at this store, he attended night classes at Southeastern Community College. He took a course of refrigeration and air conditioning. He also attended workshops in Raleigh, NC, for several different weeks. He worked at this job for approximately six years. Upon leaving this job, he worked carpentry work for approximately five years. He then went to work for a local body shop, where he is presently employed.

After meeting his wife, he started attending Beaverdam Church with her. In April, 1961, both he and his wife were saved and baptized during a spring revival. Buddy did not join the church at this time. In August of 1961, Buddy and Vema were married and made their home in Whiteville, NC, but attended church at Beaverdam as regularly as possible. In the year of 1966, Buddy and his wife built the home

where they are presently living. After building this home and moving back to the Beaverdam area, they started attending church regularly. In July of 1966, Buddy's father passed away. In September of 1966, during the fall revival, Buddy rededicated his life, joined the church, and was healed of asthma. Then after deciding he wanted to do more, he would help with the Wednesday night services, because there was not a full-time pastor. Later the Rev. William Jackie Godwin came as a full-time pastor to Beaverdam Church. A small group of the church people started having cottage prayer meetings with the shut-ins. Buddy became very involved with this meeting. He started to visit in the homes of the shut-ins each week, setting up the meetings. This would allow him the chance to visit two times a week in the same home. Soon he had become very close to these people and their families. There were two people, one of which was blind and could not walk and the other had a long illness of cancer. Each Sunday, Buddy would make a tape of the church services and take it to them after church. This was a blessing to them. Buddy did this until both of them passed away. He still visited the shut-ins and set up the meetings for about five years. Most of them had passed away by then.

Buddy has held many offices in the church. He was an AFC youth leader for approximately four years. During these years, he traveled and attended several meetings in the state. He walked in walk-a-thons to help raise money for the different enterprises of the Free Will Baptists. He worked with the Bible Bowl children and helped with several other projects. He has served as superintendent of the Beaverdam Sunday School and also superintendent of the League. He has taught different age groups of the youth in League. He has taught the young married class in Sunday School. He served as a deacon for about six years for the Beaverdam Church. He worked with the Whiteville Mission for one year doing whatever there was to do. Buddy is presently working as a youth leader with the YFA.

Buddy has traveled with the Rev. W. Jackie Godwin on many occasions, visiting the sick, going to different meetings in the state and to different churches. He even attended a Ministers' Conference at Cragmont.

Buddy is loved by the babies, young children, teenagers, and the elderly. He just seems to have a way to fit in with them all. He gives the babies candy and love, the young children he plays with, the teenagers he talks to and helps the boys with their cars, and the elderly he gives them some of his time.

Buddy really has no hobbies, except to help people, and he likes to make them happy. He also likes to have cook-outs and good fellowship.

**APPRECIATION FOR SERVICES RENDERED**

In its regular meeting on January 12, in the year of our Lord, nineteen hundred and eighty-seven, the Board of Home Missions and Evangelism voted to present this appreciation award to:

**MR. WILLIAM MARTIN (BUDDY) CRIBB**

We are grateful for your love of your church and for helping to follow through with the Great Commission on the homefront.

—You have expressed your Christian commitment as you have given of your time, talent and possession to begin the Whiteville Original Free Will Baptist Mission.

—You have shown servanthood as you have given of yourself to witness.

—You have understood discipling as you desire others to grow in grace.

—You have shown that it takes dedication and creative ideas to move forward in developing a church.

**THE BOARD OF HOME MISSIONS AND EVANGELISM**

Ray Wells, *Chairman*

David C. Hansley, *Director*

Box 39 Ayden, NC 28513-0039 Phone 919/746-4963

## A GREAT TRIP TO THE PHILIPPINES (Evidence of Your Prayer Revealed)

*by Harold Jones*

There was great excitement as we gathered at the Raleigh-Durham Airport April 2 to begin our journey to the Philippines. There were fifteen who took the trip. We visited the Free Will Baptist churches and work in the Philippines. The work is growing at an unprecedented rate. Many people are coming to the Lord. Churches are growing. The Bible College is expanding; there is tremendous individual growth in the Lord among the leaders and members of the churches. The Filipino church leaders and missionaries have a vision of a greatly expanded church throughout the Philippines.

I believe this is due to your prayers. Many of you have committed yourself to pray daily for our workers. In eternity, my

(Turn the Page)



Philippine Tour Group



Listening to Fred Baker give a brief history of the Palawan Bible College

friend, you will see the results of your faithful prayer time on their behalf. You will meet laborers for whom you prayed through times of crises, victory and joy. You will meet precious souls that were saved because you prayed. In the film, "The Wait of the World," a retired African missionary made this statement, "Prayer is what gives power to missions." The results of your prayer time is very evident in the strength and vitality of our work in the Philippines. I believe as I visit Mexico and India this year I will find the same things happening. I am greatly encouraged.

Keep praying, my friends, God is doing great and marvelous things.

Prayer is the keystone to spiritual victory.

## HAVE YOU PRAYED FOR REVIVAL? (Have You Prayed for Your Pastor?)

*by Harold Jones*

I believe the Lord wants a great awakening among Free Will Baptists, but we must earnestly seek Him in prayer. The results are beginning to be seen. Many of you are praying. I encourage everyone to make this a matter of deliberate and urgent prayer. Our future ministry to a world so wrecked with sin depends on a church full of His power and glory.

There is one burden for which I ask you to join with me in prayer. I am troubled in my spirit for many ministers. Some have become discouraged. Continual discouragement is hard to deal with. Ministers are human and have the same needs as all other people. Many men across the nation are leaving the ministry or taking a second job that often becomes their first job, in order to find some form of fulfillment. There is no doubt about it; it is a trying time to be in the ministry. This, however, is certainly not a time that the church needs a diminishing ministry; the church needs men to lead and challenge the church to be the true church of Jesus Christ. The call must not diminish. The world is crying and dying in sin. We cannot afford to sit idly by and see the ministry and the church weakened further.

Have you prayed for revival? Have you prayed for your pastor? If there is going to be a deep spiritual revival it must be in the lives of the men who fill the pulpits. Let's join in daily prayer for those who have been called and set apart for the ministry of the gospel. True revival touches every Christian.

## A SILENT CAMPUS

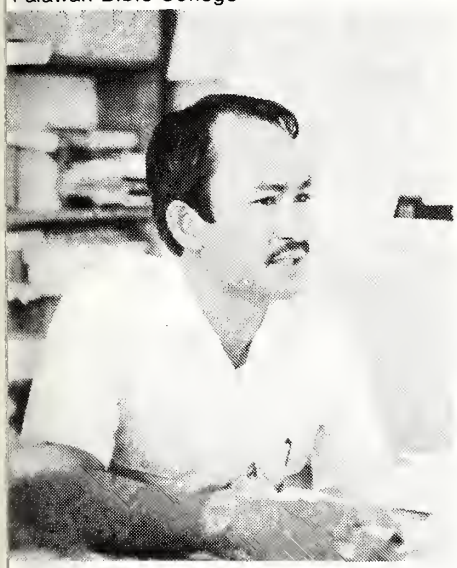
*by Willem van der Plas*

A silent campus does not mean no activities. The students are on vacation; the president and other staff members are active as always, looking forward to the next school year and taking new steps in P.B.C.'s development. Since there is an increase of outreaches and congregations, there is also an increase of applicants for the freshman course.

The population of Palawan is growing fast; it will be difficult to keep up with it if we cannot provide more church workers. To solve the future problems and to accept the challenges of the future require vision and courage. The Rev. L. E. Malinao is one of those who has vision and he also shows a good amount of energy. Today the churches are already behind the facts and cannot answer the needs of the people at Puerto Princesa; we also must keep in



Miss Luz Aurelio, dean of Students of Palawan Bible College



The Rev. L. E. (Roger) Malinao, president of Palawan Bible College

mind that we deal with a mission area. The countless crusades cannot solve the needs of the youth; they do not give complete answers to the unbelievers, neither to those who accepted Jesus Christ as personal Saviour. People are touched by the Word and they do not receive the right follow-up, many raise their hands and remain outside the flock. We need ministers to preach, to train, and to teach, to build up; upbuilding needs tools and manpower. The fields are white to be harvested; we need devoted men and women who are trained to serve the King.

At this moment we have a maximum space for 24 dorm-students, 12 ladies and 12 men. This means that a maximum of 12 students can graduate in the "A-course." This is not sufficient to answer the present needs and it never will be. If we get more students, we are in need for many more facilities, for this kind of growth has a snowball effect. We shall not fear but plan and share with each other, pray together and enjoy the blessings when a new goal has been reached. We have witnessed the blessings of the Lord in the way our college functions in the community. Let us also give abundant praise to the Lord.

## SARVESH BHATT AND WILLIAM SAMUEL

*by Dr. E. M. Lall*

It is interesting to report that when the Free Will Baptist denominational work started on the soil of our country in August, 1975, it was decided after due consideration that the work would be carried out among the rural masses which constitute more than 80% population out of the whole lot of about 800 million. As I had earlier apprised, it is a difficult task to work among the rural and illiterate masses having their inherited orthodoxies and rigid beliefs. Some missions did try to carry on the evangelistic work in the villages but had miserably failed since mere evangelism did not bring any response. Instead, it became hard for their life and property, with the result that all those missions withdrew from the field of rural areas. Ultimately, seeing the fields empty, we entered into the work of the church with faith and hope. We subsequently find great needs for the establishment of elementary schools to give way for our evangelistic approach! Though working in the villages is still difficult and risky, we are not afraid, as we know that the Lord is with us always!

Having been working in the rural areas, it was also felt that our church should also witness in the urban areas. Like other major churches, we started work in Bareilly and Meerut, cities of our state of Utter Pradesh, which is the largest state of our country, having a population of not less than 15 to 16 million. Due to the scarcity of theologically trained ministers in our country it was indeed difficult to carry on the work of the church in urban areas. However, as we got involved in the urban church undertaking the Lord blessed us with the desired ministers to lead the church.

We have at this time four well qualified ministers working with us after my return from North Carolina. They had a unique entrance into our church and have demonstrated the quality of their dedication for the cause of Christ.

Sarvesh Bhatt came from Himalya hills after his seminary graduation and was posted at Meerut, a city close to Delhi. He is doing well with his church activities and it is hoped that he will emerge as a pioneer preacher in our church. William Samuel is also a graduate minister of the Bareilly congregation. He is doing fine and seems really interested in his ministry. He has an aptitude to face difficult times too.

The other two qualified ministers are Isa Charan Lal I and Isa Charan II, at Chaokuni and Asafpur respectively. The former has a Bachelor of Divinity from Leonard Theological College and the later from the Saharanpur Theological Seminary. He was elected as the Secretary of our Council of Ministers and Deacons.

I am glad that we have these young men working with us.

## PINEY GROVE WOMAN'S AUXILIARY VISITS CHILDREN'S HOME

The Woman's Auxiliary of Piney Grove Church, Johnston County, arrived Saturday, May 2, for a visit to their child care ministry. Upon arrival, the ladies were served refreshments in the Development Office. While

(Turn the Page)

enjoying soft drinks and coffee, everyone relaxed during a time of informal questions and answers.

The ladies then toured the campus of the Children's Home. Items that were of specific interest included: the Education Center (which was a project of the State Woman's Auxiliary), the Dining Hall (which is being renovated), the Independent Living Program, and the cottages where the children live. They were able to witness children on the swings, a water fight, and lunch being prepared in State Cottage.

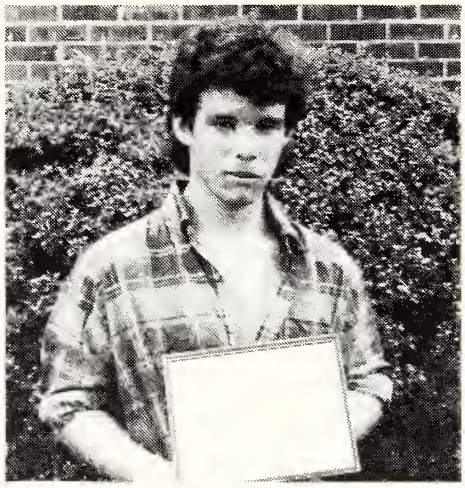
As we walked around campus, the ladies talked about the changes that had been made since their last visit. Several ladies had never been before and were very pleased with their child care ministry. Their visit made our day a special memory to treasure, as they shared in our dreams to fulfill. To arrange a visit for your church or group contact the Development Office by calling 919-235-2161.

### JOEY LANE WINS SPELLING BEE

Joey Lane, a member of the Children's Home family, won the annual school-wide spelling bee at Southern Nash Junior High School. Joey is a student in Ms. McCannell's eighth grade language arts class.

Joey represented Southern Nash Junior High School at the county-wide spelling bee held on March 19 in Nashville. Joey placed fourth in Nash County because of the word *bizarre*. He said, "I will never forget how to spell that word."

Joey has been at the Children's Home since September. He lives in Central Cottage and is a member of our Independent Living Program. Joey speaks highly of the Children's Home. He says the people "teach you to have self-respect." When asked what he likes best about living here he replied, "Everyone makes you



Joey Lane

feel needed and wanted, and they really trust you."

Joey, everyone at the Children's Home says, "Congratulations and we are very proud of you!"

### DEANS COTTAGE REOPENED

April 11 was a very special day in the lives of six boys on our campus. The boys, ages 8-16, moved into Deans Cottage after days of cleaning. They worked hard cleaning walls, floors, and bathrooms, preparing for the day they could move in. That day finally arrived. That Saturday they transferred all their belongings into their new home.

Opening another cottage enabled us to have a maximum of eight children in each cottage. By retaining no more than eight, we have the opportunity to provide quality Christian child care to our children. *That* is the reason the Free Will Baptist Children's Home was founded in 1920.

Wayne and Denise Gordon are the houseparents at Deans. They have been at the Children's Home since January, 1986. Wayne and Denise are thoroughly qualified, being former houseparents of State Cottage. They are excited about the opening of Deans and beginning a new "Deans Family."

### SPECIAL VISITORS ON CAMPUS



Eighteen members of the Free Will Baptist Fellowship from Mount Olive College and several young people from Marlboro Church joined our children for a cookout on April 8. The Free Will Baptist Fellowship served us hot dogs with all the trimmings, chips, dessert, and soft drinks. After the picnic everyone enjoyed games of basketball, volleyball, or kickball.

Just before dark, we gathered in the chapel for a special time of singing and devotions led by Dianne Riley and Janie Sowers. The Rev. Scott Sowers, the pastor of Marlboro Church, told us a parable about molding ourselves the way Christ wants us. By using balloons to illustrate the parable. Scott was able to keep the attention of all that were present, even the adults.



Our children say a special "Thank you!" to the Free Will Baptist Fellowship and Marlboro Church for an exciting evening. The Children's Home extends to everyone the invitation to visit their child care ministry.

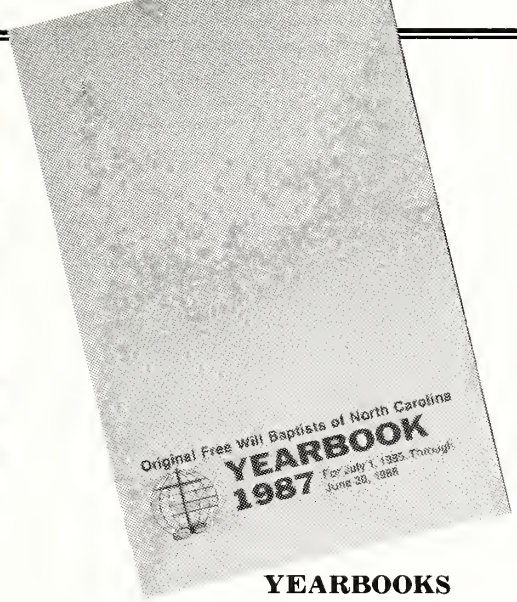
### SPRING CLEANING OUR CAMPUS



All of the children helped clean the grounds surrounding the campus of the Free Will Baptist Children's Home. Many hours were spent mowing grass, picking up sticks, and general outside maintenance to our campus.

The children would all agree that it is hard work keeping our grounds clean. But it is worth it all to see the green grass and the blooming flowers. That is the way our campus looks today. However, as you know, this is not a task you can do only once. It is an on-going process that continues throughout the summer.

Our children are proud of their job well done and would love to show it off. They extend to you an invitation to visit **your** child care ministry and see **their** home. Contact the Development Office with a time that is convenient for you or your church to visit.




### YEARBOOKS

The 1987 *YEARBOOKS* have been completed and are available. Copies of the *YEARBOOK* may be purchased for $10 from the Headquarters in Ayden, or at the Free Will Baptist Press and its bookstores.

Each Original Free Will Baptist Church will receive two copies of the *YEARBOOK* at no charge. Those *YEARBOOKS* have been mailed to the church clerks. Clerks who have not received the copies for their church are asked to call the Headquarters in Ayden (746-4963). If the information for your church has changed or there is an error in the listing for your church please send the correction to the Free Will Baptist Headquarters, *YEARBOOK* Project Director, Box 39, Ayden, North Carolina 28513. It is important that we be informed about changes during the year so that the Convention and its ministries may keep contact with the churches and their officers.

Ministers who registered at the 1986 session of the North Carolina State Convention of Original Free Will Baptists also receive a copy of the *YEARBOOK* at no charge. Those *YEARBOOKS* have been mailed directly to the minister. If you are a minister and registered at the Convention and you have not received your copy, or if there is a correction in your listing in the *YEARBOOK,* please notify us at the Headquarters.

## CRAGMONT 1987

**JUNE 15-20**
**General Youth Conference I**
Rick Watson, Registrar
Route 3, Box 142-AA
Kenly, NC 27542

**JUNE 22-27**
**Christian Cadet Conference**
Gary Bailey, Director-Registrar
Route 2, Box 489
Goldsboro, NC 27530

**JUNE 29—JULY 4**
**Youth Frontier Conference (YFA)**
Scott and Janie Sowers
Directors-Registrars
Route 1, Box 106-B
Farmville, NC 27828

**JULY 6-11**
**Youth Frontier Conference (AFC)**
Doug Skinner, Director-Registrar
Box 117
Arapahoe, NC 28510

**JULY 13-18**
**General Youth Conference II**
Adrian Grubbs, Director-Registrar
Route 1, Box 72-A
Deep Run, NC 28525

**JULY 20-23**
**Ministers' Conference**
Lyn Renfrow, Registrar
Route 1, Box 251-C
Kenly, NC 27542

**JULY 27—AUGUST 1**
**Young People's Bible Conference**
James Gurganus, Director-Registrar
Route 3, Box 64
Newport, NC 28570

**AUGUST 3-8**
**Woman's Auxiliary Conference I**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

**AUGUST 10-15**
**Woman's Auxiliary Conference II**
Mrs. Alice Barrow, Registrar
Route 2, Box 375
Snow Hill, NC 28580

THE 1987 SESSION OF THE GENERAL CONFERENCE will be held at the First Free Will Baptist Church of Tarboro on June 29-30. The church is located at 112 Hope Lodge Street, Tarboro. The program will be as follows:

MONDAY

6:00 Registration—Youth Program
6:30 Special Music
7:00 Call to Order, The Rev. Harry A. Jones, President
Appointment of Committees
Welcome
Response
Youth Program and Activities, Mrs. Wally Hargrove

TUESDAY

9:00 Registration Continued
9:15 Welcome
Special Music
9:20 Woman's Auxiliary Program, Mrs. Virginia Joyner
12:00 Lunch and Fellowship (Lunch will be provided by the Host Church)
1:00 Registration Continued
2:00 Preaching, The Rev. Harry Glenn Brown
Fellowship
Congregational Singing
Special Music
3:00 Speaker, The Rev. Wayne Watson
Congregational Singing
Special Music
Recess
6:00 Final Registration
6:30 Business Session
7:00 Preaching, Dr. Ralph Lightsey
Fellowship
Congregational Singing
Special Music
Recess
8:00 Speaker, The Rev. James B. Hardee
Congregational Singing
Special Music
Adjournment

*Note:* The Rev. T. C. Farmer, Registration and Credentials Committee Chairman
The Rev. Everette V. Harper, Pianist

Those needing overnight accommodations might want to contact one of the following for reservations:

*Tarboro Inn*, Highway 64 Bypass, Tarboro; 823-5021
$27.20 per night (plus tax)
Restaurant: Buffet is $3.25 plus tax

*Comfort Inn*, 425 North Church Street, Downtown Rocky Mount; 446-9175
$28 single; $33 double (plus tax)

*Sheraton*, 951 Winstead Avenue; 937-6888
$50-62 per night (plus tax)

*The Carlton House*, 215 North Church Street, Downtown Rocky Mount; 977-0410
$38-48 (plus tax)

*Best Western Travel Inn*, Highway 301 Bypass, Rocky Mount; 442-8101
$33-44 (plus tax)

*Restaurants:* Golden Corral Family Steak House, C and G Barbeque and Seafood, Abram's Bar-B-Q and Seafood, Gardner's Barbeque, Cotton's Grill, Pizza Hut and Pizza Inn.

THE CAPE FEAR UNION MEETING will convene with Wooten's Chapel on Saturday, May 30. The scheduled program is as follows:

10:00—Hymn, Congregation
—Devotions, Haymount Church
—Welcome, Host Church
—Response, Gary Patterson
10:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of the Minutes of the Last Union Meeting
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Ministries
—Miscellaneous Business
11:15—Hymn, Congregation
—Special Music
—Offering and Offertory Prayer
—Message, the Rev. Al Markuson
12:00—Report of Treasurer
—Report of Committees
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

THE THIRD UNION OF THE EASTERN CONFERENCE will be held with Mount Zion Church, Route 1, Richlands, May 30. All laymen and pastors are encouraged to attend this session of the Union.



**UP, UP, AND AWAY**

It's a bird! It's a plane! No, it's a kite!

Everyone knows that March is the time of year for flying kites, but as for the youth of Pleasant Hill Church, Route 2, Pikeville, they know that it isn't as easy as it looks sometimes. However, success was finally accomplished one Saturday in March.

As one can tell from the picture, some of the youth have been youth for a little longer than others. Joe Rollins, superintendent, had to get in on the fun.

Believe it or not, Edward Croom even brought his fishing rod along to help him fly a kite!

It was a typical kite-flying day—one kite got stuck in a tree, and you should have seen the one that got away!

## SEVENTEEN YEARS–SEVENTEEN ROSES



*by Mr. and Mrs. Ray Warwick*

THE MEMBERS OF SAINT PAUL CHURCH of Newton Grove recently honored their former pastor, the Rev. C. Felton Godwin, and his wife, Christine.

The special occasion was held at the church during the eleven o'clock worship service, on March 15, 1987. The church was filled with relatives and friends. Brother H. C. McLamb, master of ceremonies, gave a gracious welcome and a devotion.

Special music was provided by the Saint Paul Trio, composed of Sarah and Judy Wilson and Janine Britt.

Mrs. Idell Herring was the main speaker. She presented a gift of money from the church to the honorees to be added to their Mount Olive College Endowment, in addition to their personal gifts.

Her tribute to them was beautiful and impressive. "To God be the Glory" was the title of her message. She used Bob Hope's theme song, "Thanks for the Memories" for her subtitle. She, then, expressed thanks for the seventeen years of beautiful memories of Brother Godwin's pastorate.

For a further honor, she invited Felton and Christine to join her and to be seated in the "honor chairs." She said that when celebrities come to town, the red carpet is rolled out; flowers and all sorts of honors are presented, such as a key to the city. She said that our gifts will not be that elaborate, but that they will be expressions of our love and appreciation for the honored couple.

Two of Christine's sisters, Britt Burrows, of Norfolk, Virginia, and Olive Tart, of Newton Grove, shared their younger sister's honor by presenting to the honorees an arm bouquet of seventeen red roses, symbols of seventeen years of pastoral service to Saint Paul Church. Then, they pinned a boutonniere on Felton's lapel. The flowers were a gift from her third sister, Alice Bolton, of Augusta, Georgia, who was unable to attend.

Mrs. Herring concluded her tribute by commending the Godwins for all their faithfulness and Christian love for the Saint Paul congregation. She further stated that the church has had fifty-four pastors during its ninety years of existence and that Felton has established a unique record by serving the church longer than any previous pastor ever served.

Dr. Burkette Raper, president of Mount Olive College, climaxed the program by adding special accolades to Mrs. Herring's tribute. Felton, then, responded graciously with appropriate words of appreciation for their gifts and special honors.

The joyous occasion ended with a bountiful lunch in the fellowship hall.

## CHRISTIAN ACTION LEAGUE ENCOURAGES ACTION

*by Joe S. Lennon*

Senator Bill Martin, D-Guilford, has introduced a lottery bill in the N.C. Senate, and Senator Kenneth Royall, D-Durham, has stated that he will introduce another one soon. He may have done so by the time you read this.

Lt. Governor Bob Jordan has assigned the lottery bill to the Senate's State Government Committee, and you have a senator on that committee. This is the place where the first battle will occur.

How can we defeat the lottery bill? We can learn from the states of Louisiana and Georgia. Both of them have just recently killed gambling proposals. News reports state that thousands of concerned Christians wrote their legislators urging a "no" vote.

Georgia State Representative Sonny Watson said that he received almost 1,000 letters against the bill, including at least 200 from his home district. Most of the letters were hand-written messages "from truly concerned people."

Will you write today and ask your Senator to vote against the lottery bill? Will you urge your church, Sunday School class, etc., to pass the enclosed resolution and send it to your Senator. Also send a copy to Governor James G. Martin, State Capitol, Raleigh, NC 27611, and to Lt. Governor Robert B. Jordan, Legislative Building, Raleigh, N.C. 27611.

Members of the Senate State Government Committee are:

1. Senator A. D. Guy: Onslow,
2. Senator Richard Conder: Richmond, Anson, Union, Stanley, Montgomery and Scotland;
3. Senator Joe Johnson: Wake, Lee, and Harnett,
4. Senator Larry Cobb: Mecklenburg;
5. Senator Jim Ezzell: Nash, Halifax and Warren;
6. Senator Harold Hardison: Lenoir, Duplin and Jones;

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7. Senator Ollie Harris: Gaston, Cleveland, Lincoln and Rutherford;
8. Senator Bob Martin: Pitt and Edgecombe;
9. Senator David Parnell: Robeson and Hoke;
10. Senator Kenneth Royall: Durham, Orange and Person;
11. Senator Mary Seymour: Guilford
12. Senator Dan Simpson: Burke, Caldwell, Avery and Mitchell.
13. Senator Paul Smith: Rowan, Davidson and Davie;
14. Senator Bob Swain: Buncombe, Yancey, Madison and McDowell;
15. Senator Tom Taft: Pitt, Beaufort and Martin; and
16. Senator Russell Walker: Randolph, Chatham and Orange.

The address for all Senators is:

Legislative Building
Raleigh, NC 27611.

SAINT'S DELIGHT CHURCH, near Ormondsville, will be in revival June 17-19. Services begin at 7:30 p.m. and the Rev. A. G. Smith will be the evangelist. The church will observe Homecoming on June 21 and invites everyone to join them for these services.

THE CENTRAL CONFERENCE LAYMAN'S LEAGUE has several important events scheduled. First, its regular meeting will be held on June 1, at Rose of Sharon Church, Route 1, Robersonville. The meal will be served at 7 p.m., with the meeting beginning at 8.

The League has also planned its annual singspiration. The Youth Night will be held at Piney Grove Church, Pitt County, on May 29, at 7:30 p.m. The Adult Night will be at Elm Grove Church, near Ayden, on June 5, at 7:30 p.m. Everyone is invited to attend these services.

**THANK YOU**

A special thank you to all who attended the Appreciation Dinner honoring us at Greene Central High School April 25 or who made a contribution to the Patrick Scholarship Endowment for ministerial students at Mount Olive College.

C. L. and Clara Patrick

**A SUGGESTED RESOLUTION**

WHEREAS, Leadership of the North Carolina Association of Educators have endorsed a state-wide lottery with funds to be designated for education;

WHEREAS, Albert Shanker, president of the American Federation of Teachers, states such proposals tend to restrict rather than increase educational funding because future requests for educational needs get blocked with the perennial excuse: "You got the lottery money for education";

WHEREAS, designating lottery funds for education gives gambling the aura of respect which is contrary to the noble purpose of education;

WHEREAS, studies reveal that lotteries exploit the poor because this group will spend a greater proportion of its income playing the lottery than any other group seeking that "proverbial pot of gold at the end of the rainbow";

WHEREAS, a lottery will depress business by siphoning off money from the legitimate business community;

WHEREAS, a lottery will breed crime due to the illegal gambling activities that are generated;

WHEREAS, a lottery undermines public confidence in government because gambling plays upon the weakness of its citizens rather than developing their strengths;

WHEREAS, a lottery will serve to create more compulsive gamblers which would have a negative impact upon the family;

WHEREAS, a lottery is a bad public policy while the cost of collecting tax revenues amounts to 1 to 1½ cents for every dollar and with a lottery that increases to 60¢ for every dollar; and

WHEREAS, a lottery undermines the fundamental principle of humane society by making money from the losses of others;

BE IT RESOLVED RESOLVED THAT the _____ meeting on _____ does hereby request that you oppose any legislation that would result in a state-wide lottery being established in North Carolina.

(Name of Organization) _____

(Date of Meeting) _____

# WOMAN'S CONFERENCES

## Cragmont Assembly

### Week One—August 3-8, 1987

### Week Two—August 10-15, 1987

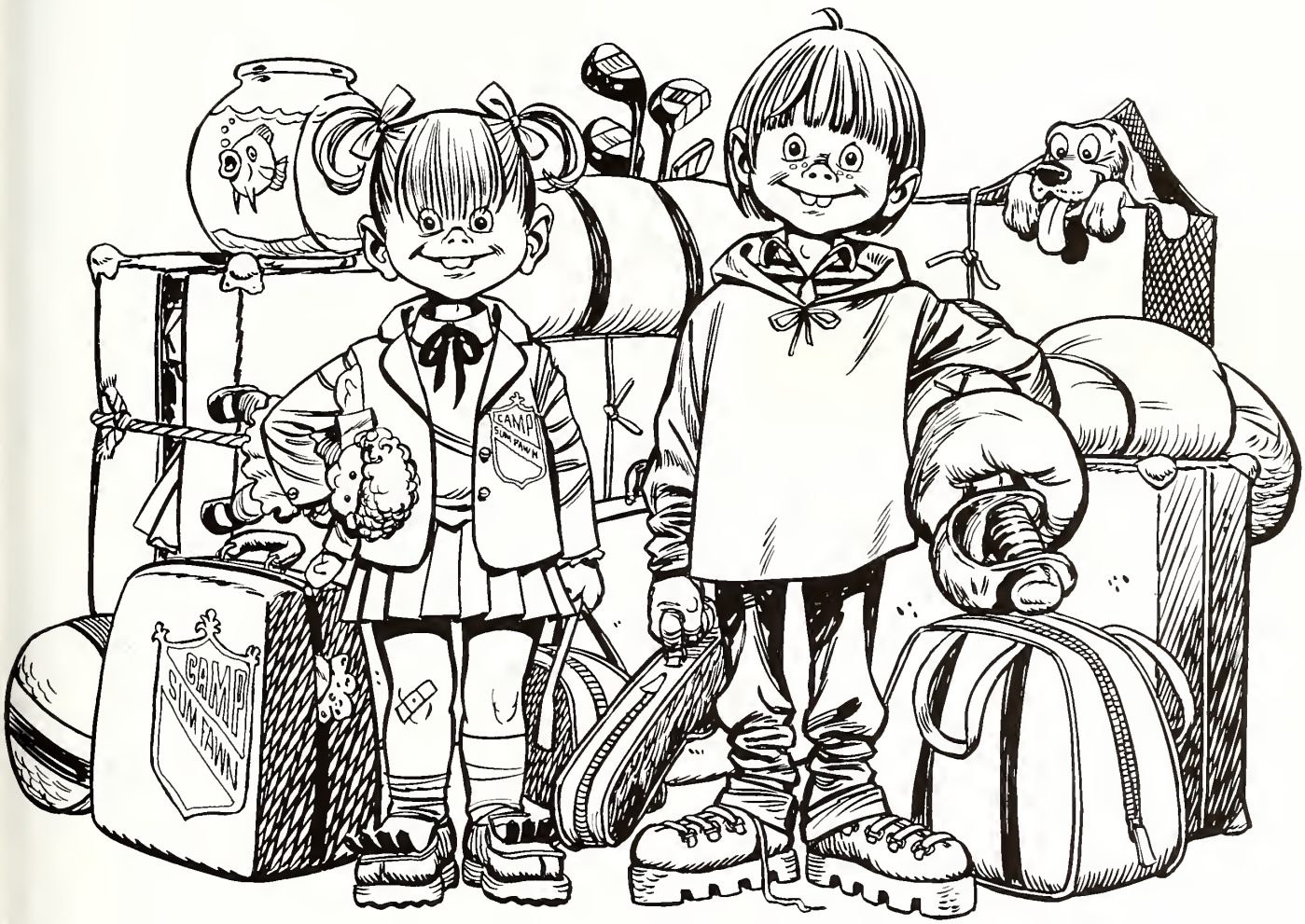
Afternoon activities will be the same for both weeks.

- *Tuesday*—Asheville Mall and Farmer's Market
- *Wednesday*—Zebulon B. Vance Birthplace (Cost, $8)
- *Thursday*—Thomas Wolfe Memorial and Smith-McDowell House (Cost, $5)
- *Friday*—Black Mountain

(This schedule and costs are subject to change.)

*Co-directors:* Dola Dudley
Becky Jo Sumner
*Registrar:* Alice Barrow
Route 2, Box 375
Snow Hill, NC 28580

# AFC CONFERENCE




## July 6-11, 1987
## Ages 8-12
## Cost, $95

**REGISTRATION**

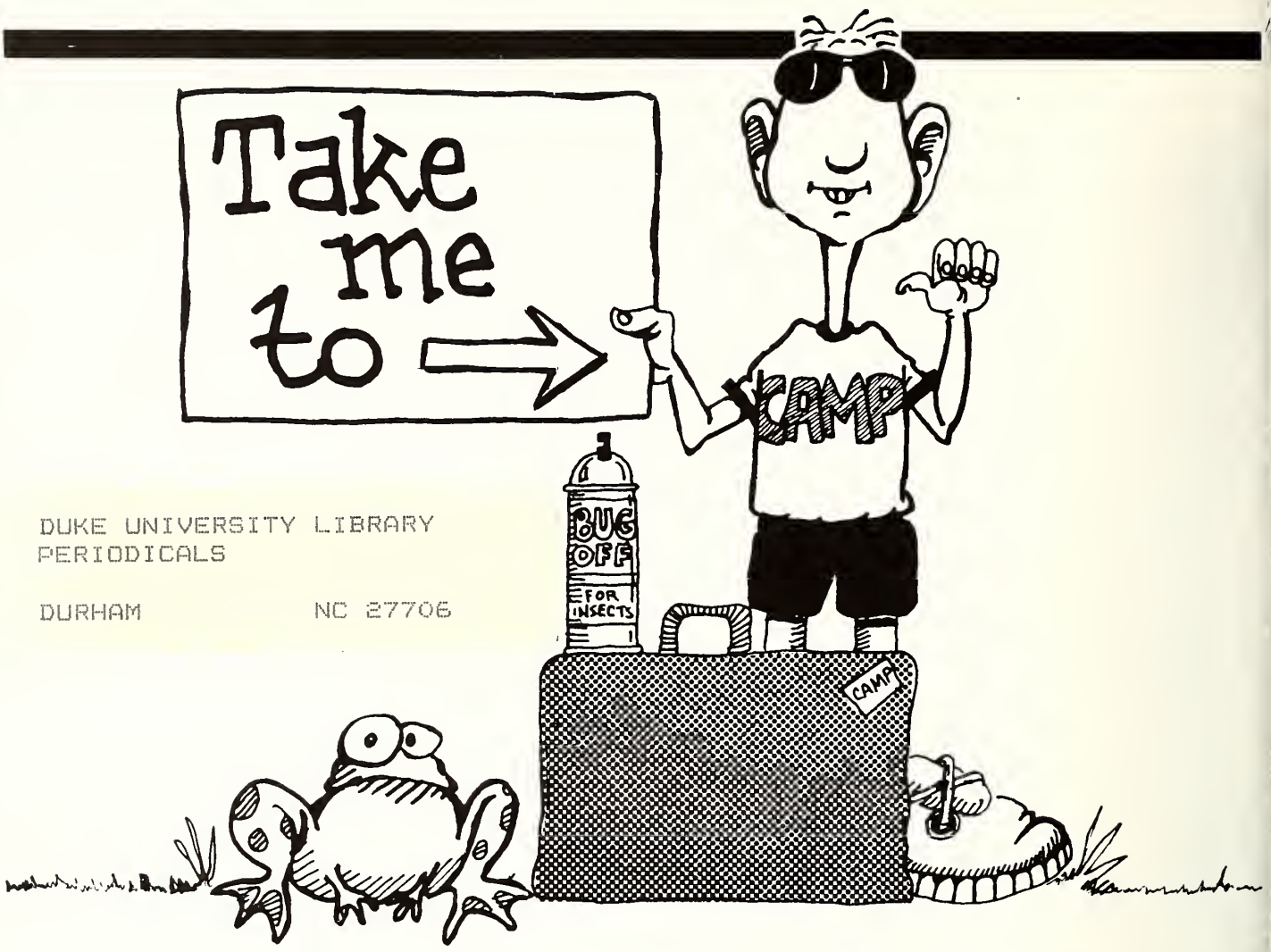
NAME _____

ADDRESS _____

_____ Phone _____

SEX _____ Age _____ Birthdate _____

Please send this registration form, along with a $10 registration fee, to:
Doug Skinner, Box 117, Arapahoe, NC 28510; telephone, 249-1484.




DUKE UNIVERSITY LIBRARY
PERIODICALS

DURHAM NC 27706

YFAers will soon be traveling to Cragmont Assembly to attend the 1987 Youth Frontier Conference. Youth Frontier Conference/YFA Week is unique because it is the only youth encampment at Cragmont planned for just teenagers. This encampment always proves to be a time of fun and fellowship, a time of soul-searching and inspiration. The theme for the week is "Coping With Today," and this year's encampment is scheduled for June 29—July 4.

To make sure that you are among those attending YFA Week, please mail the application below soon! (Mail no later than June 15; but do not wait, as you might be closed out if you do.) Send the application with a $30 registration fee. Letters explaining what you need to carry to camp will be sent when your registration fee is received.

Checks should be made payable to Youth Frontier Conference/YFA Week.

**APPLICATION**

Name _____

Address _____

City/Town _____ Zip _____

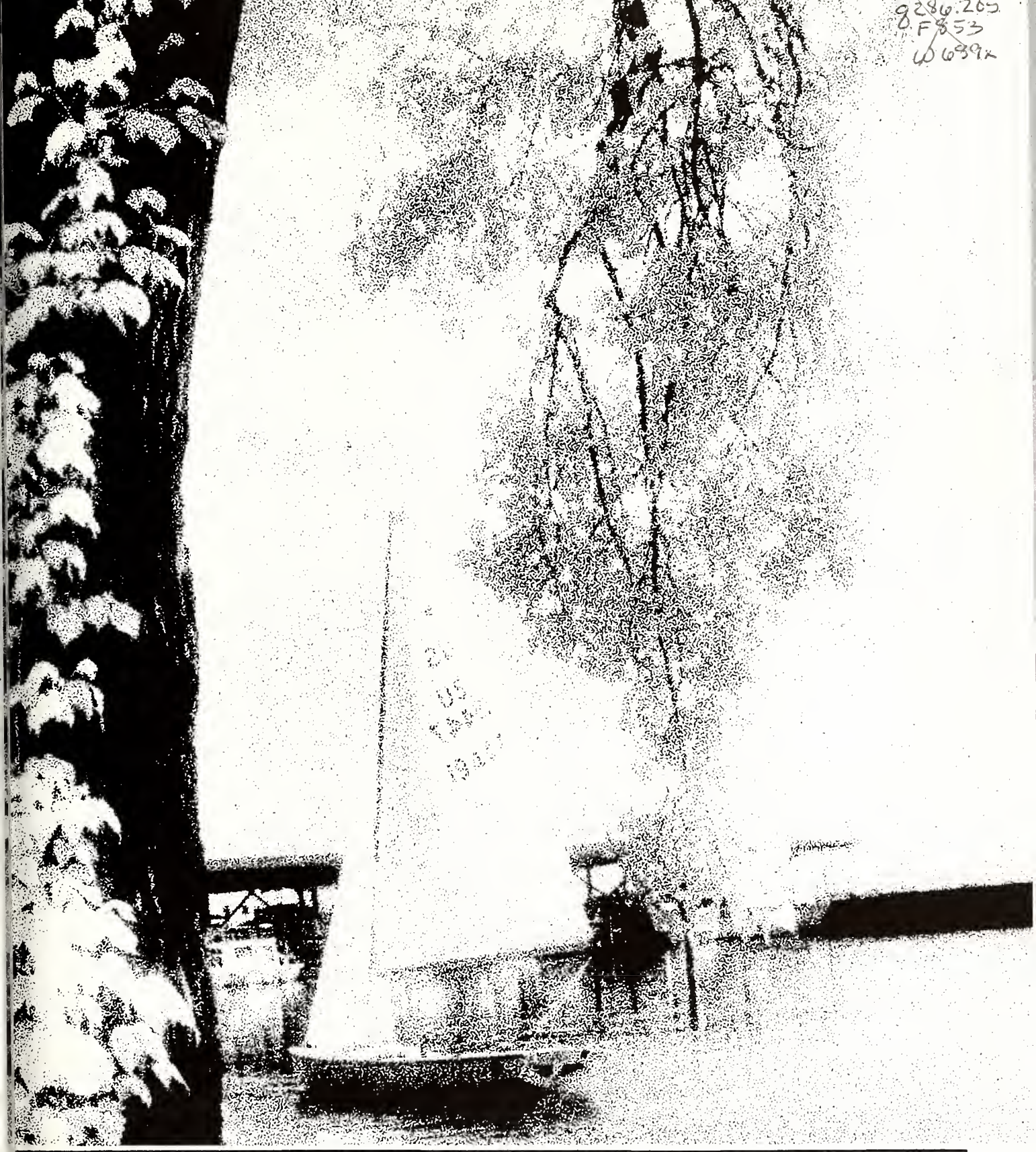
Phone _____ Age _____ Sex _____

Birthday _____ Grade Completed _____

Church _____

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# The Free Will Baptist

. . . The Servant of the Church

July, 1987



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### ON THE INSIDE

The month of July is usually a festive one. Patriotism causes us all to pause and thank God for this great land we call home. The month is also one when many families travel. Hints for better family trips can be found in "For Parents and Other Human Beings."

One special treat for our readers this month begins on Page 5. The State Youth Convention was held in May and we were able to secure copies of the entries in the Christian Writing Competition. You will surely enjoy reading these works.

Items of denominational interest help to round out this month's edition.

Happy reading!


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July, 1987

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# EBB TIDE

Until recently, ministers have held one of the most influential positions in our society. This is no longer the case, unfortunately. Eclipsed both by other professional and academic careers, the pastorate now ranks very low in both prestige and respect.

The reasons for this are many and varied: moral values are declining, confidence in the Scriptures is eroding, and there has been a shift away from religious roots to a materialistic life-style. But the minister is not without blame. All we have to do is think of the events of the last few months with the PTL "holy war" and we can all understand that this is true. We must realize that some of the blame lies right at the door of the pastor's study.

Too little work done too late to be effective is the rule rather than the exception. Classical speakers, in contrast, assumed that for one to be competent he needed to be widely read and to have a broad base of interests. "No man can be an orator complete in all points of merit who has not attained a knowledge of all important subjects and arts" (Cicero). Many pastors have fallen far below the standard of excellence; as a result, they seem out of touch with those whom they serve—as well as out of touch with God. There is good news, though; this problem does have a solution.

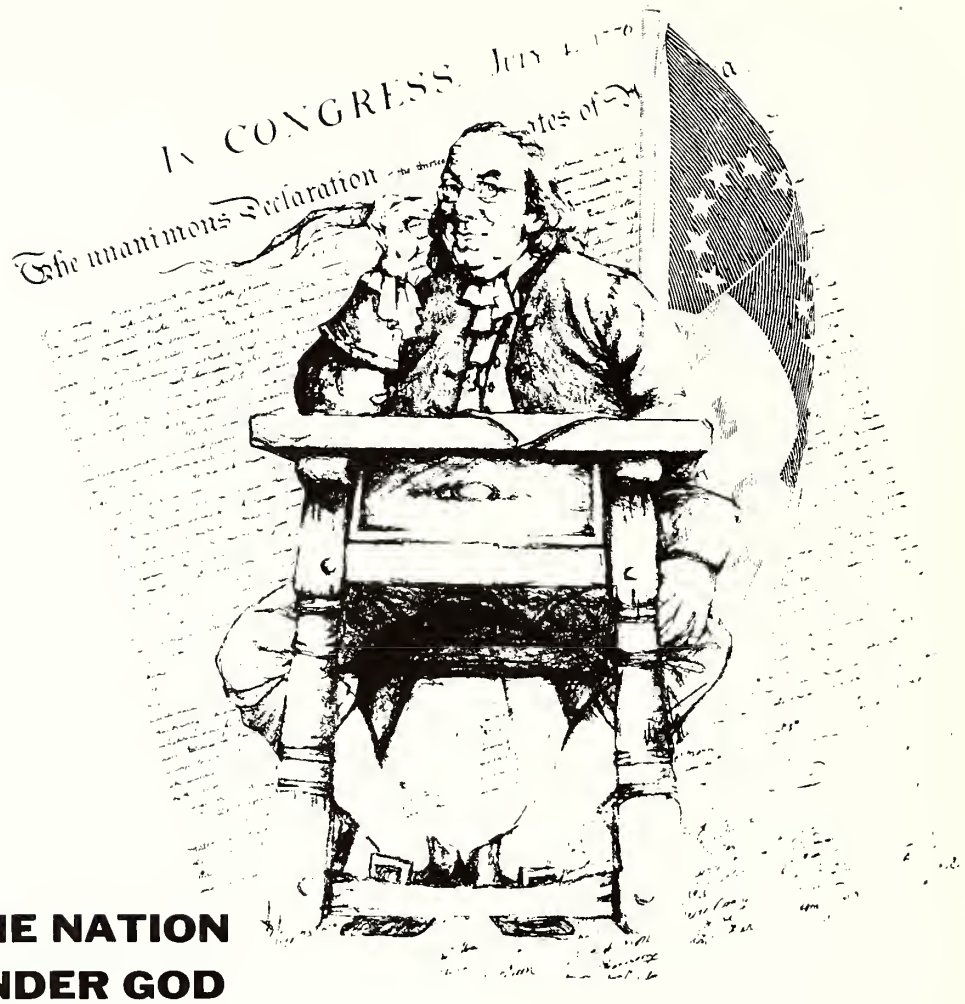
How can ministers be better pastors-teachers? First, God's work must come first. If a man is called to the ministry I do not think that call diminishes in its urgency. I would not think that it does. But I wonder when so many leave the ministry for higher paying jobs what is really going on. I do not say this to sound judgmental; I merely ask. If God is first in our lives, why does He receive so little commitment? Why do those around us who do not know Him never hear of His love and goodness? God's work **must** come first. But I do realize that all of the blame may not rest with the minister. The minister **does** need to provide reasonably for his family; and a workman **is** worthy of his hire. A pulpit committee was once overheard saying, "We want a poor and humble pastor. If God will send us an humble minister, we will keep him poor!" Why do church people feel as they do about paying their pastors? Granted, some ministers do not strike a decent day's work all week long. Some, however, are always at work; and their congregations would be in for a rude awakening if they had to try and replace them. While they think they cannot pay more, they just might find out what most pastors are getting paid. They might learn just what they can do! Also, when you talk with a firm about a job, you usually talk about your salary and your benefit package separately. Most church folks include the minister's benefits in his salary and think they are grossly overpaying their pastor. In many churches the pastor is one of the lowest paid of all members.)

Ministers must learn that study time should be improved in quality. Time is often dallied away and concentration, which is already short, is too easily broken. Third, book buying, reading and study should be well-planned and regular. Those involved in Christian work should embark on a consistent and varied reading adventure, one that will broaden horizons and deepen faith and convictions.

Fourth, it is time that ministers stop compromising. When a man stands behind a sacred desk to proclaim God's Word that is exactly what he is to do. Sermons are not designed to entertain, to make people laugh, or to necessarily make people feel good. It is quite possible that churches are in the shape they are because ministers do not take their calling (and job) seriously. God forbid!

Last, ministers should never be satisfied with a level of achievement that could be improved. Good work means hard work. Pastors must be prayer warriors; theirs must be a disciplined routine of tackling tough problems that are easily left undone.

Pastors, "it is from knowledge that oratory must derive its fullness, and unless there is such knowledge . . . there must be something empty and almost childish in the utterance." Though Cicero said it, and some people think it; may it never be true of God's man!




# ONE NATION UNDER GOD

At the close of the solemn pledge to our flag, there is a small and simple phrase. Its words are often stated without much thought, but these words run deep into the founding and forging of our nation. This phrase is ". . . one nation under God."

It is hard for us today, living in our routine and organized society, to imagine the struggle and sacrifices our forefathers made. A driving force that compelled them to carry on was their deep faith in God and the close ties of their families.

As we look back to the first settlers of the continent, we find the basic principles of liberty brought over with them. These simple people pulled up their roots and journeyed to an unknown land to escape the oppression of their government. Their reason was to be able to worship their God as they wished. Even their first contract of government, the *Mayflower Compact,* was signed "In the name of God, Amen."

As we follow the development of our nation, we see this spirit maintained throughout many trials. Even in revolution our faith was never broken, for the Declaration of Independence was concluded "with a firm reliance on the protection of Divine Providence."

Today, I feel America's prosperity can be attributed to the hand of God. The greatest strength of American democracy lies not in its economics, but in the morals and ethics of her people. As people, we consider each other as God's greatest creation and not just an instrument to be used for the benefit of the government like Communism does. Communism is spreading throughout the world reducing its victims to mere puppets whose strings are pulled by the government. This menace is attempting to enter American society, today. We must all realize the importance of adhering to one's morality, for the primary goal of Communism is to convince the people to turn away from these basic principles. I do have faith in the American people and do believe as John Hancock stated before signing the Constitution—"The powers reserved by the people (under the Constitution) render them secure, and until they themselves become corrupt, they will always have able and upright leaders."

We should all take time to reflect on our good fortune and appreciate the fact that we are a great nation, and God is watching over us. With these principles in our hearts, I feel America will sustain liberty, justice, and greatness forever as long as she abides by God's great truth.—Selected



# BY OUR LOVE

*by Niki Rasberry*

This is not a short story or an essay as I had originally intended, but a testimony, for I feel that this is the best thing I can offer—both to you and to God.

Six months ago I left home to attend the North Carolina School of Science and Mathematics. I knew that this would be an academic challenge, but I really didn't consider the fact that it could become a social or spiritual trial. I figured, "Well, if we were all created in His image, then how diverse can people be?" After a short time, I found out.

Shortly after arrival I discovered that my roommate was an atheist. She told me in a rather matter of fact way, "I don't believe in God." And to my shock and horror, Anja was with the majority. The entire student body, I found out, is eighty percent atheist. The remaining twenty percent, well, we are a mixture of Christians, Moslems, Jews, Hindus, Buddhists, Taoists, followers of Ba'hai, and those who call themselves "undecided." Well, I decided that I would have to be in the madhouse, but certainly not of it, and I set out in search of a few solitary souls who shared my faith in my God. But in the search, things didn't go exactly as planned, for I encountered one Ienaas Baagil.

Ienaas Baagil is a young Arabian girl who lives two doors down from me. She has long black hair, tan skin and huge brown eyes. She is tall and thin and graceful. Behind her beauty, she possesses the spirit of an "angel." Of course, I didn't know that in the beginning, but I learned it. I learned it as she was there to comfort me at 2 a.m. when I cried and didn't believe I could face another day. I learned it from the way she checked on me between classes when I was sick. Over and over she revealed to me the incredible beauty inside of her. There was one more thing I learned about Ienaas. She is a Moslem.

When you live in a Christian world, a small town that is completely occupied by people who share your religion, almost to the letter, it is easy to become a little less than zealous about your commitment to the church. But, when challenged, a fire that is smoldering burns out of control. I have had countless debates with Hindus, followers of Ba'hai, and Buddhists. Even a few Methodists joined me until we found cause to fight among ourselves. (By the way, I have yet to discover another Free Will Baptist.) I had never before in my life had such a blatant cause—never such poignant provocation—to profess my faith in Jesus Christ. I responded to the provocation and to this challenge at every turn—except with Ienaas. In debate, we could make religion as remote and impersonal a topic as needed, but there was far too much love between Ienaas and me to discuss religion—which is ironic to say the least.

As time went on, Ienaas and I became more comfortable talking about our religions. I admired her greatly for her devotion. She faced east and prayed to Allah five times daily, as sure as clockwork. She, in turn, told me how impressive she thought I was in debate. (Of course, to this she always added, in humor, that it was a shame that I was on the wrong side.)

Finally, one day she asked me, "Niki, according to your Christianity, am I going to Hell?"

"Yes," I answered.

"Oh," she said, and returned to her chemistry assignment.

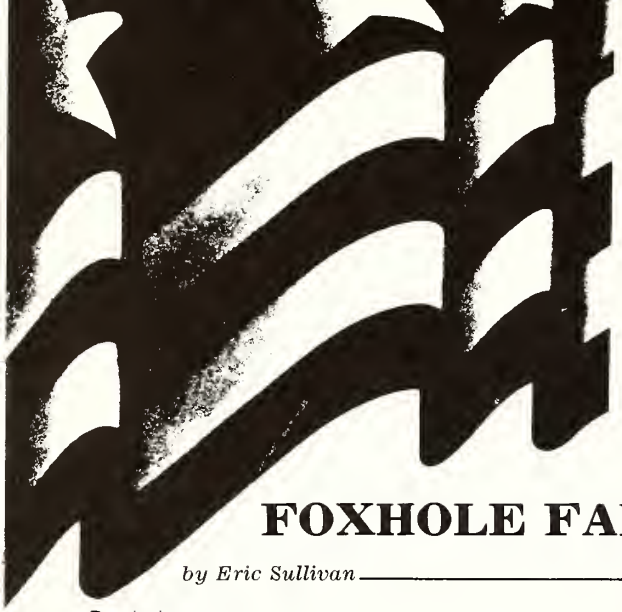
"Am I?" I asked.

"Yes," was the reply. These simple statements began a "battle to the death" argument that neither of us could win. I wouldn't be swayed, and neither would she. We ended up crying in each other's arms. We had both so nobly stood by all we had been taught, and hurt each other beyond measure in the process.

Ienaas and I are closer now than ever, for our friendship is not something either of us feel we should or can sacrifice. So what can I do now? I want her to know the peace and joy Christ can bring, but I cannot hurt her again. From my study of the Scriptures and after hours of prayer, it seems to me that there is only one answer to my dilemma, only one thing I can do: Love her. "For they will know we are Christians by our love."

This could easily be seen as an essay for the "freedom of religion," but it is not. It is a testimony for love—Christian love—exalting the Christ who so loved us.

Niki Rasberry is a member of Marlboro Church, Farmville, and represented the Central Conference in the YFA Christian Writing Competition.



# FOXHOLE FAITH

*by Eric Sullivan*

Battle Log
1509 Normandy?
June 8, 1944

Nothing unusual; heavy shelling continues—ear plugs lost, phew. Plenty of ammo, plenty of prayer, not so much food, but the Lord will provide. Knocked off three Germans trying to ambush Able Company from behind. When do I get my Distinguished Service Award?

Sgt. Lew Green, reporting

I close the little blue book and stick it in my pack. Not much use for it anyway. Nobody ever reads it. I glance at my watch; the luminous dial reads 15:10 in the twilight of the fast clearing storm. Since the landing of the troops on D-Day, it has rained continuously. Now however, it looks like it will be clearing and Able Company should be through harsh weather for a while.

Now, amid the bone jarring "crumps" of sea-land artillery from the tin cans, I take out my small black testament. Even though it is encrusted with dirt, the cover is still readable. In one corner the word "Gideon" in fading gold gilt penetrates the gloom around me like a ray of sunlight. I open the tired, dog-eared testament. As I flip back to Matthew, I think about how it is down on this beachhead. Death everywhere, a war going on for four years—wondering if it will ever stop. I get to my place, Matthew 21. I read over it absentmindedly. But one verse catches my eye. One certain part of it . . . "Verily I say unto you, If ye have faith and doubt not . . . If you shall say unto this mountain, Be thou removed, and be thou cast into the sea, It shall be done."

Matthew 21:21. I ponder over the verse, thinking about faith in God to take care of this fool war. Faith renewed fills my soul, but suddenly my thoughts are shattered by artillery. Not ours either. The Germans don't want to relinquish their position in the nearby village. I quickly close my Bible and return it to my pocket.

I pull out my combat radio and begin to radio vital statistics to the tin cans. Suddenly a nasty "whick" sounds dangerously close to me, and a little wisp of smoke rises out of the back of my radio. I quickly turn it over. A small hole with a little piece of metal in it shows through the smoke. I think how close I was to becoming just another stiff on the beach. I quickly roll out of my foxhole and scramble to a bigger one. After securing myself in this foxhole, I take a bearing on my surroundings. All around me it looks the same: blasted turf, dead and wounded, and about 100 yards away on my left the beaches of Normandy.

A dangerously close artillery shell blows dirt and smoke high into the sky and under this cover a guy jumps into my foxhole. He looks to be about 5'6" with tousled brown hair, blue eyes, and—through the mud—a ruddy complexion. I notice he is carrying a notebook. Silently, I wonder why. He looks at me and studies me for a moment; then he speaks.

"Hi, I'm Ollie Jacubowski, war correspondent. I tell'em back home what it's like over here."

His voice was like a twelve-year-old's, but his face told of all the places that he'd been and the war he'd seen. I could tell he was tough. He spoke again.

"Ya got a minute? I wanna ask you a few questions."

"Sure, go ahead," I responded.

He pulled out a cigarette from his C-rations and offered me one. I refused. The sight of the cigarette brought back painful memories. My dad spent a lot of our money on cigarettes. He nearly killed Mama when he tried to quit. He had beaten her often, but never as bad as then. Mama came home after she was released from the hospital. After gathering her personal belongings, she took Susan, my sister, and left. Mama was a firm believer in Christ.

I grew up drilled in Christian faith and finally accepted Christ. Dad, on the other hand, scoffed at any religion and hated Mama for making her boy a believer in her "floozy faith." He tried, after Mama left, to get me off the Christian pathway. I finally just joined the army to get away from him. I never heard from him and still don't. He's probably dead now anyway. In a way, I'm sad because he never accepted Jesus as his Saviour.

Ollie's voice interrupts my thoughts. He begins asking questions about the war in general and my thoughts on it. I answer the questions mechanically and apathetically. Then he asks me a question that really wakes me up.

"When you get down about the war, what do you do? What lifts your spirits?"

I look him straight in the eye and answer.

"Jesus, the Bible, prayer, knowing that people in America and the Allied countries are praying for me. Jesus, yeah Jesus."

I see his eyebrows lift a little. I know he isn't accustomed to answers like that. Usually he'll get girlfriends, mom, dad, brothers, sisters.

"I've always been interested in Christianity. Can you tell me how it . . . well, . . . works?"

"Religion doesn't really 'work.' When you accept Jesus Christ, He's in you and is all around you, everywhere, even on this beachhead. It's kind of like a blanket just surrounding you and making you secure."

"That's really very interesting," he says. "I'd really like to know more about Christianity."

I dig around in my pocket and come up with my Bible. I take one last longing look at it, then hand it to Ollie.

"Thanks, fella. This ought to be interesting."

In my mind I hope it's more than interesting. As I watch him walk away, I feel my "blanket" surround me.

Eric Sullivan represented the Western Conference in the YFA Christian Writing Competition. He is a member of First Church, Wilson.

## THE DAY MY BROTHER DIED

*by Renee Waters*

The day before yesterday, tears swelled in my eyes,
As I watched my brother die,
Couldn't anyone hear my cries?
Couldn't someone tell me why?
This gang of savages beat upon him,
I could feel his pain,
The world around us grew so dim,
Are these animals insane?
"Leave him alone!" I'd screamed.
I ran to summon aid.
This has to be a bad dream,
The sounds began to fade,
I ran through the crowd,
Begging for someone to help my brother,
People laughed out loud,
Shoved me aside and snickered to each other.
I fled in search of police,
And returned to the scene in despair,
My footsteps fell to a cease,
The police were already there,
I looked up, "Thank you, God,"
I said with sudden relief,
But something here was very odd,
I was stunned with disbelief.
The police joined the attack,
They were striking him too,
It was pointless to turn back,
There was nothing anyone could do,
They hung him on
What remained of a fallen tree,
His head draped with thorns,
But only barely could I see.
"He is really hurt! Let him rest."
But my useless cries hid in my throat,
He's my big brother; he's the best,
I trembled inside my coat.
Through the midst of the crowd,
The sky took on darker hues,
The drunken soldiers of the law before him bowed,
And laughed, "Oh, King of the Jews!"
Hours became days,
And I was swallowed in lost hope.
The day became a maze,
For there was no more need to grope.
My kind, sweet big brother drew one last breath,
And his suffering ended.
On that day of his death
The wounds were never mended;
He said something about coming back,
I remember his faith was strong,
Maybe I'm still young; maybe it's wisdom that I lack,
But I know his death was wrong.
Two days after my brother's slaying,
I sit here alone in my sorrow,
For strength and courage, I'm praying,
To help me go visit his grave tomorrow.
"Rise in three days," I recall,
My brother once spoke,
Rise again? Not possible at all!
Weren't those words just a joke?
My brother who could redeem.
His dedication was like no other,
But if that's what it was, just a dream,
What was it that scared them about my brother?

Renee Waters represented the Albemarle Conference in the YFA Christian Writing Competition.



## JUST IN TIME

*by Christopher Ezzell*

When God sends us the help we need, He loves to send it just in time—not too soon and not too late—but just when we need it most.

When the Children of Israel were running from the evil Egyptians, they found themselves between a rock and a hard place. There were mountains on one side of them, the Red Sea in front of them, and the Egyptians behind them. They were caught and their condition could hardly have been worse.

Nearer and nearer came the Egyptians. In fact, God let them come so close that the Children of Israel could actually see them. They were really frightened. Another few hours and all would have been over. A lot of them would have been killed; and those who survived would have been dragged back into slavery.

Just then, when all hope of being saved was gone, God made a way through the sea. The Bible says, "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Exodus 14:21).

The Children of Israel walked through the sea to safety, just in time.

Another Bible story we all know well is the one about Daniel in the lions' den. Some evil people tried to stop Daniel from praying to God; and because he refused, he was thrown into a den of lions.

Everyone else who had been thrown to the lions had been torn to pieces in a minute; but, when Daniel entered the den, the lions walked around him and smelled him, but never touched him.

When the king came to the den to find out what had happened, he called out: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Daniel 6:20).

There came a reply in strong, happy tones: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me" (Daniel 6:21, 22).

I wonder when that angel was sent. Perhaps just as the order was given to cast Daniel to the lions, or when the soldiers were dragging him out of his house to take him to the den. I don't know; but I do like to think that another order was given at the same time by another King, for the fastest angel in Heaven to fly to rescue Daniel. And he arrived, just in time.

Because God never changes, He is ready to be as thoughtful for us and our needs today as He was for His people long ago. As He helped them, He will help us, just in time.

Christopher Ezzell is a member of Cypress Creek Church, Whiteville. He represented the Pee Dee Association in the YFA Competition.

## WHAT IS LOVE?

*by Jason Branch*

There are many different descriptions of love: children loving their parents, people loving God, and loving someone else. The Bible names many different verses about love. Romans 5:8 says, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Do we love someone enough to give our life for them? God loved us while we were yet sinners. How could He find the love in His heart to die for us when we had done wrong. In John 3:16, the Bible tells us, "For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." If it were not for the love of God, we would not even be here today. 1 John 4:19 says, "We love him, because He first loved us." If we truly love God, we will keep His commandments. Love can be seen in many things. It is expressed in different ways:

Love is a friend,
A special someone to share,
One to help me, my troubles to bear,
And know God's joy in the air.

Love is my doggie,
Who greets me with a wagging tail,
When I come home from the school house jail.

Love is my kitty,
So soft and gray
"I love you so much" he seems to say.

Love is a brother,
Though we don't always agree,
From harm of others he sets me free.

Love is a mother,
That works so hard,
And finds joy for me in my back yard.

Love is a dad,
Who carries a big stick,
But seldom uses it very quick.
He helps to protect me from the trick,
Of Satan who always seeks to lick.

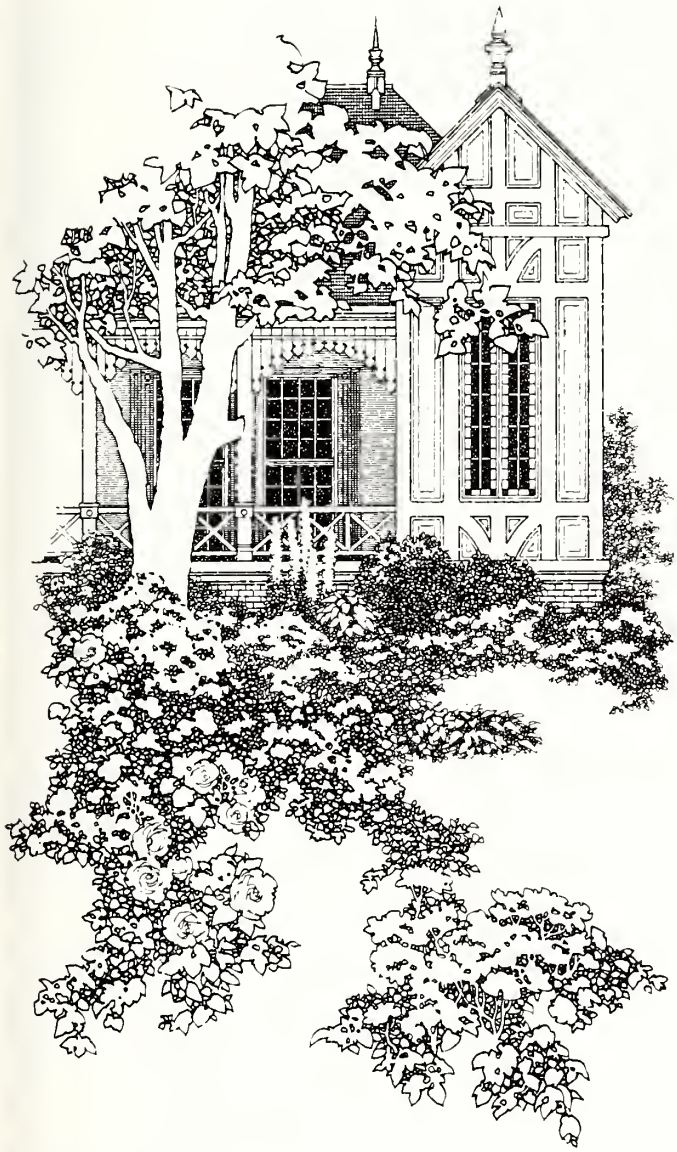
Love is a grandmother,
Who is always at my side,
Praying that near God, I may forever abide.

Love is God,
Who gave His Son
To die, that we might be won.

Love is a wonderful gift to share,
Giving God's love and tender care
To those who a heavy heart do bear.

"And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Corinthians 13:13).

Jason Branch, a member of Ormondsville Church, Central Conference, represented in the AFC contest.



# THE PARABLE OF THE HOUSE

*by David Pearce*

There once was a house that was very cold. It was so cold that icicles hung off the heating coils at low power, and when the original owners lived there, their hot chocolate froze in two minutes. Because of the cold house, the original owners wanted to sell it to some other people. Their names were Mr. and Mrs. Rockafella. The Rockafellas looked at the house in the summer. They bought it because it was so big. The people were very rich, but not rich enough to keep this house warm. When winter came, they almost froze solid. In fact, they almost froze to death.

They bought a heater large enough to heat the capital of North Carolina. It still was not enough. Then they started searching upstairs. This part of the house was very cold, colder than it was downstairs. The heater was keeping the house normally at $30^0$ F. Then they went to the attic. This was $-16^0$ F! There they found the problem. The mice had eaten the insulation. The mice were very little but they had a leader with the mind of a master criminal and teeth that could go through plyboard. They tried every poison in the book to stop them. None of them worked. Finally, they had to use cyanide to kill them.

Then they had to put in a new roof and ceiling before they could put in the insulation. If they hadn't been rich, they would probably have checked for the mice. But they were not worried because only poor people check around before they buy a house. Rich people are just too self-confident in their own ability.

The house was so warm now the hot chocolate evaporated before they could drink it. Now they had to take out the giant heater or they would have had heatstrokes.

The house is like some people. It was very cold without the insulation. The house was cold without the insulation just as we are ugly looking to God when we don't have Christ.

The buyers are like some people, too. They think their lives look so good on the outside, they don't look on the inside. Others think the way to get warmth and comfort is out of money. Money doesn't bring happiness like the joy of knowing Christ in their heart. The people in the story only looked on the outside and accepted it, but on the inside the house was not very nice at all. We need Christ, not money, to make us warm and comfortable with the peace and contentment God gives us. If we don't have that we are always searching to find something to make us happy.

The mice were killed with poison. It was hard to do, though. Jesus clears our sins with His power and knocks out Satan. The mice were killed with poison or cyanide. Cyanide is a very strong chemical just like the power of God is. The principle of cyanide action is that it eats away at whatever consumes it. The power of God is like the cyanide, except it eats away at sin like the sin eats away at our heart. But before we can receive God's power we have to be saved and cleansed like the cyanide killed the mice and cleansed the house.

The house was warm and cozy after it was rebuilt. The insulation is like Christ because it helped keep the house warm. Christ can keep our hearts clean and cozy for Him because we ask Him to come into our hearts.

David Pearce represented the Albemarle Conference in the AFC Christian Writing Competition. He is from Hickory Chapel Church.



# THE GIRL THAT MADE 100

*by Carla McLamb*

Once there was a girl named Cindy who lived in Texas. One day she had a test and she made a 55 on it. She was scared that her mother would spank her.

When her mother got home, Cindy had put all of her papers on her mother's desk. She had forgotten about the failing grade.

"Cindy, come here! Why did you make this 55?"

"I . . . I . . . I . . . I . . . I don't know," Cindy said. Then they started to fuss. Then her daddy came in and said, "HUSH!! What's going on here?"

"Your daughter made a 55 on this test," said her mother.

"Well, what do you want me to do?"

"I was thinking you might spank her."

"Cindy, I'm not going to spank you this time, but you had better start trying."

"I will Daddy. I will!"

The next day they had another big test. Cindy had forgotten all about it. When the teacher asked who had studied for the test, everyone raised their hand except Cindy. The teacher asked, "Cindy, didn't you study for the test?"

"Well, no, I didn't."

"Well, we're ready to take the test. I'll tell you what. You go home and study and you can take the test tomorrow, all right?" said the teacher.

"All right," Cindy said.

That night Cindy went home and studied hard for the test. She fell asleep and her mother walked in. "Wake up Cindy. Wake up."

Then Cindy said, "Well, I'd better start studying again. I must have fallen asleep."

"You sure did," said her mother.

Cindy studied for about twenty minutes. Then her mother came back. "Cindy, I think you should go to bed."

"All right," said Cindy. "Good night, Mother."

"Good night, Cindy."

The next day at school the teacher said, "Did you study for the test?"

"I sure did, and I am ready to get this over with."

She tried her best and she went slow. Then she gave the paper to the teacher. It took her awhile to grade it.

Later her teacher said, "I'm finished grading the papers and Cindy made the only 100."

Cindy went up to get her paper and the teacher hugged her.

When Cindy got home, her mother asked, "What did you make on your test?"

Cindy put a smile on her face and said, "I made a 100!" Cindy's mother was so proud of her. From that day on Cindy made good grades.

When the teacher asked who had studied, Cindy was honest and told the truth.

2 Corinthians 13:7

". . . but that ye should do that which is honest . . ."

Psalm 119:30

"I have chosen the way of truth: thy judgments have I laid before me."

After school Cindy went home and studied hard and she made a good grade on the test.

Proverbs 1:5

"A wise man will hear, and will increase learning and a man of understanding shall attain unto wise counsels."

Carla McLamb is a member of Shady Grove Church AFC. She represented the Cape Fear Conference.



## JESUS, MY FRIEND

*by David Currie*

Have you more problems
Than you can bear?
Talk to Jesus!
He really does care!

Feeling down and out?
There's no need to pout.
Jesus will lift you up;
There's no doubt!

If you're in trouble,
Just do your best.
Ask Jesus to help;
He'll do the rest.

Good Christian habits
You know you lack.
Jesus is the One
Who can clean up your act.

So, when you're blue,
And don't know what to do,
Turn to Jesus;
He'll see you through!

Jesus is so caring,
Sweet, and kind,
You can count on Him
Any ol' time.

Get your act together
By talking to Jesus every day!
He can always show you
The straight and narrow way!

Remember: Just by loving
And trusting in the Lord,
God will grant you Heaven
As your reward!

And, Brother,
You had better believe:
Heaven is the greatest blessing
You'll ever receive!

David Currie is a member of the AFC of First Church, Wilson. He represented the Western Conference.

## FRIENDSHIP

*by Donna Hinson*

Friendship is the color of blue after the rain.
It sounds like a group of children playing and laughing together.
It tastes like a bunch of grapes on a stem, all together.
It looks like a big bowl of fruit sitting on the table.
It smells like a freshly cut rose on a spring day.
And it makes me feel like a little girl.

Donna Hinson, a member of First Church, Kinston, represented the Eastern Conference in the YFA competition.

## "A VERY SPECIAL FRIEND"

*by Tim Thompson*

What is a friend?
Does he have just one characteristic?
Does he have many?

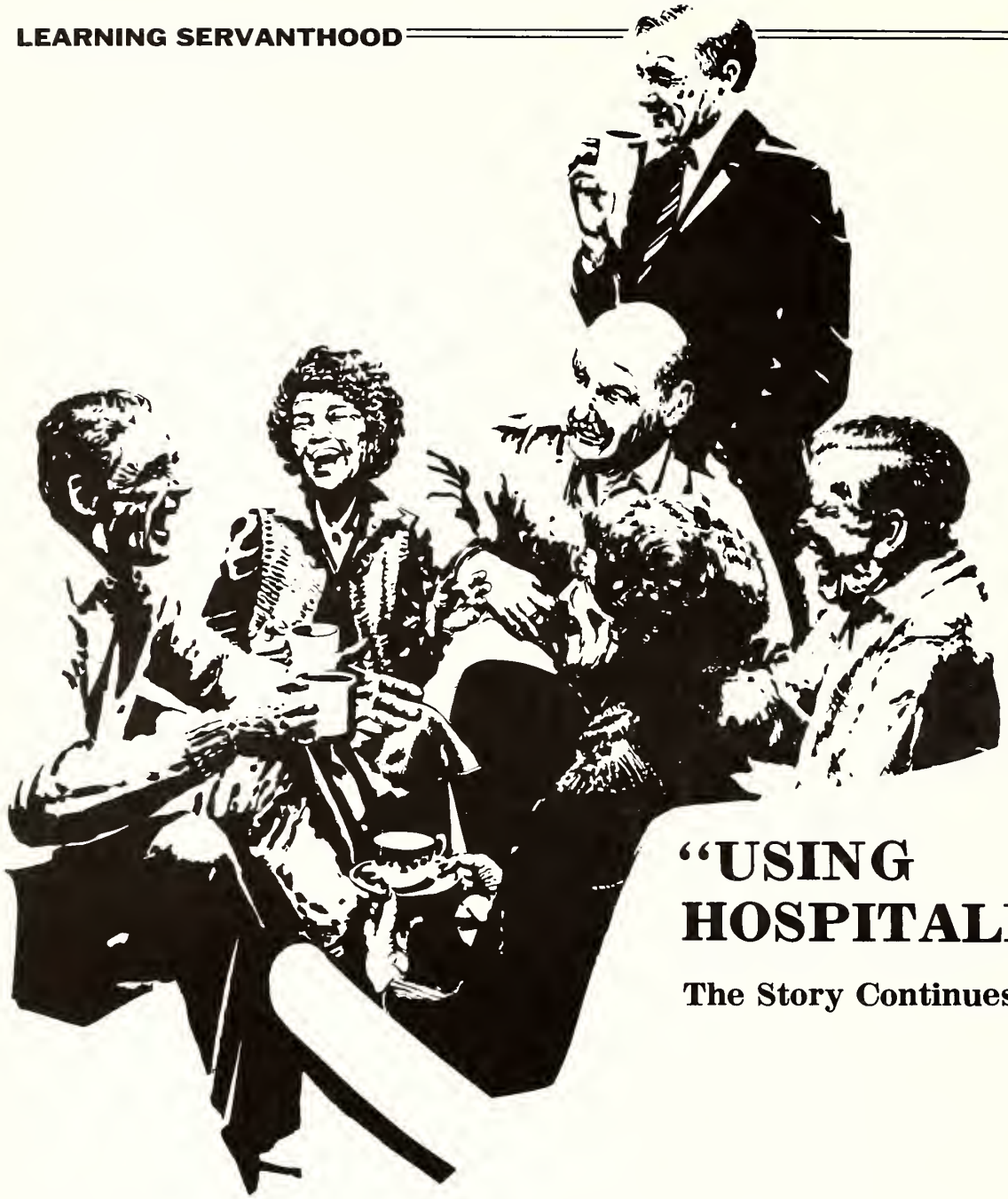
A friend is a person who is there when he is needed.
A friend is a person who listens, even when you are not saying anything.
A friend thinks about you all the time.
A friend is a person who will go out of his way to please you.
A friend is a person who tells you his thoughts and beliefs.
A friend is a person who will always offer a helping hand.

Although there are very few people who display all these characteristics; there is one.

This person is always there when you need Him.
This person listens whenever you need to talk.
This person thinks about you always.
This person will go out of His way for you as He did when He died on the cross for our sins.
This person tells you how He feels through His Word, the **Bible.**
This person will help you always, if you let Him.

This person is truly A VERY SPECIAL FRIEND.
He is the Father, Son, and Holy Spirit.

A member of Pleasant Grove Church, Tim Thompson represented the Cape Fear Conference in the YFA Christian Writing Competition.



# "USING HOSPITALITY . . ."

## The Story Continues

*by the Rev. W. Keith Cobb*

If you read the article in last month's issue of *The Free Will Baptist* about hospitality, no doubt you thought the story ended when Claudio Razzano returned home to Switzerland. Well, not exactly.

Claudio stayed with us until the 22nd of May. Before he left, a friend of his from Bern, Switzerland, came by to visit him. This young man was 24 years old and brought with him another person from Switzerland he had met quite by "accident" while visiting San Francisco. The friend of Claudio was also the brother of the exchange student, Sascha Fels. His name? Mark Fels (simple enough, huh?). The friend he brought with him on his visit to Claudio is Stefan Huber from Herisau, Switzerland.

Mark and Stefan came by our house to visit Claudio with the intention of staying only an hour or so. When they arrived, my wife and I tried to talk with them, but it seemed that they had no interest in getting to know us at all. After trying to make conversation and sensing that there was going to be no reciprocal effort, I set about doing the task that I detest so much—mowing the lawn. My wife went inside the house where another church member was sitting at the table drinking a Diet Coke. They decided to pray that God would open the door that we might get to know them better. In the meantime, Claudio went for a ride with Mark in Stefan's graffiti-painted car. While Mark was driving, they had an accident on the dirt road near our house (Mark was driving in a less than responsible manner). Claudio was not hurt, but the accident aggravated an old back injury that

Mark had suffered as a teenager. I took him to the emergency room at Wilson Memorial Hospital. Guess what the doctor told him . . . Mark had to be confined to bed for at least 48 hours!

That night, Mark was quite sleepy from the pain medication he had taken while at the hospital. Sascha came to the house to see his injured brother, of course; I figured that, while he was there, I might as well gather all the others (my wife, Stefan, Sascha, his girlfriend, and Claudio) at the table for a discussion of God's Word. I had already witnessed to Stefan and found out that he was not a Christian, but I figured that he could listen to the story of Nicodemus. Stefan's English was worse than any other of the Swiss boys, so I had Sascha to interpret while I taught the third chapter of John's Gospel. We all sensed that the Holy Spirit had already begun to work on this young man's heart. That night, before we retired for bed, I quoted Revelation 3:20 to him and had Sascha to explain to him what it meant. I told him that we all know God was knocking on his heart's door and he responded that he knew it, too!

The next night, we all gathered again (the same people) and studied the fourth chapter of John. We must have talked for two hours or more, but none of us were sleepy. After prayer, I left the table and the others at the table and went to get ready for bed. Sascha came after me in about five minutes and told me that Stefan wanted to ask Jesus to come into his heart so that he could be, as he said, "born new!" He prayed the Sinner's Prayer and the glory of the Lord filled his newly cleansed heart! What a night of rejoicing that was!

The very next day was Sunday, so we all went to church (except for Mark). After the invitation, Stefan came forward and confessed his faith in Jesus in his native tongue while Sascha interpreted. Even though he did not know what the words *providence of God* meant, he talked about it when he told how that it was "quite by accident" that he had come to be with us for the weekend. It was no accident. God had marked him as "chosen in Christ before the foundation of the world!"

Mark's story is altogether different from all the others. He was already a Christian and knew more about the Bible than most people in the Free Will Baptist denomination. His problem was that he just was not living out his faith in a very Christian and biblical way. He was, in spite of his knowledge, a carnal Christian whose life was dominated by the flesh. But we continued to pray for him, too. Soon, God opened his heart and poured the salt of conviction on the wound. With tears of repentance, he followed the injunction of 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Now, as sort of a parenthesis, I would like to comment on Sascha's, Hans-Jorg's, and Mark's past. (All three of them are brothers, if you recall from last month's article and information given above.) Their father was at one time a Nazarene pastor in Germany and Switzerland. While they were still young, however, he left (abandoned) them and their three other siblings along with their mother and pursued a life of sin and self-gratification. Obviously, this created quite a few problems for each of them, both emotionally and financially. Yet somehow, their mother was able to teach them the Word of God and bring them to saving faith in Christ at an early age. She faithfully taught them the Word of God and tried to bring them up in the nurture and admonition of the Lord. Even though the three children of this woman drifted into sin and did a lot of things both immoral and unlawful, God has seen fit to honor this woman's faith by bringing them back into fellowship with God and God's people. What an inspiration is this woman whom I have never met!

So we now come to the end of this chapter in the continuing story of God's blessings on my family because of my wife's genuine gift of hospitality. Claudio is now back in Switzerland as an ambassador of God and His kingdom. He has joined Daniel, Hans-Jorg, and Mark (who also returned in May). At the time of this writing, the only one left is Stefan. He will be with us until the middle of June. Meanwhile, we are taking advantage of the time we have with him to disciple him in the ways of God and His Word. He will be quite alone when he returns to his home in Herisau. Oh, we know God will be with him; but he will not have any good Christian friends around him as do Mark, Claudio, Hans-Jorg, and Daniel. You see, his parents are not Christian. He tells me his preacher is not even Christian! You see, in Switzerland, the pastors (most of them, at least) are employed by the government at a salary of about $46,000 annually! Many people, I am told by them, choose the ministry as a profession; few enter the ministry because they feel the call of God to do so. The services there are cold and formal and never evangelistic. Please pray for Stefan. He has told me that he intends to witness to his pastor when he gets back home! Who knows what good will come from these young men's conversions!

Meanwhile, my wife and I are waiting to see if anyone else from Switzerland comes by to visit. As my wife, Janet, said to me: "Two months ago, we never knew a soul from any European country—including Switzerland. Now, they are coming out of the wood-works like rats in a corn barn!"

All I said was: "Let'em come!"

(See special note on Page 13.)

## HINDS' FEET ON HIGH PLACES
Hannah Hurnard




Hannah Hurnard beautifully dramatizes the yearning of God's children to be led to new heights of love, joy and victory in this allegory. The story centers around the spiritual struggles of Much-Afraid and her two companions Sorrow and Suffering, which take them from the foot of the mountains to the high places.

There were times they traveled through the desert; and there were times they walked along the shores of Loneliness. They experienced the wilderness and even the crossing of the great sea-wall. The three women had to overcome the Precipice of Injury, the Forests of Danger and Tribulation, and many great storms. Their travels through the Valley of Loss helped to prepare her for her burial.

One might wonder how a book like this could benefit anyone. The lessons Much-Afraid learned are of benefit to every Christian. Consider some of the truths that became her own!

> "I learned that I must accept with joy all that you allowed to happen to me on the way and everything to which the path led me! I was never to try to evade it but to accept it and lay down my own will on the altar and say, 'Behold me, I am thy little handmaiden Acceptance-with-Joy.'
>
> "Then I learned that I must bear all that others were allowed to do against me and to forgive with no trace of bitterness and to say to thee, 'Behold me—I am thy little handmaiden Bearing-with-Love.'
>
> "The third thing that I learned was that you, my Lord, never regarded me as I actually was, lame and weak and crooked and cowardly. You saw me as I would be when you had done what you promised and had brought me to the High Places.
>
> "The fourth thing was really the first I learned up here. Every circumstance in life, no matter how crooked and distorted and ugly it appears to be, if it is reacted to in love and forgiveness and obedience to your will can be transformed."

The lessons of accepting and triumphing over evil, or becoming acquainted with grief and pain, and, ultimately of finding them transformed into something incomparably precious; or learning through constant glad surrender to know the Lord of love Himself in a new way and to experience unbroken union with Him—these are the lessons of the allegory in this book.

Perhaps the Lord will use it to speak comfort to some of His loved ones who are finding themselves forced to keep company with Sorrow and Suffering, or who walk in darkness and have no light, or feel themselves tossed with tempest and not comforted.

*Hinds' Feet on High Places*, Tyndale House Publishers, Inc., $6.95.

## BESTSELLERS

### HARDBACK

1. *Growing Strong in the Seasons of Life*, by Charles Swindoll, Multnomah Press
2. *Love Must Be Tough*, by James Dobson, Word Books
3. *The Blessing*, by Gary Smalley and John Trent, Thomas Nelson Publishers
4. *Restoring Your Spiritual Passion*, by Gordon MacDonald, Oliver-Nelson Books/Thomas Nelson Publishers
5. *Growing Deep in the Christian Life*, by Charles Swindoll, Multnomah Press
6. *Twice Pardoned*, by Harold Morris, Focus on the Family Publishing/Word
7. *Choices—Changes*, by Joni Eareckson Tada, Zondervan Publishing House
8. *Come Before Winter*, by Charles Swindoll, Multnomah Press
9. *Intended for Pleasure*, by Ed and Gaye Wheat, Fleming H. Revell Co.
10. *A Shepherd Looks at Psalm 23*, by W. Phillip Keller, Zondervan Publishing House

### PAPERBACK

1. *The Winds of Autumn*, by Janette Oke, Bethany House Publishers
2. *Ordering Your Private World*, by Gordon MacDonald, Oliver-Nelson Books/Thomas Nelson Publishers
3. *The Seduction of Christianity, by Dave Hunt and T.A. McMahon, Harvest House Publishers*
4. *Beyond Seduction*, by Dave Hunt, Harvest House Publishers
5. *Hinds' Feet on High Places*, by Hannah Hurnard, Barbour & Co., Tyndale House Publishers, Walker & Co.
6. *Free to Be Thin*, by Neva Coyle and Marie Chapian, Bethany House Publishers
7. *Love Life for Every Married Couple*, by Ed Wheat, Zondervan Publishing House
8. *Mere Christianity*, by C. S. Lewis, Macmillan Co., Barbour & Co.
9. *The AIDS Cover-Up*, by Gene Antonio, Ignatius Press
10. *God Calling*, by A. J. Russell, Barbour & Co., Fleming H. Revell Co./Spire Books




## JOYFUL NOISE

*by Jack and Julia Bircher*

Since we are concerned about music and worship, we must be concerned about accuracy and vitality in vocal production. Last month we dealt with vowels and diction, which are necessary for the worship message to be understood. This month, it is the art of "breathing" which shall be considered.

Most of us do not think of breathing as an art because it is so natural to life. That is precisely what makes musical breathing so difficult. We have to do unnatural sorts of things to a natural process. Breathing to live and breathing to sing take on different dimensions. Breathing to live requires two phases, inhalation and exhalation, whereas breathing to sing requires four phases. These are inhalation, suspension, exhalation and recovery. That four-step process sounds very complicated, but it really is not. Follow the steps through singing an open syllable. Use "ha," for instance.

When you inhale, do not lift the chest. The rib cage should already be lifted through the feeling of "sitting tall" or "stretching the spine." Inhale by actively expanding the lower torso. Let the stomach area expand to let air fill the lung. The stomach expansion comes by the diaphram's downward push. Next, have the feeling of suspending this stored-up air with a steady "hold-back" feeling which should be metered-out with the needs of the vowels, dynamics, and phrasing. You should be clear, intense, and efficient.

One of the best ways to develop the feeling of diaphram breathing control is to learn "panting" exercises. These make for a great way to "loosen up" before working on a piece. Everyone should take a good breath as described above and then sing, "Ha ha ha ha, ho ho ho, ha ha ha," etc. at a very rapid pace. Each sound should explode from the larynx and when you place your hand on the stomach just below the rib cage you should feel the quick "out-in" pulsation.

Once a choir has developed true diaphramatic breathing control, phrases go on effortlessly, tone and intensity increase dramatically, and worship music is enhanced. Try it, you will like it!!

We are curious as to how many of our churches use taped music accompaniments for anthems, solos, or musicals. For those who do use them, it would be nice to have a central pool of titles of tapes which could be shared. If you like this idea, please write the list which your church, or you personally, has and we can compile a master list as a resource. Send your list to: Jack and Julia Bircher, 323 Trenton Road, Cove City, NC 28523.

Jack and Julia Bircher live in Cove City and are active in the music ministry at Core Creek Church. Jack received the Bachelor of Music Education from ECU, the Master of Music Education from the University of South Carolina, and post graduate study at Northwestern University. Julia studied piano performance at both ECU and the University of South Carolina.

In 1979, the Birchers moved to the McCoy Dairy Farm after ten years in Columbia, SC, where Jack was Assistant Professor of Music at USC. Besides farming full-time, Jack also teaches at UNC Wilmington on a part-time basis. Julia teaches private piano and is also an area representative for Christian Women's Clubs. She has been a contributor to the Woman's Auxiliary *Devotion*. The Bircher family, which includes John (16), and Scott (14), plays for many worship functions and civic activities. They recently recorded a tape of sacred music.

## AN INVITATION

**Please consider this your invitation to Ayden Bible and Bookstore's upcoming Mini-Musical Festival. This extraordinary music event will be held on July 20, 1987, in the Multipurpose Room, located in the Bookstore facility. This music festival will begin at 7:00 p.m., and will run about two hours. Let us help you with your endless search for new music material. Come and be a part of this innovative and enriching experience. This event is planned for adult choir directors, youth choir directors, children's choir directors, accompanists, soloists, and YOU!**

**This music festival costs $25 per person. This registration fee is non-refundable. (Registration is limited, so do not wait to the last minute.)**

**Mr. Joe Parks will serve as the clinician for this mini-festival. Mr. Parks has written many musicals, and nearly every church in eastern North Carolina has performed some of his works.**

**Each registrant will receive a free music packet of recent publications worth over $70. Ayden Bible and Bookstore will provide discounts on selected materials during the festival. At least twenty-two NEW titles will be discussed and "demonstrated" by our clinician, Joe Parks. Ayden Bible and Bookstore will provide refreshments after the session.**

Mail the form below to: Free Will Baptist Press, Box 159, Ayden, NC 28513; or phone, 746-6128.

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## EFFECTIVE TEACHING

*by Bass Mitchell*

There are many things required to be an effective Sunday School teacher—knowledge of the Bible, an understanding of how persons learn, using creative and appropriate teaching methods, a deep love for persons and a desire to help them grow, and much more. But the most crucial requirement for teaching that changes lives is the quality of the teacher's own spiritual life.

The same thing could be said of ministers and all leaders in the church. Ministers often expend so much time and energy doing busy work that they neglect to nurture their relationship with God. Of all the important things that demand our attention, our own relationship with God must take top priority. This has profound impact on all we do.

Jesus set the example for us, as in all things. He regularly worshiped in the synagogue. Often He went out alone to commune with God. Sometimes He fasted. If Jesus constantly needed this, how much more do we need it?

Why is so much of our teaching and preaching ineffective and even boring? It is not just because we may not be master teachers, as important as it is to know and be able to use good teaching techniques. No! This is not the main reason. It's most often that we are lazy and undisciplined in our spiritual lives!

We teach that Christians should pray. Do we? We exhort our students to read the Bible. Do we? We call them to give themselves in service to the needy. Do we? We tell them that they should be faithful church attenders. Are we?

We do not always realize that the greatest lesson preparation we make is not those moments we spend looking over the next lesson. Real preparation for teaching is our daily communion with God! Nurturing our own relationship with God is one of the best things we can do for our students!

The persons in our classes do not need another lecture about God. They are bored, and rightly so, with meaningless discourses in which the teacher may be interested. Persons need God! They need teachers who have been with and are with God! They want teachers who can introduce them to God! We cannot do that if we do not know God! We have nothing to offer them if we ourselves have grown distant from God!

It was said of the disciples in Acts that others could tell that they had been with Jesus. Would that the same thing could be said of every teacher. No amount of preparation or study can substitute for this. We cannot fake it. When we have been with Jesus Monday through Saturday, our people will know it on Sunday! When we take time to be with Jesus, then, and only then, will we be able to teach with real conviction and power.

Being with Jesus means that we have accepted Him as our Saviour and Lord. It means that we seek His presence and will every day and in every decision. It's simply trusting in Him and constantly striving to think, do, say, and live for Him.

The goal of every teacher should be to be more like Christ and grow ever closer to Him. That does not just happen. Christ wants this and through the Holy Spirit is seeking to make this happen in our lives. But we have to want it, too. He is already reaching out to us. We have to reach out to Him.

Our relationship with Christ is not unlike a marriage. A good marriage seldom just happens. It takes some work. We have to take the time to be with one another, to talk, to listen, to understand. Likewise, our relationship with Christ takes time and work.

How can you really get close to another person without talking? It doesn't happen! We will never get closer to God without taking time to daily talk with and listen to the Father. One of the quickest ways to improve your teaching is to determine that you will spend more time talking with God. Try it and see if it isn't true.

The regular worship of God is also vital for the teacher. Some teachers leave after Sunday School. Not only does that set a bad example, it also cheats the teacher out of spiritual nurture that is essential. There's something about worshiping God with other believers that renews us, gets everything in the proper perspective, and reminds us of what a privilege it is to serve such a mighty and loving God.

I think that every teacher should regularly attend the Wednesday night service of the church or at least a weekly Bible study with other Christians if this is provided at other times. Indeed, some churches require this of all who would teach. This is so important because the teacher is often the one doing the giving. In Bible study and sharing times like the ones I have mentioned, the teacher can do some much needed receiving. Such attendance would not be a bad idea for the deacons and other leaders in the church!

Some teachers find the keeping of a spiritual diary or journal very helpful in their growth. This is simply a record of their thoughts, prayers, insights, and everything they experience in their walk with God. It helps them see where they are in their spiritual growth and can be a valuable source of insights and illustrations for use in teaching.

There is so much more you could do. But the most important thing is that you want to get closer to God. The place to begin is to simply tell God and keep telling God that you want to grow and be closer to Him. As you do this, your desire for growth and your relationship with God will deepen. And what a difference you and others will see in your teaching!

## UNDERSTANDING BIBLICAL WORDS AND THEIR MEANINGS

*by the Rev. W. Keith Cobb*

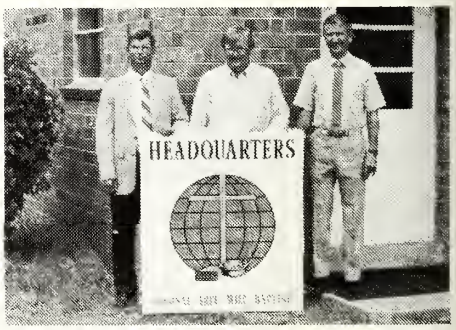
How well did you do last month in choosing the best definition for those words we use so often in communicating the Christian faith? So, do you want to try it again? Well, here are some more words that are used either in the Bible or in theological conversations. Good luck!

1. **propitiation** (pro PIT che AY shun): (a) the transfer of righteousness from Jesus to the believer; (b) the acceptance of the believer into God's family through faith in Jesus; (c) the turning away of God's wrath by the satisfaction of violated justice through the death of Jesus; (d) all of the above.
2. **forswear** (for SWARE): (a) to take a religious vow; (b) to affirm solemnly by invoking the name of God; (c) to curse; (d) to swear falsely or undo one's swearing.
3. **husbandman** (HUZ bund man): (a) a strong family man; (b) a tiller of the ground; (c) a vine dresser; (d) both **b** and **c.**
4. **jesting** (JES tin): making fun of another in a rude or sarcastic manner; (b) using "street language" or words not becoming to Christians; (c) ribaldry (i.e., vulgar joking, especially dealing with sex in an "earthly humorous" way); (d) both **a** and **c.**
5. **malefactor** (MAL uh FAK tur): (a) a criminal; (b) a runaway; (c) a rebel; (d) a blasphemer.
6. **mortify** (MOR ti FIE): (a) to cause to feel shame; (b) to cause embarrassment; (c) to put to death; (d) to consign something to damnation.
7. **railing** (RAL in): (a) blaspheming; (b) speaking evil of another; (c) reviling and speaking reproachfully; (d) all of the above.
8. **suborn** (suh BORN): (a) the procuring of a person to perjure himself (or herself); (b) the unsettling of someone's convictions by debate; (c) to make another person subordinate and submissive; (d) to cause someone to fear by making him or her superstitious.
9. **buffet** (BUF et): to strike with clenched hands (i.e., the fist); (b) to wrestle to subjection; (c) to engage in combat with the intent of doing serious bodily harm; (d) all of the above.
10. **chamberlain** (CHAME buhr lin): (a) a prince; (b) a governor of a province; (c) a deputy; (d) an officer in the houses of kings and nobles.
11. **dissimulation** (dih SIM you LAY shun): (a) pretending to act from one motive, while in reality, another motive really inspires the action; (b) hypocrisy; (c) pretence; (d) all of the above.
12. **tetrarch** (TEH trark): (a) a governor over a fourth part of a region; (b) a king with no real power because of his subordination to another more powerful ruler; (c) a king or ruler allied with three other kings or rulers in a formal agreement or treaty; (d) both **a** and **b.**
13. **bloody flux** (BLUHD e FLUKS): (a) tuberculosis with the obvious coughing (the inflammation of the intestines accompanied by bloody defecations); (c) bleeding gastric ulcers; (d) an abnormality in the formed elements of the blood.
14. **hosanna** (ho ZAN nuh): (a) a prayer invoking God to "save"; (b) an utterance of praise; (c) the palm and willow branches waved on the last day of the Feast of Tabernacles; (d) all of the above.
15. **implacable** (im PLAK uh bul): (a) a term describing one's behavior when he or she is not willing to enter into a covenant; (b) a term describing a person's lack of commitment to a promise; (c) a truce-breaker; (d) all of the above.
16. **mint, anise, and cummin** (mint, AN is, and KUM in, respectively): (a) a sweet scented plant, a spicy plant of the parsley family, and a small bush bearing sweet berries; (b) a sweet scented plant, dill used for pickling, and a small plant of the parsley family; (c) a sweet scented plant with a tart taste, a pepper plant, and a seasoning plant of the parsley family; (d) a bush bearing a spicy fruit used in soups, a tasty root plant similar to the potato in appearance, and a plant used in pickling.
17. **Corban** (KORE bun): (a) an offering or sacrifice, either by shedding of blood or otherwise; (b) a term used by many Jews to excuse them from the material support of their parents because it signified that their money was already "set aside" for the temple offering; (c) any gift offered to God; (d) all of the above.
18. **Raca** (RAY kuh): (a) a word used to call another person, usually in anger, empty-headed and intellectually deficient; (b) a word used to denounce, usually publicly, a person as amoral and godless; (c) a word invoking a curse on another because of an apparent lack of temperance; (d) all of the above.
19. **legion** (LEE jun): (a) 10,000; (b) 12,000; (c) 6,000; (d) one million.
20. **prodigal** (PRAH dig ul): (a) sensual; (b) wasteful; (c) a runaway; (d) rebellious.

(Turn the Page)

## ANSWERS

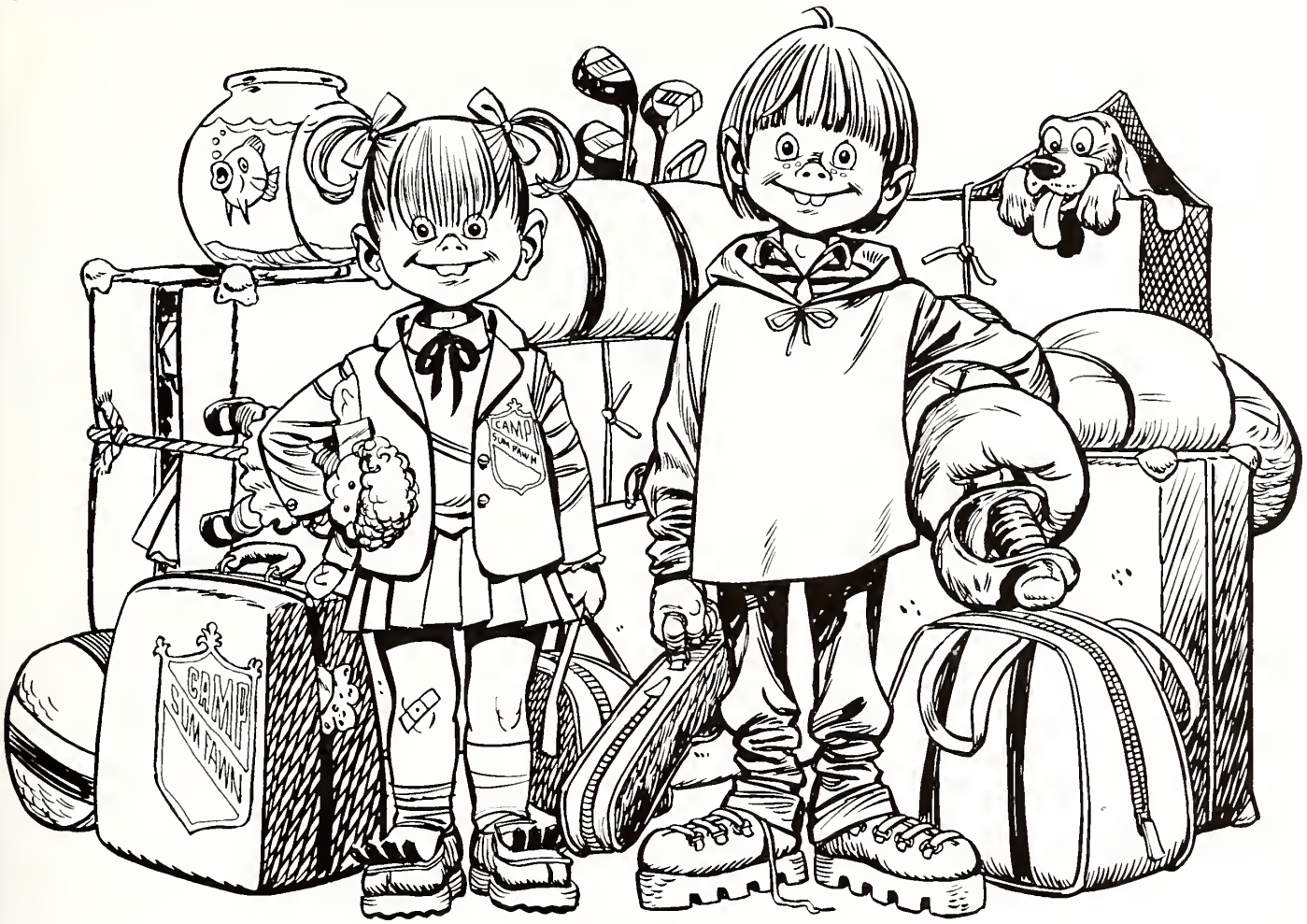
1. **propitiation:** (c) the turning away of God's wrath by the satisfaction of violated justice through the death of Jesus. This word has its roots in the Old Testament word for the **mercy** seat —the covering of the Ark of the Covenant. When the blood was sprinkled there on the Day of Atonement, God's justice and judicial holiness was expiated and appeased. Similarly, when Jesus died on the Cross, God was satisfied with the sacrifice and His holy anger assuaged (cf. Isaiah 53:10-11). In Luke 18:13, the publican realized the need for the appeasement of God's wrath and literally prayed for God to be "propitious" (or as when He looked upon the mercy seat after the blood had been sprinkled there) toward him. The English word occurs but three times in the New Testament, but the Greek word (in its various forms) occurs at least six times (Luke 18:13; Hebrews 2:17; 9:5; Romans 3:25; 1 John 2:2; 4:10).
2. **forswear:** (d) to swear falsely or undo one's swearing. The word is found in Matthew 5:33 and in 1 Timothy 1:10 (where it is translated "perjured persons"). It simply was the effort of a person to break a previously made vow or perhaps to make a vow with no intention of keeping it.
3. **husbandman:** (d) both **b** and **c.** A husbandman was a farmer. And just as there are many kinds of farmers in our land today, the same was true in the days of our Lord Jesus Christ.
4. **jesting:** (c) ribaldry (i.e., vulgar joking, especially dealing with sex in an "earthly humorous" way). The word is used only in Ephesians 5:4. Although the word may not have had its negative connotations in the times before Christ, it had come to mean ribaldry. Today, the word **jesting** may not have this particular meaning, but the intended meaning is "filthy jesting" (which is only one Greek word).
5. **malefactor:** (a) a criminal. The word was usually used to describe someone guilty of legal, rather than religious, transgression.
6. **mortify:** (c) to put to death. The word is used twice in the New Testament (Romans 8:13 and Colossians 3:5). Its Greek derivatives, however, (two different words) are found in other places (e.g., Romans 7:4).
7. **railing:** (d) all of the above. While the English word in its various usages is found eight times in the Word of God, the Greek words meaning the same thing are found many more times (sometimes translated blasphemy, reviling, or to speak evil of another). It is rather interesting to notice that this word is found in the company of other words like fornication and drunkenness.
8. **suborn:** (a) the procuring of a person to perjure himself (or herself). This word is used in Acts 6:11. *Vine's Expository Dictionary of New Testament Words* (p. 1110) adds that the idea of instigation and making suggestions out of wrongful motive is present in the word.
9. **buffet:** (a) to strike with clenched hands (i.e., the fist). The word is used both literally (as the striking of Jesus during His pre-crucifixion trial) and metaphorically (as when Paul maintained that he buffeted his body in order to bring it under subjection). There are two different Greek words for this one English word. The second meaning is, literally, to strike under the eye.
10. **chamberlain:** (d) an officer in the houses of kings and nobles. The word is found twice in the New Testament (Acts 12:20 and Romans 16:23). The Greek word for chamberlain in Romans 16:23 is better translated "steward," "treasurer," or "manager." From reading Acts 12:20, it can be inferred that a chamberlain maintained an influence with the nobility and royalty.
11. **dissimulation:** (d) all of the above. The English word is found only twice in the New Testament; the Greek words meaning the same are found at least seven times and are used to admonish believers to allow their love, faith, and wisdom to be without dissimulation.
12. **tetrarch:** (d) both **a** and **b.** "Tetra" means fourth; a tetrarch governed under a more powerful ruler one fourth of a region along with three other tetrarchs. Can you name the tetrarchs mentioned in the New Testament? (See Matthew 14:1; Luke 3:1, 19; 9:7; Acts 13:1.)
13. **bloody flux:** (b) dysentery (the inflammation of the intestines accompanied by bloody defecations). The word is found in Acts 28:8).
14. **hosanna:** (d) all of the above. Once again, *Vine's Expository Dictionary of New Testament Words* explains that the word originally meant (a) but evolved to mean each of the other things mentioned in (b) and (c).
15. **implacable:** (d) all of the above. The English word is found only in Romans 1:31, but the same Greek word is found in 2 Timothy 3:3 where it is translated "truce breakers." The word originally meant "the refusal to pour out a libation (drink offering)"—a practice which sometimes accompanied the entering into an agreement. The word later came to mean "being untrue to one's promise."
16. **mint, anise, and cummin:** (b) a sweet scented plant, dill used for pickling, and a small plant of the parsley family. Jesus Christ spoke of these things in Matthew 23:23 in his rebuke of the Pharisees who tithed even these things but omitted weightier matters of the Law.
17. **Corban:** (d) all of the above. For a good explanation of how this word was used in our Lord's day, read Mark 7:1-13.
18. **Raca:** (a) a word used to call another person, usually in anger, empty-headed and intellectually deficient. Jesus used the word in Matthew 5:22 and stated the kingdom's premise that a person who used this word would be in danger of the council. The next term, one more severe, translated "thou fool," means "a godless and moral reprobate" and is also unfitting for kingdom citizens.
19. **legion:** (c) 6,000.
20. **prodigal:** (b) wasteful. Interestingly, the word is not found in the English Bible although we have certainly applied the term to the runaway and rebellious son in the parable of Luke 15. The term actually means extremely lavish and, more generally, a person who squanders his wealth foolishly.




**SIGN RECENTLY INSTALLED**

Pictured above are Mr. Cliff Gray, executive director of the Free Will Baptist Press Foundation; the Rev. Scott Sowers, vice president of the North Carolina State Convention; and the Rev. Harold Jones, director of the State Convention Board of Foreign Missions program, with the new sign installed at the State Convention Headquarters.

The Headquarters is located in space rented from the Free Will Baptist Press. At present, the State Convention, Church Finance Association, Foreign Missions, Home Missions, and the Retirement Homes all have offices within the Headquarters area.




# TRIP TIPS FOR TRAVELING

*Planning is the key to enjoyable trips together*

*by Jim and Ruth Herron*

"Over the river and through the woods, to Grandmother's house we go . . . ." Reading these words stirs warm memories of visiting loved ones during the holidays. We picture ourselves huddled warmly together in the car, laughing, sharing, and singing in joyous celebration. If it is Christmas, we envision gaily wrapped packages, and smell boxes of freshly baked Christmas goodies. The entire family is happy and warmly conversing with one another.

What a romantic picture we can conjure up in our minds. In actuality, it is probably more like this: No one wants to sing, and not everyone even wants to be there. The fifteen-year-old listens to the top forty countdown on his tape player while Mom and Dad alternately yell, "Turn that thing down, or I'll throw it out the window." The nine-year-old spills pop over the clothes that didn't fit in the suitcase, and the six-year-old threatens to throw up at any minute. Mom says maybe next year they'll skip the trip to the relatives because it's so nerve-racking. Dad sighs heavily and says he will be glad when the trip is over.

Each of us probably has experienced this scene with variations. Families like to anticipate happy times together in the family car, but the times aren't always happy. Relatives likely live some distance away, so long trips are inevitable. Vacations also provide extended time together in the car.

Because of the schedules of most families, times together may be rare. So time in the car together should be planned carefully. Traveling does not have to be tiring or cause headaches. Yet we seem to remember the bad experiences as we traveled together. A bad experience will end, but the memory lingers.

By thinking ahead about the trip and consciously planning, traveling together can be pleasant. This can be quality time together. No telephone will ring, no one will visit, no one will leave for a meeting, and no one can get mad and stomp off to his room. Traveling together can be an excellent time for the family to renew relationships and develop a positive group identity. Family time in the car can become as important as the destination and can be a treasured memory rather than a time to try to forget.

**BEFORE-THE-TRIP TIPS**

- Make sure the car is in good condition. This can save costly repairs and discomfort on the road.
- See that the family is well rested. Starting a trip in an exhausted state can cause tension and stress.
- Include the whole family in the planning. Discuss when to leave and what needs to be done at home, school, or church before leaving.
- If possible, avoid planning the trip when it will conflict with school or church events. This can cause resentment and disappointment in the children.
- Consult a map ahead of time if you are unsure of the route. Try to get printed information about the area if you have not been there before. This can be exciting to the family. Check for inclement weather before leaving.
- Have each person organize a bag of car activities. As a parent, prepare a surprise bag with small toys for younger children, magazines or books for teens, and snacks. Also include cleanup materials for the car.
- Avoid last minute preparations to complete in the car. This sometimes happens during holidays and could include wrapping presents, sewing a gift, or signing cards. Try to have all major projects, including packing, done the day before departure.
- If traveling during a holiday, find a small memento of the holiday to sit on the dashboard. This could be small crosses for Easter, a miniature nativity scene for Christmas, or a cornucopia for Thanksgiving. This adds festivity to the car environment. Be creative with this.
- Discuss as a family what has bothered each about family travel and what each has enjoyed. This can give insight to what could be altered to make the time more pleasant.
- Plan a stop at a scenic place the family would enjoy, if time allows.
- Have each family member find an article, amusing story, joke, or something of interest to be shared while traveling. These should be kept secret. Decide at the outset at what mileage points they are to be shared. This allows for anticipation and will stimulate discussion between each person's time to share.
- Pray as a family before leaving. This can be done individually and together. Pray for each person, for safety, and for the time together.

**DURING-THE-TRIP TIPS**

- Make sure the seating is comfortable. This may require shedding heavy costs or dressing the children in light outfits for the trip. Remember to observe the seat belt and car seat regulations of your state and any you may be passing through. Rotate seating at designated points.
- Plan to stop at set intervals, though this need not be rigid. This could reduce frequent requests for stopping by children. Have a ball, jump rope, or other activity that can be used by everyone. The exercise can reduce cramped feelings.
- Be careful not to overeat. You will require less food while traveling, and eating too much will cause discomfort and irritability.
- Allow no tape players or noisy toys, or limit their use to a certain amount of time per hour, depending upon what your family is comfortable with.
- Allow conversation to happen naturally, but have a few conversation starters about school, topical issues, and TV shows. Have a few courtesy rules such as: no putdowns, one person talks at a time, and no arguing.
- Take photo albums of other trips to pass around and discuss.
- Play games that require looking out and being observant. This will stimulate conversation and will help focus interest outside the car.
- Make a cassette tape of the car conversation for a memento, or tape a recorded letter to someone. Everyone can be included in this. Or each person could name what he is most thankful for, or the most exciting event of the year, or the best thing happening in his life. This could be consistent with the season, if the trip is during holidays.
- Use the time to make other family plans for projects at home or for future trips or vacations. You could take extra travel information along for this.
- If you have small children, take books of the season along to read and discuss in the car. Find things in passing scenery that remind them of the season.
- Do not use this time to scold or chastise. This is not a good time to deal with problems. It will only create distance between the front and back seats.
- Try to boost the morale of your family. Be positive about yourselves and others. Don't use the time to criticize one another, the relatives, the church people, or the neighbors. As an adult, be a positive example to the children.

Because of vacations, frequent moves among families, and long distances between relatives, family motoring trips likely will continue. But they need not be occasions to be dreaded and endured. They can become cherished quality time together.

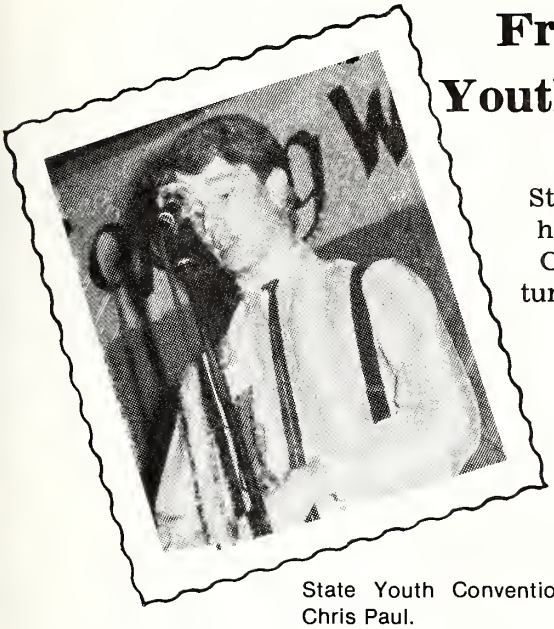
As a family, we have learned to anticipate and enjoy travel-time together, even with four preschoolers! You can, too, with a little desire, planning, and organization. Without it, you may find yourself sighing heavily and saying, "Maybe we should wait to travel until the kids are grown."

Don't waste this precious time together. Use it to renew your relationships as a family, appreciate God and His world, and enjoy one another's company.

Reprinted from *Home Life*, May, 1987.

# Free Will Baptist Youth, We Salute You!

The 1987 meeting of the State Youth Convention was held in May at Mount Olive College. The following pictures are from the Convention.



State Youth Convention President Chris Paul.



Winners attentively listen while others receive their awards.





The Rev. Doug Skinner presents awards to the Public Speaking winners. Tammy Wolf (center), Juniper Chapel Church, won the YFA competition; Babs House (bottom), Hickory Grove Church, won the AFC competition.



The Rev. David Charles Hansley presents a trophy to Pricilla Watson, Little Rock Church, for winning the AFC Lesson Presentation Competition.



The Rev. Harold Jones and Loretta Morris, Marlboro Church, the winner of the YFA competition.



AFC Bible Bowl winners: Elm Grove Church.



YFA Bible Bowl winners: Beaverdam Church



Becky Jo Sumner presents awards to Leigh Anne Tatum, Pee Dee Association, Cherubs Arts and Crafts winner.



David Currie, First Church, Wilson, won first place in the AFC Christian Writing Competition. The Rev. C. H. Overman presented him his awards. YFA winner, Chris Ezzell, Cypress Creek Church, is not pictured.



Becky Jo Sumner and Eddie Beck, Pee Dee Association, YFA Arts and Crafts winner.



Becky Jo Sumner and Edie Mason, Genesis Mission, AFC Arts and Crafts winner.



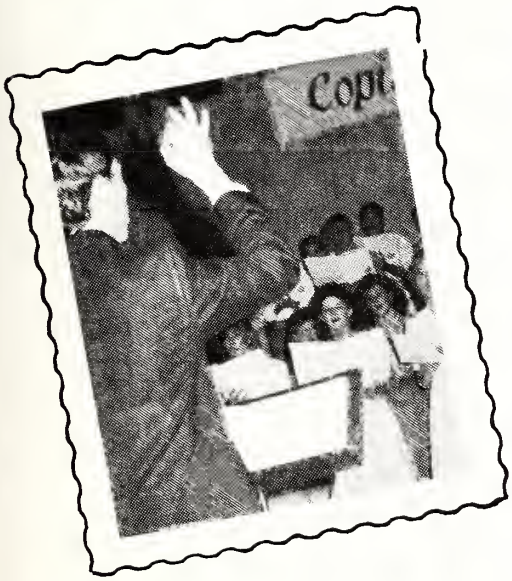


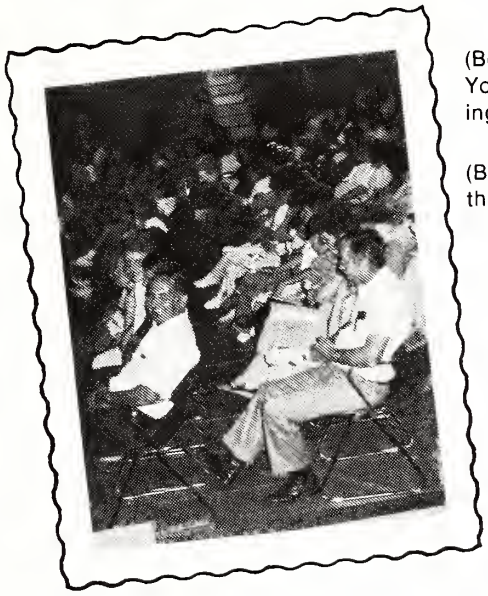
The Rev. Bobby Taylor presented awards for the Performing Talent Competition. The Cherubs for Christ (top left) from Sound Side Church won the Cherubs competition. Melody Wainwright (top right), Bethany Church, captured the AFC award. Convention Treasurer Becky Howell, Riverside Church, won top honors in the YFA contest.





(Center right) The State Convention denominational ministries presented commercials at the Convention for their respective works. Mickey Mouse (aka Wallie Hargrove) spoke on behalf of Church Finance Association.





(Bottom left) Phil Hansley led the YFA Youth Convention Choir Saturday evening.

(Bottom right) Attendance was good at the '87 Convention.

Other Convention photos will be included in next month's issue.

## ON BEING AMERICAN CITIZENS

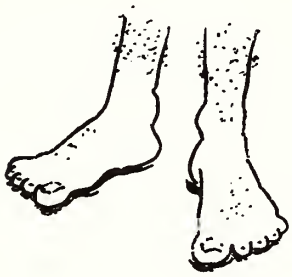
*by Lynette Summerlin*

Our country is far from being perfect, but it is still the best country in which to live! Aren't you glad you live in America? We enjoy many freedoms that people in other countries do not have. Since we are celebrating Independence Day on July 4, this would be a good time to stop and thank God for these freedoms.

Through His death and Resurrection, Jesus made it possible for us to be free from sin. He promises forgiveness of sin to all who believe on Him. Satan likes to bind us with "ropes" of sin. Christ is the only One who can set us free. It is a great privilege to be an American citizen. It is an even greater privilege to be a Christian!

## FIND THE SECRET GIFT

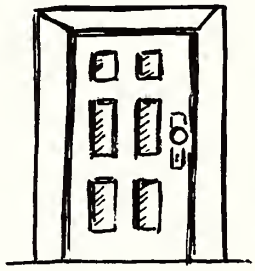
Solve the picture-math problems to discover a precious gift that we enjoy in America. Separate the letters into words and write the answer in the space provided below.



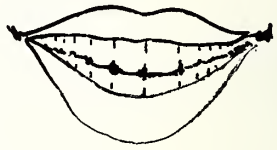
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**- TH**



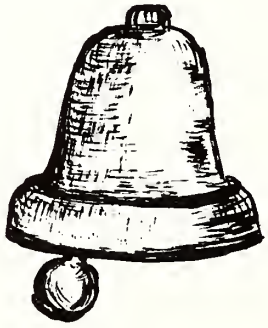
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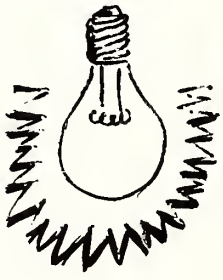
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# CENTRAL CONFERENCE UPDATE

This month we will continue our survey by looking at several Central Conference churches.

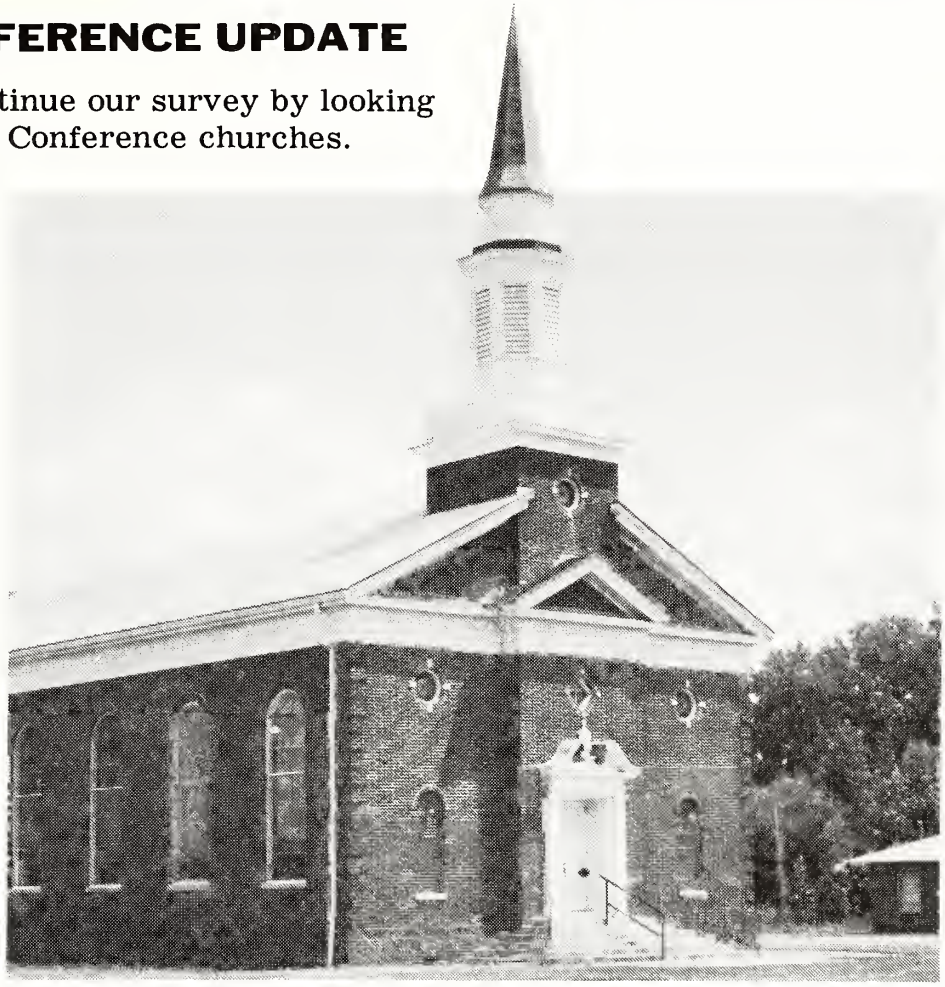
## ELM GROVE CHURCH, AYDEN

Elm Grove Church is located approximately two miles from Ayden on rural road 1900. The church has 179 members, with an average Sunday morning attendance of 120. There are 117 members on the Sunday School roll and 92 attend on a regular basis.

The church gained three members by baptism and one by letter last year. One member died and two transferred their membership by means of letter during the same period.

Elm Grove Church contributed $5,396 to the denominational ministries last year and used $39,215 locally.

The Rev. Steve Hargrove pastors Elm Grove Church.



## BLACK JACK CHURCH, GREENVILLE

Black Jack Church is located twelve miles southeast of Greenville, on state road 1755. There are 644 members. On a typical Sunday morning, 275 attend the morning worship service. The church averages 290 in Sunday School and has a Sunday School roll of 460.

Last year the church gained six new members by means of baptism and nine by letter; six members died and thirteen transferred their membership by means of letter. Twenty-nine others also left the membership.

Black Jack Church contributed $9,480 to the denominational ministries last year and used $100,320 locally.

The Rev. Dan Rivers pastors the church.

(Turn the Page)





## ROSE HILL CHURCH, WINTERVILLE

Rose Hill Church is located on state road 1725, five miles east of Winterville. The church gained one member by letter last year and lost two by death. There are 111 people on the Sunday School roll, with an average attendance of 150. The church contributed $5,219 to the denominational ministries last year and used $27,595 locally.

Rose Hill Church is pastored by the Rev. Leon Harris.



## WINTERVILLE CHURCH, WINTERVILLE

Winterville Church is located on the corner of Glendale Avenue and East Cooper Street. The church has 257 members. Last year it gained four members by baptism, six by letter and one by other means; it lost one by death, six by letter, and five by other means.

The church gave $17,908 to the denominational ministries and used $109,258 locally.

Winterville Church is pastored by the Rev. Ed Taylor.




## OUR VISITORS

*by the Rev. Paul Grubbs*

The morning of April 3, 1987, began as usual for the Grubbs family. Paul and Teresa went to school at 7 a.m. Nathaniel and Matthew were playing with the neighborhood children. But the afternoon was different. There was excitement in the Grubbs' household as Teresa stayed busy packing our luggage with enough clothes for six days. We checked into the Aurelio Hotel at about 5 p.m. We went early to beat the traffic that gets worse after 5 p.m. We also wanted to be sure to be at the airport with the hotel representative at 9:40 p.m. to meet the tour group from North Carolina. This was why we were excited—a group of Original Free Will Baptists were coming to visit God's work through the Free Will Baptists in the Philippines.

The hotel representative, Antonio Garcia, and I left the Aurelio Hotel about 9:15 to go to Manila International Airport. Mr. Garcia got us into the airport in a place where we would be sure not to miss any Free Will Baptists coming through. My excitement was building as 9:35 p.m. came. I looked up at the schedule of arrivals. The Northwest Orient flight would be late—10:10 p.m. At 10:10 p.m. the flight still had not landed. Finally, at 10:20 p.m., the flight arrived.

Then came the real wait. When would I see them? How long will it take them to get through customs? "There! Way back in the customs area, I can see someone," I told Mr. Garcia. But who was she? She was none other than Sister Sandra Jones. We took these tired North Carolinians to the hotel for a short night's rest.

The next day we, the tour group and the Grubbs Family, flew to Puerto Princesa, Palawan. We were met at the airport by Missionaries Fred and Linda Baker, and Willem and Lydia van der Plas, and a small group of Filipinos. The Emerald PLaza Hotel representative was waiting to transport us to that hotel where we would stay through Wednesday night.

That evening we went to the Palawan Bible College campus where we were welcomed by the Free Will Baptists of the Philippines. Sunday morning, the group was divided into four small groups and went by motorcycle and sidecar (tricycle) to four different churches. The Revs. Harold Jones, Mike Scott, and Ed Taylor preached and Sister Ruth Warrick spoke, each in one of the four churches. After the worship services, each group was served Filipino food and was able to visit in a home of a Filipino.

I was with the group who went to the Puerto Princesa Free Will Baptist Church and who heard the Rev. Mike Scott preach. The Rev. Roger Malinao translated his sermon in Tagalog. God used both men as one person made a profession of faith in Jesus Christ during the invitational hymn.

The Rev. and Mrs. Roger Malinao invited the American visitors to eat lunch in their home. Mrs. Malinao had prepared delicious Filipino food for us.

During the rest of the week we went sight-seeing, visiting each of the four works around Puerto Princesa and the departments of the Palawan Bible College. We went to the local market and saw the fruits, vegetables, fish, meats, and many other products sold there. One day we went to the Penal Colony and saw rice fields and rice growing in its different stages. Another day we went on a bangka (boat) ride to a small island out from Puerto Princesa where the sand is white, the water a clear turquoise, and shells can be found everywhere. We had a picnic lunch and beheld the beauty of God's creation and sang praises unto Him.

Tuesday night we had a great prayer time together with some of the Filipino brothers and sisters. The Rev. Harold Jones spoke to us on prayer. We divided up into small groups for intensive prayer with a Filipino, a missionary, and three visitors from North Carolina in each group. The Holy Spirit was surely present in this service.

Wednesday night we had another great time in prayer as the group met in a hotel room. Brother Jones read Scripture, we shared prayer concerns, *prayed,* and sang songs of praise and worship. The Holy Spirit was truly present again on this night as we prayed together.

(Turn the Page)

We flew back to Metro Manila with Fred and Linda Baker accompanying us. In Manila we could not go back to the Aurelio Hotel where we had reservations because a portion of it was destroyed by fire on Monday. But Mr. Garcia, the Aurelio Hotel representative, had reservations for us at the Bayview Plaza Hotel.

A sight-seeing tour had been planned for us on Friday. We saw Malacanang, the Church of the Black Nazarene (a Catholic church where people worship statues of the Black Nazarene—one on a cross and one in a glass casket), a modern shopping center, the Grubbs Family's apartment, and the Christian Language Study Center (where almost all of our missionaries have studied Tagalog). We were able to do a little shopping on Friday also.

Another one of the highlights of the tour came on Friday night as we all met in one hotel room for prayer. Missionary Paul shared from the Holy Scriptures. We shared some prayer concerns, prayed, and sang some songs. The presence of the Holy Spirit was surely evident as many of the tour members shared testimonies with us.

We praise God for the tour group whom He sent to minister to us, and with us here in the Philippines. We feel sure that each member of the group would love to tell of their experiences while here. If you get the chance to see any of them, they would probably be more than happy to spend an hour or so telling you about the work they have been a small part of in the Philippines.

### DR. SHARP VISITS CHILDREN'S HOME

On May 12, 1987, Dr. Allen Sharp visited the campus to talk with our students sixteen years and older about dating and marriage. Dr. Sharp teaches in the Religion Department at Atlantic Christian College. He is also a pastor and has been a marriage counselor for 35 years.

Dr. Sharp began by telling the group about some of the problems experienced by couples who come to him for counseling. According to him, finances seem to present a major problem in marriage, along with differences in raising children, disagreements on religious beliefs, and job promotions requiring relocation. He encouraged the students to think seriously about these and other issues that might present challenges to a relationship, and work toward good communication with one another, so that each one understands and respects the other's feelings.

Dr. Sharp also encouraged the students to think of marriage as a process, as opposed to a one-time event, and to realize that dating is extremely important in the preparation for happiness in a marriage. Couples planning to live together for a lifetime need to use their dating period to discuss expectations and express feelings about coping with or settling issues they may differ on, such as finances, children, and religious beliefs, to help prevent problems in the future.

Dr. Sharp was very informative and was well received by the students. He included a time for discussion, in which they could make comments or ask questions, and they seemed to appreciate the opportunity.

### THE CHALLENGE OF CHRISTIANITY

*by Dr. E. M. Lall*

One of the very encouraging features of our church life is the awakening laity. Our efforts through the church seminars and conventions have given a further impetus to this awakening. We call our church a laymen's church. In all its conferences, committees and boards, laymen are more in number with that of our church ministers and deacons. We feel so thankful to God to grant wisdom to our laity in sharing and caring in the work of evangelization beside their own profession.

Mahender Singh, a young Hindu man, 23 years old, a trained mechanical draughtman, is the outcome of one of our church laymen who has been instrumental in challenging the heart and mind of Mahender Singh. This man regularly attends the church services besides helping in the church work. He was pressing for his baptism as he has known his Lord and Saviour but since he has a family we asked him to call his father who is serving the Indian railways. He brought his father along with him and I had a good discussion with him. His father told me that they will have no objection to the decision of his son, who is mature and happy with what he has decided. Our pastor felt that we should give some time more to Mahender Singh for his Bible studies which he is already continuing.

We ask for your prayers about the decision of this young man and that he may be worthy in His Lord's fold.

### FIRST MEAL IN NEW DINING HALL

Thursday, May 21, 1987, was a very special day on the campus of the Free Will Baptist Children's Home. The celebration of sharing the first meal in our newly renovated Dining Hall was experienced by approximately 75 excited people. They included: our children, Board of Directors, staff, retirees, and guests.

Everyone was welcomed, followed by a prayer of praise and thanksgiving by Jeff Daughtry, director of Church and Public Relations. Rodgers Cottage was recognized and the children from the cottage presented special music, which was enjoyed by everyone.

Awards were presented to six of our children by Helen Keevert, director of Child Care. The awards were as follows: Rebekah Starling and Bobby Pearce, overall good behavior in and out of the cottage; Donna Bailey, overall personal improvement; and Jennifer Davis, Joey Lane, and Deborah Bivens, promotion to Level II in our Preparation for Independent Living Program.

Two more awards were yet to be presented. Bobby Taylor, executive director, recognized Wayne and Denise Gordon and Curtis and Denise Crews. These two couples are houseparents for our children in State and Deans Cottages. The award they received was their Friends of Children plaque, which identifies them as participants in our Friends of Children program.

Mr. Taylor shared concerning the progress that had been made on our Dining Hall. A suspended ceiling, new paneling, lighting, carpet, and new restroom fixtures have been installed. He then recognized Mr. Don Batchelor, director of Physical Affairs, who coordinated the renovation. Don did much of the work himself, with the help of Thomas Parnell.

The Dining Hall is a dream come true. If you remember the way it looked only three months ago, you would not believe it is the same place. We wish to say thank you for all your support during the renovation. Without you this dream could never have been fulfilled. The children extend an invitation for you to visit their home and see the "new" Dining Hall.

### FREE WILL BAPTIST CHILDREN'S HOME RECEIVES $25,000 DUKE ENDOWMENT GRANT

Free Will Baptist Children's Home has received a grant of $25,000 from the Duke Endowment to help fund the establishment of a development department.

Children's Home Executive Director Bobby R. Taylor said, "We're delighted with the news of this grant. It will enable us to begin a development effort, which we've been planning for several years. If plans go as expected, we will be eligible for up to $35,000 in additional Endowment grants over the next two years."

Free Will Baptist Children's Home is now in its 67th year of service in eastern North Carolina. For several years, the Home has been developing a computerized data base for fund-raising purposes. The board has adopted a five-year plan to strengthen the Home's financial position. Funds from the Duke Grant will provide salary support for the new position of development and public relations officer.

Ashley H. Gale Jr., director of the Endowment's Hospital and Child-Care Divisions, said, "Free Will Baptist Children's Home has planned carefully for the establishment of a development office. We feel that they are ready to begin, and we're pleased to provide the necessary start-up funds."

Free Will Baptist Children's Home provides residential group care for up to 34 children in four cottages, in addition to a small number of foster family placements.

Since 1925, the Duke Endowment has awarded over $525,000 to the Home for operating and program support.

Founded in 1924 by North Carolina industrialist James Buchanan Duke, the Endowment is one of the nation's largest private foundations. Its assets total nearly $800 million. The Endowment provides assistance to not-for-profit hospitals and child-care institutions in North and South Carolina; to rural United Methodist Churches and retired ministers in North Carolina; and to Davidson College, Duke, Furman, and Johnson C. Smith universities.

In 1986, the Endowment approved grants in excess of $40 million.

Awards since 1924 total over $785 million.

### MR. HARKAMAN KIRKI

*by Dr. E. M. Lall*

Mr. Harkaman Kirki had been a seeker for a few years. He hails from the country of Nepal and was in contact with Mr. Lawrence our contact person to whom we supply Christian literature, etc. and learned a great deal about the Christian belief, trusting the Lord Jesus Christ as being the only Saviour of mankind. Kirki is a young boy of 17 years and had passed his high school graduation with English as his first language, grew strong in faith on the Lord Jesus Christ. He left his home in the quest of this church headquarters and after meeting many difficulties he somehow or other reached our office. The photograph of this 17-year-old boy was taken at the time he arrived in our office in the state of his appearance.

We accepted this young boy and accommodated him in our home out of our Christian love and compassion. Before we found some work for him he was under Bible studies with our pastor the Rev. William Samuel. Harkaman Kirki is his Nepali name and he desires "Joseph" to be added as his first name! We have some more baptisms to take place little before Easter and we very much hope that this young man under challenge will also be baptized.

We request you to pray for this young boy specially so that he may be prepared to take the Word to his country of Nepal and pioneer the work of evangelism which is so restricted in his country. He says that he has some friends of his age in Nepal who have known about the Lord Jesus Christ and are eager to become believers. We are in prayer for this mission.




## GENERAL BAPTISTS ENJOY CRAGMONT CONFERENCE

*by John Williams*

For seven years now, the General Baptists have held their Ministers' Conference at Cragmont. It has been our pleasure to host this conference as they are such gracious guests. This year they had a record attendance of one hundred-forty (140) ministers registered. Their speaker was Dr. Elmer Towns, who is known for his Sunday School work. His lectures were of a very practical nature, which would benefit any minister. Next year the General Baptists will return to Cragmont and again Dr. Towns will be the guest lecturer. Free Will Baptist ministers are invited. We will relay any information regarding dates, prices and sleeping arrangements as these arrangements are made. Plan to attend next May. Let's fellowship and worship together.

Also, I also would like to thank our Free Will Baptists who came to assist us in hosting this conference.

This is a letter we received the week after the conference.

*May 26, 1987*

*Dear John,*

*Thank you for putting up with another rowdy group of General Baptists again this year! I certainly enjoyed myself again, and I'm sure I speak for all of our fellows. The Ministers' Conference is one of the highlights of the year for me. Part of the reason is because we come to Cragmont. Your hospitality, beautiful setting, and delicious food would be difficult to top anywhere. Because of that, we can even stand an occasional David Charles "biscuit-fastball."*

*I know it is a rough week for you, John, but I really appreciate having such a nice place to come to. May God continue to bless you as you serve Him as Director of Cragmont Assembly.*

*An appreciative pastor,*
*Dennis W. Aud*





## NEWS FROM PALAWAN BIBLE COLLEGE

*by Paul Grubbs*

Baccalaureate service for PBC was held on March 26, 1987. Mrs. Lydia van der Plas played the organ for this grand service. We had great singing by the congregation, who participated by singing "To God Be the Glory" and "Great Is Thy Faithfulness." Special solo songs were rendered by Mr. Elmer Garcellano and Miss Helen Carabot. The Rev. Paul Grubbs brought God's message from the text Jude 1.

The Seventh Graduation Commencement for PBC was held on March 27, 1987. The Rev. Fred Baker had the privileged task of addressing 25 graduates in the associate's program, receiving Associate of Biblical Education degrees. Fourteen graduated in the bachelor's program, receiving Bachelor of Biblical Education degrees. We had two students to graduate with honors in the bachelor's program. They were Mr. Nerie Peralta, *cum laude,* and Mrs. Lydia van der Plas, academic excellence.

The associate program students who received honors were Miss Arlita Peralta, first honor; Mr. Ruben Flor, second honor; and Mr. Antonio Samones Jr., student of the year. Our students voted Mr. Willem van der Plas, Teacher of the Year.

Among our graduating class, there were two husband and wife teams graduating with Bachelor of Biblical Education. These were Andrino Segay and Letecia Segay, who gave birth to a beautiful baby boy on March 29, 1987; and Dario Basingil and Susan dela Rosa Basingil. The Rev. Pio dela Rosa, the father of Susan Basingil, graduated with his daughter and son-in-law.

We praise God for all our graduates. May they serve our Lord faithfully.

### BACCALAUREATE SERMON AT PALAWAN BIBLE COLLEGE

**Delivered by Paul Grubbs**

**March 26, 1987**

Text: ". . . To those who have been called, who are loved by God the Father, and kept by Jesus Christ" (Jude 1, *NIV*).

All Christians are **called, loved,** and **protected** by God the Father through Jesus Christ.

I. A Christian Is Called by God

Our calling has two purposes. First, we are called out of the sinful life to a life of holiness. Second, we are called to share the Light which we have received.

A. Called Out of Darkness

I met a lady recently who was a missionary kid, born in Korea, and who grew up in China. She had been running from God—that is refusing His free gift of eternal life—until she was on her way to the U.S.A. Her family, along with other missionaries in China, had been captured by the Japanese and held as prisoners of war. They were kept in a concentration camp and then exchanged as prisoners of war. To make the exchange they were put on a French Cruise Liner which had been adapted for that purpose. At the bow and stern, the port and starboard sides, the Japanese had placed lighted crosses as symbols of a "mercy ship." One night during the voyage, this woman, at the age of 17, was standing under one of those lighted crosses, wondering why the Japanese would use the

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cross as a symbol. While standing there, she began to think on what the cross truly stood for—mercy, God's grace to mankind, mankind's only way to salvation. Under that cross, she accepted the free gift of eternal life from God the Father through Jesus the Christ.

Just as she was called out of sin to a holy life, so are you. The call does not stop there, we are also called to share the grace we have received.

B. Called to Share (Romans 10:9-10)

We are instructed to make a public profession of our faith in Jesus Christ who saves us.

The woman I was just speaking of went immediately after receiving Christ and told her mother. Later, she told many people in public.

You are called out of darkness into light so that you may share the Gospel that Jesus is the Christ.

Why did God call us? Why did God call you? He called you and He called me because He loves us. See John 3:16.

II. A Christian Is Beloved by/in God

The Greek preposition used here could be "by" or "in"; ". . . loved by God the Father" is the usual translation; ". . . loved in God the Father" is also true because it means that we are in the presence of God. This follows the writings of the Apostle Paul and John who describe the Christian as spiritually joined to God and subject to His power and influence, a relationship due to God's great love for us. See 1 John 2:24.

This relationship is similar to the relationship between parents and children. Allow me to illustrate this with my own family. I have two sons. They live in my home, the house God has provided for us. They eat the food Teresa, their mother, sets before them. When they hurt; I hurt. When they are happy and healthy; I am happy. At the same time, my vocabulary, my beliefs, my attitudes, and behavior—including physical expressions and movements—are being taken in by them. They repeat what I say. The other day something good happened, I responded, "Praise the Lord!" Nathaniel echoed, "Praise the Lord." Nathaniel knocked over a glass of juice, I said, "Ay!" (Philipino expression); Nathaniel repeated, "Ay!" My beliefs are becoming their beliefs. My physical gestures are mirrored in their physical gestures. I sometimes stand with my back to a wall with my hands behind my back. Matthew will come stand beside me in the same position. Now that's influence. And it is this type of influence that God wants to have over us. He wants us to become just like the man Jesus, repeating everything Jesus the Christ said and did. We are not only loved by God, we are beloved in God.

This is why Jude goes on to say, "Kept by Jesus Christ."

III. A Christian Is Kept by Jesus Christ

The *King James Version* of the Bible says, "preserved in Jesus Christ." Dr. Michael Green says concerning this passage, "It is God's part to keep man; but it is man's part to keep himself in the love of God. These are the two sides to Christian perseverance."

Jesus Christ helps us when we are tempted so that we will not fall into sin. But as I do my best to protect my sons, they sometimes are influenced by others and sometimes they simply do not obey me. Therefore, they sometimes get hurt. God is protecting us through Jesus Christ so that we may obey Him. Our part in perseverance is obedience. We can obey God when we communicate with Him. We communicate when we read His written word—the Bible, and when we pray.

Therefore, brothers and sisters, continue in the calling, in the love, and in the preservation of God the Father, God the Son, and God the Holy Spirit by reading the written Word and by praying that you may obey Him. Imitate Jesus Christ in every way.

## MOC PREPARES FOR FALL SEMESTER

Mount Olive College anticipates a record enrollment for the 1987 Fall Semester.

Summertime is also "orientation time" for those who plan to attend MOC. Incoming freshmen may choose between Saturday, July 11, and Friday, August 7. During these sessions, freshmen will meet their advisors, take English and math placement tests and pre-register for fall classes.

The Fall Semester officially begins on Sunday, August 23, when the freshmen move into the dorms. A family picnic and other activities are planned on that day.

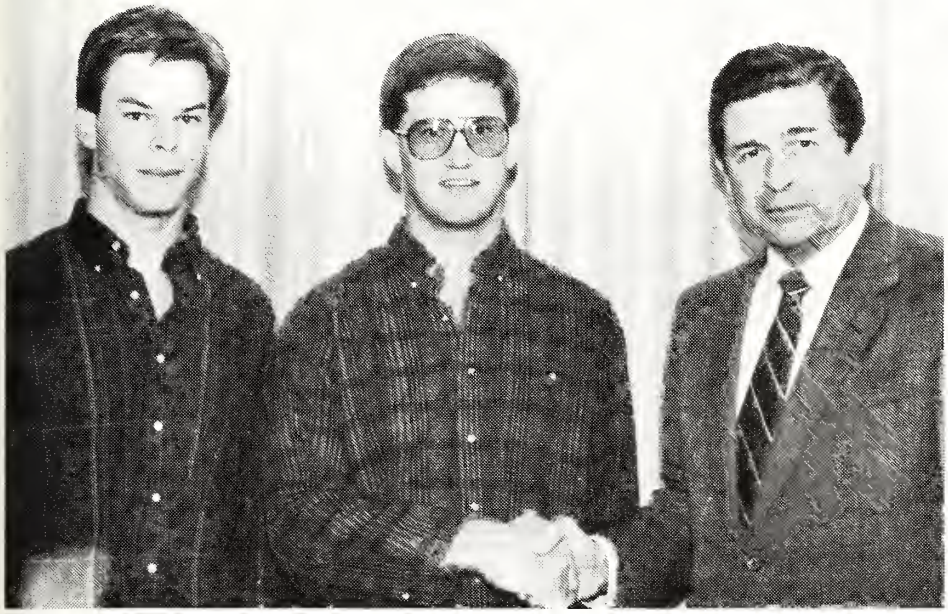
On Monday, August 24, returning students and upperclassmen will move into the dorms and the apartments, and transfer students will receive their orientation.

Classes will begin on Wednesday, August 26. The last day to enroll for the Fall Semester is Wednesday, September 9.



PATTERSON RECEIVES MINISTERIAL AWARD—Gary Patterson of Fayetteville, right, receives a Ministerial Award from Dr. Michael R. Pelt, chairman of the Religion Department at Mount Olive College. The ministerial awards are given annually to Free Will Baptist ministerial students on the basis of good academic records and promise of effective ministry. Sponsored by the North Carolina Free Will Baptist Ministerial Association, the awards are presented at the College Awards Dinner. Patterson is a member of Victory Church, Cape Fear Conference (photo by Patti O'Donoghue).

There is still time for new and transferring students to apply, and financial aid is available. For more information about MOC's transfer program and the Fall Semester, contact Dianne B. Riley, director of admissions, Mount Olive College, Mount Olive, North Carolina 28365 (telephone 919/658-2502).



FREE WILL BAPTIST STUDENTS NAMED SGA OFFICERS AT MOUNT OLIVE COLLEGE—Chris Dawson, son of Mr. and Mrs. Sherril Dawson of Raleigh, left, and Frankie Baggett, son of Mr. and Mrs. Franklin Baggett of Jacksonville, are congratulated by President W. Burkette Raper following the 1987-88 Student Government Association elections. Dawson, a member of White Oak Church in Jones County, is the new vice president. Baggett, a member of Daly's Chapel in Lenoir County, is the newly elected president. SGA includes all students in its membership, and the executive council serves as an advisory group to the vice president for student affairs and other administrative officers of the College (photo by Patti O'Donoghue).



CHARTER LIBRARY PATRONS HONORED AT MOUNT OLIVE COLLEGE—Sarah and Reginald Styron of Davis pause with their library memento, a paperweight decorated with the College seal and the words "Charter Library Patron." The Styrons, members of Davis Church, were among 150 library patrons and friends who attended a library development dinner in May. Mr. Styron is chairman of the annual Carteret County dinner for Mount Olive College and also serves on the College Board of Trustees. By May 31 more than $250,000 has been pledged so far by charter patrons toward a library development goal of $400,000 (photo by Patti O'Donoghue).

## MINISTERS' INSTITUTE TO BE HELD AT MOC



*Dr. Roy E. De Brand*

Dr. Roy E. De Brand, professor of homiletics at the North American Baptist Seminary in Sioux Falls, South Dakota, will be the featured speaker at this year's Ministers' Institute. The theme of the program is "Biblical Preaching and Sermon Preparation."

Set for Monday, August 3, and Tuesday, August 4, the Institute is sponsored jointly by Mount Olive College and the North Carolina Ministerial Association of Original Free Will Baptists. There will be refreshments each day beginning at 9 a.m., and the sessions will begin at 9:45 a.m. in Room 113 of the Henderson Building.

Dr. De Brand, who will be joining the faculty of Southeastern Baptist Theological Seminary at Wake Forest in the fall, will present "The Nature and Purpose of Biblical Preaching" and "Exegesis of the Biblical Text" on Monday morning.

A member of the Academy of Homiletics and the National Association of Baptist Professors of Religion, De Brand received doctorates in both theology and philosophy from Southwestern Theological Seminary at Fort Worth, Texas.

Following lunch on Monday, the Rev. De Wayne Eakes, president

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of the North Carolina State Convention of Original Free Will Baptists and pastor of Little Rock Church in Lucama, will give a session on "Sermon Outline and Illustrations," and the Rev. David Hines, pastor of First Church, Kinston, will speak on "Resources for Preaching and Preparation of Sermons."

Speakers for Tuesday include, the Rev. J. B. Narron, pastor of Ayden Church, "Preaching to the Needs of People"; Dr. Calvin Mercer, assistant professor of religious studies at East Carolina University, "Prophetic Preaching"; Dr. Al Wright, pastor of Adamsville Baptist Church in Goldsboro, "Preaching, Evangelism and Effective Invitations"; and the Rev. Dan Rivers, pastor of Black Jack Church in Pitt County, "Preaching in the Context of Worship: Special Days and Events."

Recommended reading for the Ministers' Institute is *Fundamentals of Preaching* by Dr. John Killinger (Philadelphia: Fortress Press, 1985, paperback). The book may be ordered through the Free Will Baptist Press in Ayden and its branch bookstores and the Mount Olive College Bookstore.

There is a $5 registration fee. Checks should be made payable to the North Carolina Ministerial Association and sent to the Rev. Ralph Sumner, Box 445, Bridgeton, North Carolina 28519.

For additional information contact the Rev. Frank R. Harrison, Mount Olive College, Mount Olive, North Carolina 28365 (telephone 919-658-2502 or at home, 658-9363).

## SPECIAL NOTE

In last month's column of "Learning Servanthood," the address of Hans-Jorg Fels was incorrectly cited. His correct address is Hans-Jorg Fels, Flurstrasse 26, 3014 Bern, Switzerland.

Stefan, the teenager written about in this month's column would also appreciate hearing from American Christians. His address is: Stefan Huber, Hinterhos, 2239, 91000 Herisau, Switzerland.




**TO:** All ministers of the North Carolina State Convention of Original Free Will Baptists

**RE:** Pre-registration for Cragmont Ministers' Conference, July 20-23, 1987

Dear Fellow Minister:

The Executive Committee of the North Carolina Ministerial Association wishes to invite you to come be with us at Cragmont Assembly on July 20-23, 1987, for our annual Ministers' Conference. If you plan to attend this Conference, please send $12 and the registration form below.

Make checks payable to N.C. Ministerial Association and mail to:

Charles L. Renfrow
Route 1, Box 469
Kenly, NC 27542

We wish to have your pre-registration by July 15, 1987.

---

**PRE-REGISTRATION FOR MINISTERS' CONFERENCE**
**July 20-23, 1987**

Name _____ Phone _____

Address _____

Please indicate your building preference (rooms will be assigned on a first-come, first-serve basis):

MAIN BUILDING _____ MOTEL _____ FLOYD HOUSE _____ DORM _____
I WILL MAKE MY OWN LODGING ARRANGEMENTS OFF CAMPUS _____

Do you have any existing health reasons that would prevent you from being on the second floor? YES _____ NO _____ (The ground floor will be reserved for those with health problems.)

***Please indicate those with whom you wish to room if you stay in the Main Building or motel.**

_____

***All ministers' wives who stay on campus will room in the dorm behind the Dining Hall. ( ) Check here if your wife will be with you.**

Would you like the Christian flag service at your funeral? Yes _____ No _____
(New registration each year.)

If you are unable to attend our Conference this year and wish to join our Ministerial Association or renew your membership, please send $7 membership due to Charles L. Renfrow at the above address.



Pictured from left to right are Mrs. Hazel Smith, president of the Woman's Auxiliary, and Jackie Tyndall. Mrs. Smith presented the award to Jackie.

OUTSTANDING YOUTH RECOGNIZED AT DEEP RUN CHURCH: On Sunday, March 29, 1987, Jacqueline "Jackie" Carol Tyndall received the honor of being selected as the Outstanding Youth of the Year for 1986 at Deep Run Church. Jackie is the granddaughter of Mrs. Bertha Harper, a faithful and devout member of our church. Her parents are Mr. and Mrs. Jimmy Tyndall and she has three brothers: Jimmy Jr., Jerry, and a twin brother Johnnie. While attending South Lenoir High School, Jackie was active in sports by being a member of the girls' varsity basketball team, HOSA, and the Monogram Club.

Throughout the 1986-87 school year, Jackie has attended Mount Olive College. She plans to transfer to Lenoir Community College in the fall of this year and later transfer to East Carolina University to complete degree requirements for a teaching career in Early Childhood Education.

Jackie is active in the YFA at the church and presently serves as the Eastern District Treasurer. Anytime she is called on to do a job she never complains but gets right to work to complete the task.

The members of the church are proud of Jackie and her accomplishments not only in the educational field but also in her church work. She exemplifies and possesses the attributes of an outstanding leader for Christ, which is apparent when you meet Jackie and talk with her. Congratulations, Jackie, for being the "super" nice young person that you are.

THE FRIENDS OF THE REV. AND MRS. ROBERT MAY are cordially invited to join with their church family in honoring them for twenty-five years of loving and faithful service to Hickory Chapel Church and community on Sunday, July 12, 1987, from 2 to 5 p.m., at a reception being held at the May Fellowship Hall. The Fellowship Hall is located next to Hickory Chapel Church (Route 4, Ahoskie, east on Highway 561).

THE REV. HARRY JONES has assumed the pastorate of New Bethlehem Church, 4½ miles southwest of Grantsboro. His new mailing address is as follows: The Rev. Harry Jones, Route 1, Box 430, Dover, NC 28526. His phone number is (919) 522-1488.

THE SIXTIETH SESSION OF THE STATE WOMAN'S AUXILIARY CONVENTION was hosted by the Cape Fear District and Robert's Grove Church on May 14, 1987. The theme was "Faith—the Key." "Keys of the Kingdom," directed by Dixie Honeycutt, was the opening hymn. Gary Barefoot was organist and Shelby Jackson was pianist.

Peggy Buck gave an inspirational devotion based on Galatians 2:20, the theme Scripture. "It's Not an Easy Road" was sung by a trio composed by Nina Grace Register, Annie B. Hines, and Margaret Ard accompanied by Deborah King at the piano. Brenda Tyndall extended a warm welcome and Ava Edwards responded.

Sara Willoughby, president, gave challenging remarks asking for prayer; she recognized the ministers present, the state and district officers. Several A-1 Auxiliaries were recognized by the secretary, Sandra Jones.

Mrs. Rena Kirk, former President of the Eastern Conference, received the Life Membership Award. A glowing tribute was paid her by Happy Taylor. Mrs. Kirk responded by saying, "All the honor belongs to the Lord."

Esther Barnes conducted a memorial service. She read lines from famous writers about death, also passages from God's Word. The trio sang "What a Day."

"The Rev. Calvin Heath, pastor of Robert's Grove Church, brought the morning message. He read Galatians 2:20. He said, "Faith is the key to dying and to living. By faith God not only saves us but lives in us."

The Rev. Harold Jones prayed the benediction and blessing on the food.

The afternoon session was opened by the singing of the hymn, "Love Lifted Me."

The denominational ministries were presented by representatives using a key to try and unlock a trunk which Dianne Riley and Deborah King presided over. Becky Jo Sumner used the key for Cragmont; the Rev. Walter Sutton used the key for Retirement Homes; the Rev. David Charles Hansley used the key for Home Missions; the Rev. James Joyner, the Ministers' Program; Cliff Gray, the Free Will Baptist Press; Jean Ackiss, Mount Olive College; the Rev.

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PERIODICALS

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Harold Jones, Foreign Missions; and the Rev. Bobby Taylor, the Children's Home. The Rev. De Wayne Eakes, president of the State Convention, said these keys together can unlock the trunk which contains articles related to the enterprises. The state auxiliary officers joined hands with the representatives, while Mr. Eakes prayed a prayer of dedication.

A short business session was held in which various reports were given. Becky Jo Sumner and Dianne Riley presented a skit promoting the youth literature.

Becky Jo Sumner prayed the benediction.

## UNDER ATTACK AND UNAWARE (It's Time to Pray)

*by Harold Jones*

The church today is under attack from almost every side. The enemy is claiming more and more of the world's population while the church sits in its air-conditioned sanctuaries, blind to the attack that is taking place. The enemy uses every available means of communication to convey his message. He has chipped away at the armor of the church until it is oblivious to the pain of the attack. We often associate persecution as open hostility such as beatings, killing, etc. This is happening in many parts of the world, but in America, the enemy is more subtle. He has been attacking our attitudes toward sin until we have a difficult time defining sin. He has wrecked our homes and moral standards. He has even used our government to deliver crippling blows to the church. Our schools have been infiltrated over the years with humanistic teaching that is completely against the Christian faith. The church has flinched a little at times, but most of the time we have been about our merry business and so thankful that we in America are

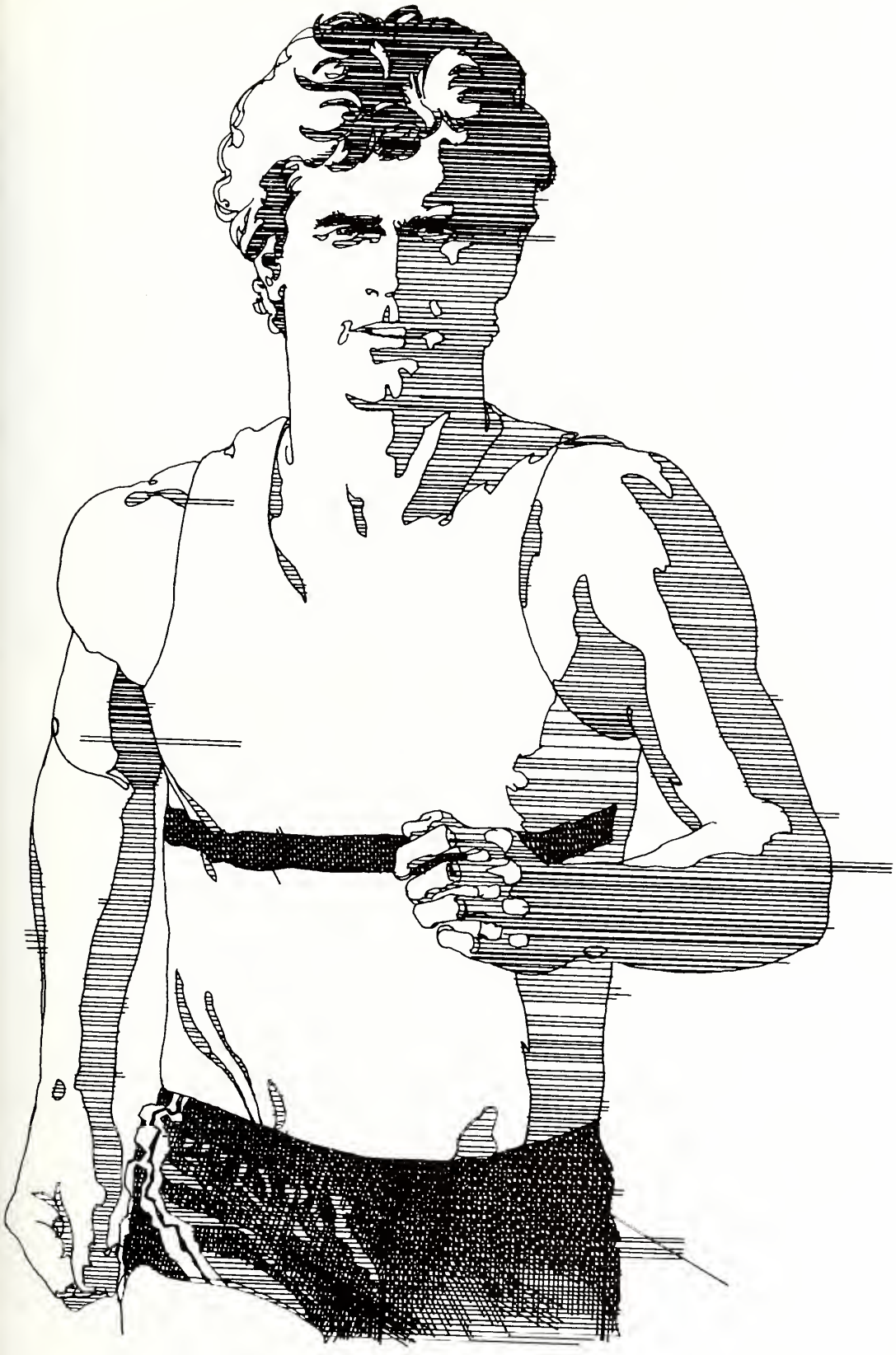


not being persecuted. Friend, we are not only being persecuted, we are being destroyed.

The majority of the world is lost and as the population grows the size of the church continues to shrink in relation to world population. Every year the world will grow by 93 million people, about the population of Mexico. What are we Free Will Baptists doing to reach them? We must not kid ourselves into thinking that business as usual will win the lost to Jesus. *The world needs a Saviour, but in order to know Him they must hear from the saved.* This will require a change of direction for the church. I know change is hard and we are comfortable with the way things are, but we know we must change if we are going to reach the world with the gospel.

The only way we will ever overcome the indifference that has come from many years of attack from the enemy is to confess our sins and seek God's fullness in our lives. I believe the Lord stands ready to answer our prayers and revive the Free Will Baptist Church, but we must together express our desire in fervent concerts of prayer. I'm talking about daily prayer by members from every congregation, and times of conference and convention-wide prayer. It is not enough to occasionally pray, "Lord, send revival." We must pray without ceasing for revival. We cannot continue to sit idly by while the enemy devours the world around us and cripples the church to the point that the world sees it as just another club. Paul said, "For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to everyone that believeth" (Romans 1:16). The church must be aggressive in its attack on the enemy. Our greatest weapon is prayer. Let me encourage you, pastors and church members alike, to pray for revival. We cannot survive trying to maintain the status quo.

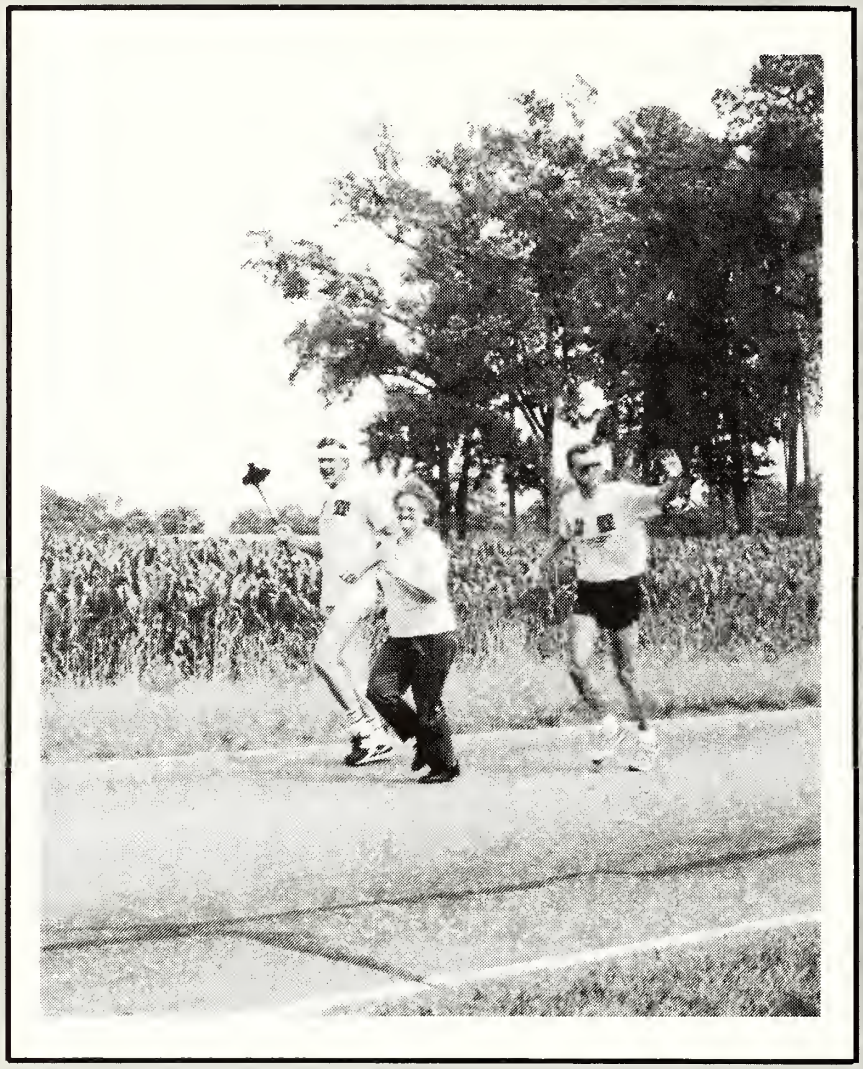
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# The Free Will Baptist

. . . The Servant of the Church

AUGUST, 1987



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### ON THE INSIDE

How seldom do we look for ways to celebrating living! This month much of the material found within the pages of this publication deal with living here and now, for life is truly a wonderful blessing.

One of the reasons for this focus just happened one summer afternoon. When the Olympic torch was scheduled to pass the Press facility, no one suspected that one of our employees would actually carry the torch. How surprised we all were when the runner handed the torch off to Mrs. J. T. (Elma) Beddard. Mrs. Beddard, a long-time Press employee, is a member of Elm Grove Church, located near Ayden.

Then again, we often talk about doing things later, with no assurance of later. Part of this comes as a result of our ability to give appearances.

Articles dealing with denominational happenings balance out the remaining portions of the issue.

Happy reading!


THE FREE WILL BAPTIST

August, 1987

Vol. 102 No. 8

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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.

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# ONE NATION . . . UNDER GOD

Didn't the Olympic festival games this summer take on new meaning when the torch bearer(s) ran through your town or your neighborhood? You were there with your camera, weren't you? Well, I was.

I was there when the torch passed the Press building. What an afternoon that was. All the employees gathered out front, waiting to see the torch and to discover just who would carry it past our locale. Minutes earlier it had passed the main part of Ayden and little children lined the streets, waving their flags for all they were worth. It was hot that afternoon, but none of us minded. We merely joked with one another about running with the torch bearer when he passed.

Finally the moment came and we could see the motorcade and runner. We watched as Dr. Dixon passed; we cheered as Mrs. Elma Beddard, a Press employee, ran alongside Dr. Dixon; and we were ecstatic when he passed the torch to Mrs. Beddard. She was surprised; we were jubilant.

I cheered as the torch was brought into Raleigh. I stood out in the 95+ weather with thousands of others who had caught the Olympic spirit. I could not help but cry when the ceremonial torch was lit later that night as the games officially began.

You know, it's the people who love America who have the right and the power to make our country what we want it to be—the ordinary, everyday, garden-variety people. People like the ones who watched that torch, who ran that torch, who participated in the games, and who cheered as America's young athletes excelled. People like you and me.

In the early seventies, the *New York Times* printed an editorial by a Polish immigrant named Janina Atkins who had come here six years earlier with $2.60, some clothes, a bundle of old letters, and a few books. She came hoping for a new life and happiness in a strange country. She spoke of something in the air of America that filled her soul with a feeling of independence—an independence which begot strength. She talked of believing in the future, and the future did not disappoint her. She wrote:

> Today . . . my husband is studying for his doctorate. We live in a comfortable apartment in mid-Manhattan. Weekends we drive to the country . . . .
>
> I love this country because when I want to move from one place to another I do not have to ask permission. Because when I want to go abroad I just buy a ticket and go.
>
> I love America because when I need a needle I go to the nearest Woolworth's . . . I love it because I do not have to stand in line for hours to buy a piece of tough, fat meat. I love it because, even with inflation, I do not have to pay a day's earnings for a small chicken.
>
> I love America because America trusts me. When I go into a shop to buy a pair of shoes I am not asked to produce my identity card. I love it because my mail is not censored. My phone is not tapped. My conversation with friends is not reported to the secret police.
>
> Sometimes when I walk with my husband through the streets of New York, all of a sudden we stop, look at each other and smile. People think we are in love, and it is true. But we are also in love with America . . . standing in the street, amidst the noise and pollution, we suddenly realize what luck and joy it is to live in a free country.

(Turn the Page)



America is a place.
America is a spirit.
America is a future . . . because she is one nation under God.

This story causes me once again to count the innumerable blessings that are mine in this great country. It reminds me that no one has a corner on making America what it is. That inalienable right to build into its quality of excellence is the prerogative of every person.

America is a place. America is a spirit. America is a future. I hear a lot of gloom about our nation, and I recognize that there is certainly reason for concern. Our periodicals are filled with the tragic stories of people who never progress out of the dirt into which they were born, living their lives with maladaptive behavior. I recognize the possibilities of nuclear holocaust which hang heavy upon our horizons; I understand the pollution problems which plague our environment. I know the computer craze has nullified the workplace. I also know that there is not a country on the face of the earth that does not have its periods of progression and regression. Nevertheless, our future is exciting because we have a magnificent heritage.

Our country was founded by God-fearing men and women, who declared "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Our forefathers believed in liberty and justice for all, a creed which has made our nation a forerunner and strong advocate of freedom the world over.

Olympic runner Kip Mibey, from Kenya, recently completed a run from Santa Monica, California, to the Statue of Liberty in New York to thank Americans for their help in feeding his African countrymen. In a letter he said, "I ask myself what makes America . . . Is it because they are still maintaining democracy, or because they are, as they say, a 'melting pot'? But I concluded that she is great because she is 'one nation under God.' "

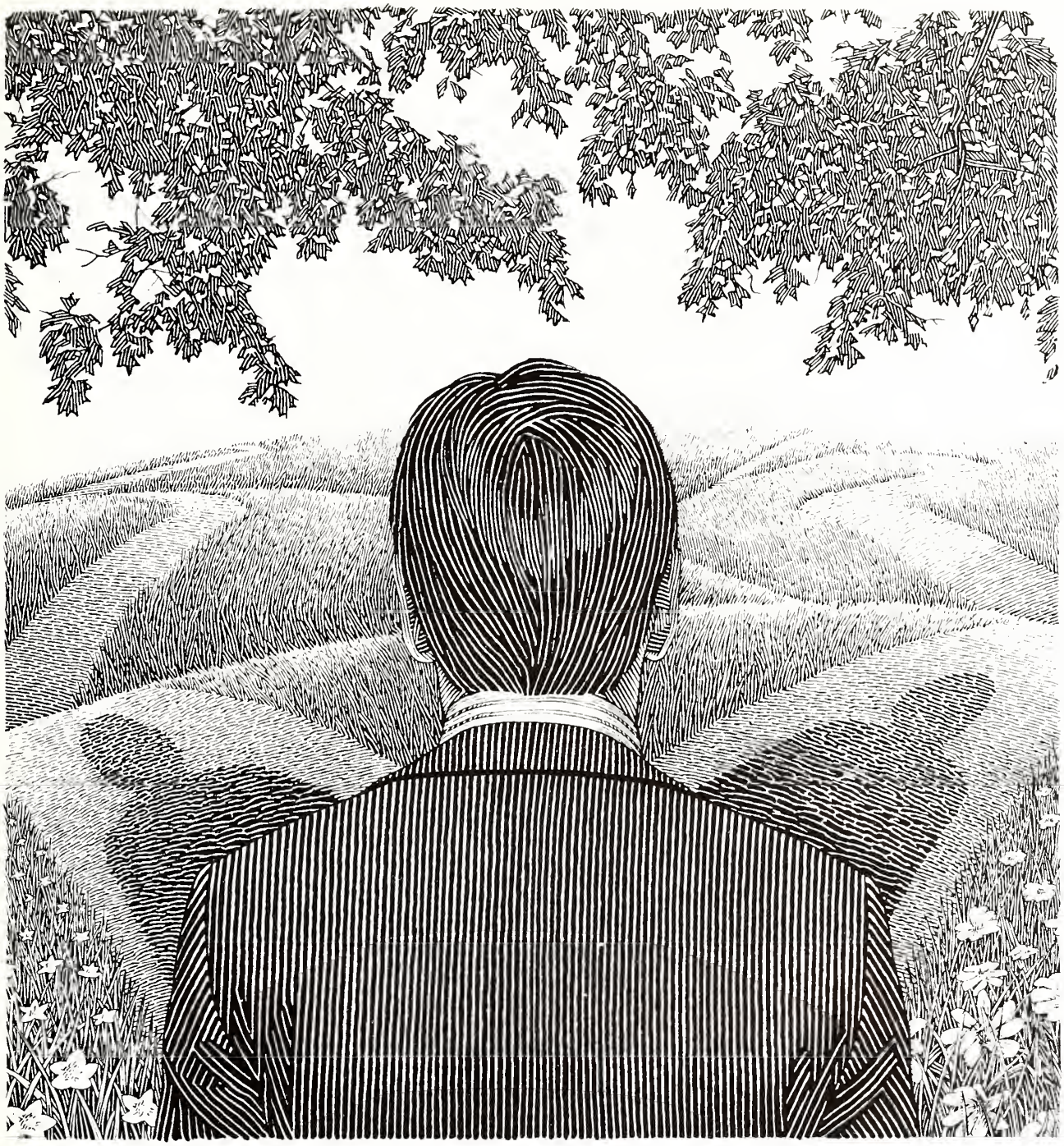
May we never lose our passion for the inalienable rights of men. And may we never, ever fail to live up to our motto, "In God We Trust." Those are the very foundations on which this country was founded, and without them we would surely fall.

One song, America, before I go,
I'd sing, o'er all the rest, with trumpet sound,
For thee—the Future.

I'd sow a seed for thee of endless Nationality;
I'd fashion thy Ensemble, including Body and Soul;
I'd show, away ahead, the real Union, and
how it may be accomplish'd . . . .

Belief I sign—and Preparation;
As Life and Nature are not great with reference
to the Present only,
But greater still from what is to come,
Out of that formula for Thee I sing.

—Walt Whitman



# FRONT YARD FAITH

*by Dr. C. Thomas Hilton*

**Scripture:** Luke 12:1-3; Matthew 6:1-6

**Text:** "Nothing is covered up that will not be revealed, or hidden that will not be known" (Luke 12:2).

Whether you grew up on a farm or not, I would guess that you have had an experience similar to William Howden's. He wrote that "I grew up on a farm in Oregon. Our farmhouse had a nice front yard—neatly mowed and surrounded by lilac bushes. Nothing all that fancy, but quietly impressive. The backyard was a different story: No grass grew and no lilac bushes blossomed—just a tree that shaded bare earth and a plank-walk running out to the driveway.

(Turn the Page)

"My parents gave my brother and me free rein in the backyard. We dug up that patch of dirt, making roads for our toy cars. We built stick-and-string fences for our toy farm. And when Mom and Dad were not watching too closely, we dug foxholes to play army in.

"That backyard was a great place for kids, but not for most

grown-ups. My mother was greatly embarrassed one day when our elderly neighbor, Mr. Jackson, drove up to our back door, gingerly stepped out of his pickup truck and said, 'Mrs. Howden, I'm always a little afraid to step out into your backyard.'

"My mother would have preferred that guests enter the house through the front door, with its lawn and lilac bushes. But there is something about farms—or the folk who live on them—that made it seem natural for neighbors to drive up to the back door. So, that was where most of the visitors came, often to find two grimy little boys constructing something else on which a grown-up could sprain an ankle." Sound at all familiar?

In every house that I have lived in since I have been married we have had a living room and then another room in which we really lived. The living room was for show, for guests and more formal occasions. The room we lived in was for relaxing, for taking off our shoes and for letting the children loose. The television set was always in the room in which we lived. The living room had overstuffed chairs, a couch with end tables and lamps, a coffee table and a phonograph, with a nice plush rug. Even now we have a nice living room with a couch, love seat and chairs that our cat is forbidden to sleep on. When people come over, they first see our living room, or if they remain at the door, they see only the living room, but we actually do most of our living in the Florida room, where the television is, and my reading chair, my books, and the quick access to the outdoors through the screen doors. We have a front room and a back room.

We have the same situation with the front yard and the backyard. Some of you have commented on the bushes along our home on N.E. 23rd Avenue and how trim they are kept. Thank you. You see, that is our front yard and I know that you go by there fairly often, and I do make an effort to pick up the trash that people love to throw on my lawn. I do try to keep the bushes trimmed and the lawn mowed. Now, let me hasten to add that I do that on both sides of the fence that divides our front yard from our backyard. But in the backyard I do some things, and my family does some things, that we would never do in the front yard. For example, our family sunbathes in the back (as a few of you have discovered when you peered around the fence), and we picnic and barbecue once in awhile in the back. There is a shuffleboard in the backyard, and when the children are home we may play a game. I wear my shorts and T-shirt back there and things are just more relaxed. I like my front yard and I like my backyard, and they are both part of the property that I own and the way I behave in both is consistent with my Christian faith.

If I have a limited amount of time to trim bushes, I will always do the front yard first. I want it looking the best because the neighbors all see it. If I have to put off any yard work I always put off doing the backyard because only family see that. In the front yard I raise grass, bushes, flowers, colorful shrubs and lemons. In the back I raise children. You begin to wrestle around a little in the backyard and crush a bush—no problem. You kill a front yard bush—you have got a problem.

Now, I do not think that this is dishonest or hypocritical, for I appreciate both—beauty and children. (I did not say "beauty and the beast.") In the front yard "cleanliness is next to godliness." In the backyard cleanliness is not the biggest priority. In the front yard I place a premium on show and how manicured things look. In the backyard I experiment more with a new breed of hibiscus that I purchased at the hibiscus flower show. In the backyard the cat roams wherever he wants to roam. He can dig wherever his little heart desires and climb on whatever suits his fancy. But in the front yard he better leave things alone. One time my sprinkler system sprung a leak in the backyard, and I did not fix it for a month. What a mess! I always fix the front yard sprinklers immediately. At Christmas time we put red ribbons and some greenery on our four posts in the front yard. Do you think I had any greenery or ribbon on the posts in the backyard? We did not! It was not dishonest, or hypocritical. It was just that one is for public consumption and one is more private. We wanted the front to look nice during the holy days.

Some people have only a front yard faith. It is for public consumption only. It is for looks and not for life. It is for the easy questions and only offers cliche answers. It is expressed in the words of an astronomer who sat next to a minister in an airplane. When he found out that the next seat was occupied by a clergyman, he said his faith could be summarized by "Doing unto others as you would have others do unto you." "Oh," said the minister, "and my belief in astronomy can be summarized in this phrase, 'Twinkle twinkle little star. How I wonder what you are.' " There is nothing wrong with the Golden Rule, but the Christian faith is more than the Golden Rule. The Golden Rule is not a full belief system.

There is nothing wrong with cleanliness, but the Christian faith is more than cleanliness. Cleanliness is not a complete belief system. A front yard faith would lay heavy emphasis on honesty and telling the truth at all times. It is an easy, simple and even popular way of expressing your faith, but do we have to be honest all the time? Are not there times when the Christian thing to

do would be to lie? If you were in Nazi Germany during the Second World War hiding some Jews in your basement, and the Gestapo knocked on the door and asked, "Do you have any Jews here?" What would you say? Do you lie, or do you become an accessory to murder?

Some people have only a faith for show. Their full faith is expressed in "Be ye kind." Now, I believe in being kind, but being only kind is not a complete belief system. When transients pass through our community, they almost always come to the Pink Church. They must love our color, or else there is some kind of mark out on the highway directing them all here. Anyway, when they arrive with alcohol on their breath, stumbling around, and not making much sense, and then they ask for money, we are not so kind as to give them a penny. They want money for another drink. We are not kind to them. As a matter of fact, we try never to give out money. We may give them a food voucher or a gas voucher, but we are not always so kind as to buy them their next drink. Supplying a drink for an alcoholic is not a kind act. Your pastors are not always kind people. Life is too complicated.

The Scripture wrestles with the same issue, and our text concludes that "nothing is covered up that will not be revealed, or hidden that will not be known. Whatever you have said in the dark shall be heard in the light, and what you whispered in private rooms shall be proclaimed upon the housetops." That is really as it should be. The Bible is not against a private and a public faith, a backyard and a front yard faith, as long as the two are consistent with the faith that is in the house. Anything else would be hypocrisy.

Next month I plan to attend a continuing education conference in Orlando for Senior Ministers, and one of our leaders will be a television evangelist. I have watched him on television and never become too excited, although I think he is the best of the rest. Then one day I read an article in which he said that the average education of a television viewer in America is eighth grade, and that he aims his sermons at that level. I felt a little better after that, because I was always able to understand what he said. He wrote that after one comes to Christ, attends a New Members Class, and joins a local church, then one should be more rigorously challenged by the Christian faith and its ramifications, but that the initial presentation must be very simple. He presents at first a front yard faith, and after one commits himself to Christ and then begins to ask more questions, he presents a more vigorous backyard faith. How does this decision influence my marriage? What does this commitment mean in my business? What about war and peace and the defense budget and racial discrimination? Will my faith influence my wallet? When questions like these begin to be raised, a person is introduced to the complexities of the simple faith. This is why another evangelist, Billy Graham, has such a simple presentation. It is not that he is not a deep thinker. It is that he is choosing to present first a front yard faith. Once they have been attracted to the front yard and are committed to Christ, he invites them into the house and shows them all the rooms and the backyard. "Nothing is covered up that will not be revealed, or hidden that will not be known."

Jesus in our second Scripture lesson warns us against having only a front yard faith. "Beware of practicing your piety before men in order to be seen by them . . . ." That is as far as some people get. They have a beautiful, well manicured, colorful and rich public piety, but their Father, Who sees in secret and sees all our secrets, knows what is really going on in their lives.

Paul wrote to the church at Colossae that "Your true life is a hidden one in Christ" (3:3). Halford Luccock has written that "So many lives have nothing that is hidden. All their lives are public, as public as the waiting room in a railroad station. It is not that the inner soul of many people conceals some shameful secret. It is just that there is nothing there. There is no hidden life, no inner life in any deep sense. It is all outer." With some people it is all show, all front yard. What we need is a faith that embraces both yards—front and back—all connected to the same house of faith.

Bob Meneilly said, "With a genuine Christian, you cannot tell where religion stops and living begins—or where living stops and religion begins."

It was a country store and over in the corner was the shovel I wanted. It had a thick wood handle that would never break and a sturdy steel base. "May I help you?" "Yes," I said, "I'd like this shovel." "I'm sorry, that's the last shovel I have. I've placed another order and it should be here in a few weeks. This shovel is for show, not for sale."

Front yard and backyard faith must come together in our house of hidden faith in Christ, or else one's faith is only for show and not for everyday use. May the faith in our inner life be expressed in our living room and in our living, in our front yard and backyard.

**Benediction**

Christ be with you and within you,
Christ behind you and before you,
Christ beside you to win you,
Christ to comfort and restore you,
Christ beneath you, Christ above you,
Christ in quiet, Christ in danger,
Christ in hearts of all that love you,
Christ in mouth of friend and stranger.

Saint Patrick's Prayer (Adapted)
Reprinted from *Pulpit Helps.*



## WHAT ARE WE WAITING FOR?

*by Ann Wells*

My brother-in-law opened the bottom drawer of my sister's bureau and lifted out a tissue-wrapped package.

"This," he said, "is not a slip. This is lingerie." He discarded the tissue and handed me the slip. It was exquisite: silk, handmade and trimmed with a cobweb of lace. The price tag with an astronomical figure on it was still attached.

"Jan bought this the first time we went to New York, at least eight or nine years ago. She never wore it. She was saving it for a special occasion. Well, I guess this is the occasion."

He took the slip from me and put it on the bed with the other clothes we were taking to the mortician. His hands lingered on the soft material for a moment, then he slammed the drawer shut and turned to me.

"Don't ever save anything for a special occasion. Every day you're alive is a special occasion."

I remembered those words through the funeral and the days that followed when I helped him and my niece attend to all the sad chores that follow an unexpected death. I thought about them on the plane returning to California from the Midwestern town where my sister's family lives. I thought about all the things that she hadn't seen or heard or done. I thought about the things that she had done without realizing that they were special.

I'm still thinking about his words, and they've changed my life. I'm reading more and dusting less. I'm sitting on the deck and admiring the view without fussing about the weeds in the garden. I'm spending more time with my family and friends and less time in committee meetings.

Whenever possible, life should be a pattern of experience to savor, not endure. I'm trying to recognize these moments now and cherish them.

I'm not "saving" anything; we use our good china and crystal for every special event—such as losing a pound, getting the sink unstopped, the first camellia blossom.

I wear my good blazer to the market if I feel like it. My theory is if I look prosperous, I can shell out $28.49 for one small bag of groceries without wincing.

I'm not saving my good perfume for special parties; clerks in hardware stores and tellers in banks have noses that function as well as my party-going friends.

"Someday" and "one of these days" are losing their grip on my vocabulary. If it's worth seeing or hearing or doing, I want to see and hear and do it now.

I'm not sure what my sister would have done had she known that she wouldn't be here for the tomorrow we all take for granted. I think she would have called family members and a few close friends. She might have called a few former friends to apologize and mend fences for past squabbles. I like to think she would have gone out for a Chinese dinner, her favorite food. I'm guessing—I'll never know.

It's those little things left undone that would make me angry if I knew that my hours were limited. Angry because I put off seeing good friends whom I was going to get in touch with—someday. Angry because I hadn't written certain letters that I intended to write—one of these days. Angry and sorry that I didn't tell my husband and daughter often enough how much I truly love them.

I'm trying very hard not to put off, hold back, or save anything that would add laughter and luster to our lives.

And every morning when I open my eyes I tell myself that is it special.

*Los Angeles Times*, April 14, 1985.

# REFLECTING ON MOTHER AND DADDY

*by Mrs. Ruth Moye Taylor*

*This address was delivered by Mrs. Taylor at the June 17 meeting of the Ayden Seminary-Eureka College alumni.*

Thank you for the opportunity to come here today and share some of the memories and reflections on the life and ministry of my parents, the Rev. and Mrs. J. C. Moye—known to me as Mother and Daddy and to most of you as Jimbo and Ethel. My father passed away in 1961, over 26 years ago, and my mother died in 1969, almost 18 years ago. In many ways, it seems such a short time ago—and yet again, it seems they have been gone from us a very, very long time. What I want to share with you today is, that in spite of the many years that have passed, what a tremendous and lasting influence the lives of J. C. and Ethel Moye have had, not only on their family, and on the lives of many of you sitting here today, but on the entire Free Will Baptist denomination.

After my father attended Ayden Seminary and Whitsett Institute, he made Snow Hill his home, where he became a young entrepreneur, buying and selling farm land, and going into the Chevrolet business—perhaps he sold some of you one of your very first automobiles. When he met my mother, she was a school teacher at the little two-room school in Arba. In 1920 they married, and she came to his home to become mistress of a household which already included my father, his mother, his brother, and his sister and her two children.

The family soon expanded when I came along nine months later, then following in succession (and rapidly!) my sisters, Marguerite, Jimmie Brooks (who died at age one and a half), Jimmie, Mary Ida, and finally the long-awaited first son, J. C. Jr.; then Hilda Grace, Bob, and the baby, David, called Sugie even today! Eight of us have grown to adulthood, and our families have continued the Moye tradition of expansion, though none of us came close to having eight children! Today the descendants of J. C. and Ethel Moye number eight children and their families; 19 grandchildren, 10 of whom are married; 13 great-grandchildren, and one great-great-grandchild (who incidentally is my little two-month-old great grandson, Clark Oliver Pridgen, son of Amy West Pridgen, Ruth Cotton and Wayne's daughter). Among the grandchildren and great-grandchildren are my father's namesakes, his son J. C. Moye Jr.; J. C.'s son, J. C. Moye, III (called Clay); and Clay's son,

J. C. Moye IV, called James; and my mother's namesake, Ethel Moye West, daughter of Wayne and Ruth Cotton West. The tradition of service to the Free Will Baptist continues also at the First Church of Greenville, where my parents held their membership—I still serve as organist for the First Church, and my granddaughter Amy is our choir director.

My father served Free Will Baptist churches as pastor in Pitt, Greene, and Lenoir counties, his last pastorate being Elm Grove Church near Ayden. Mother was almost his co-pastor, as she sang, played the piano, led the choir, directed the women's work, and often spoke in his absence. My recollections are of busy, busy Sunday mornings in our Snow Hill household—as Mother, Mammy, and Aunt Ida worked feverishly feeding and dressing all the children, getting everything including Daddy's clothes ready, and then rushing all the children out to the car while Daddy sat and beeped the horn for Mother to hurry! Many people at Sweet Gum Grove, Bethany and Marlboro have told me of the sweet memories of Daddy preaching, Mother singing, and the three little babies (me, Marguerite, and Jimmie) lying on our blanket, up on the pulpit floor, sucking on our milk bottles! When I was about 10 years old, I began to go with Daddy to each of his four churches (one Sunday a month), and play the piano. Often I heard the same sermon four Sundays in a row, and felt I could preach it better than Daddy by the end of the month!

How can I forget the quarterly business meeting Saturdays when I had to go to church with Daddy, while all my little brothers and sisters stayed home and played. There were no modern heating plants in those days—often we'd arrive (at Reedy Branch, for example), the church building would be cold, the men would build a fire in the heaters, and the church would be nice and warm just about the time the meeting was over.

Daddy and Mother were active in all phases of denominational life, including Cragmont, the State Convention, and the Children's Home at Middlesex. They raised a great deal of money to keep the orphanage (as it was called then) going. I remember Daddy's method of fund-raising was very simple. He never asked others to give more than he would give himself. He would say, "We need $1,000 for the orphanage for the Thanksgiving offering. I'll give $100. Who else will give a hundred?"

Daddy and Mother took a special interest in one of the promising young boys at the Children's Home, and encouraged him in his educational pursuits. Burkette Raper looked to Jimbo and Ethel Moye for advice and prayerful support, and often dropped in to sit around our table at Snow Hill. (By the way, how many of you were blessed to sit at my mother's bountiful table, where the food never seemed to run out no matter how many extras Daddy brought home at dinnertime?)

Burkette went on to become President of Mount Olive College. My parents watched his growth proudly and the growth of the College. Truly the dream of a Free Will Baptist College was born and nurtured in the hearts and souls of J. C. and Ethel Moye, as well as others in the denomination who "dreamed dreams and saw visions" of what was to come for our young people of today and our leaders of tomorrow.

Daddy endowed the library at Mount Olive College, and it is named the "Moye" Library" in memory of him and Mother. After signing the papers finalizing the endowment, Daddy was heard to have said, "This gift is an investment in the future of Free Will Baptists. It will live on long after I am gone."

Mother was serving on the Board of the College at the time of her death in 1969. Five days before her death she attended her last official Free Will Baptist function, the College Board meeting, at which time an official Board picture was taken. Burkette presented copies of that precious picture to my brothers and sisters and me the Christmas after Mother's death. It is our last photograph of her—and she looks very frail and tired—but even to the end, she was faithful to her task.

Ethel and J. C. Moye loved and served God; they shared His love with others through the preached Word and through the joys of beautiful music; they instilled in their family and their church members a love for Jesus; they gave of their material goods to alleviate the sufferings of others; but most of all, they blessed others by the gift of themselves—their hearts, their counsel, and their love.

When Mother died Rose Bowen wrote a beautiful memorial to her in *The Free Will Baptist* paper. I quote from that now as a challenge from J. C. and Ethel Moye to you and to me today:

> Dear Free Will Baptist ministers, laymen, or whoever you may be. Are you standing by the beliefs taught us by the saints of old? Are you telling it like it is? Are you teaching and living the entire Bible: that Christ was born of the Virgin Mary, bore our sins in His body on the tree, and that by turning from our sins and believing in His shed blood on Calvary, we too might enjoy the same blessings Ethel is having today? I think her admonition to us today would be "Draw the Free Will Baptist ranks closer than ever; fill the gaps; serve Him more than you ever did; win more souls and live more dedicated lives than you ever have. Strive harder to keep the Free Will Baptist denomination what it should be. Stay true to its doctrines, and someday you will have the joys I now have with Christ."
>
> . . . Let us pray for a renewal of faith in Christ, in our denomination, and in our own personal lives, that we may do our part of what she was unable to finish. God Bless us Everyone!

# WELCOME FRIENDS!?!



*by Doug Trouten*

*Mr. Doug Trouten, editor of Twin Cities Christian, Minneapolis, published the following impressions after visiting around in the local community.*

"I was a stranger and you took me in" (Matthew 25:35) apparently doesn't apply in churches.

Last fall while on a study leave from my responsibilities as dean of a southern Bible college, I did something that I had never done before in my life. For four months I visited a different church nearly every Sunday. I wanted to take advantage of this unusual opportunity to observe and participate in a variety of services of several different denominations. Some of the churches were evangelical and some were not. I was interested in how I would be greeted, among other things.

Other than part of the worship liturgy that some churches include that appoints a specific time to be friendly, smile, and shake as many hands as possible—so that visitors can be completely ignored later with good conscience—hardly anyone spoke to me in most of those churches before or after the service.

In two well-known evangelical churches, I was able to make a friendly contact with people sitting beside me only to discover it was their first visit to the church also. One visitor was a recent widow. She very much wanted someone to talk to, but other than me, no one even said, "Hello." Scripture tells us to be especially on the alert to care for widows. How will we know a visitor is a widow if we don't ever greet her? When I visited a church I had attended in the 1960s while living there I felt loved, wanted and welcome. But I was not a stranger there. In only one church that I visited as an unknown did I find people going out of their way to make me feel welcome.

This experience has caused me to reevaluate my attitude toward the strangers who visit my home church. It is too easy to assume that someone else will be friendly and do the welcoming so we can spend our time and interest with those we know and with whom we feel comfortable.

In large churches I realize it is possible to accidently welcome someone who has been coming for sometime. More than once I've been embarrassed in discovering that the person I was warmly greeting as a visitor had been attending for several weeks. But isn't that better than running the risk of ignoring someone who might very much need a smile and a welcome? And isn't it all right to get to know someone who has been attending but whom you don't know?

I've been in churches that say in their advertising: "The end of your search for a friendly church." I'm afraid in some cases that really means you might as well end your search because you aren't going to find one! Some of the churches I attended have active programs to support missionaries around the world, and I rejoice in that. But didn't Jesus include Jerusalem as well as the ends of the earth?

Are our churches to be sport arenas where we come on Sunday, pay our admission fee as the offering plate passes, and watch the performance? Or are we to take seriously the Christian admonition that we are to love our neighbor as ourself? If we love our neighbor as ourself, maybe we could even greet warmly the stranger in our church.

"I was a stranger and you took me in." I'm so glad for you, Lord. It's fortunate you didn't visit some of the churches I did."

—Used by permission

## YOU BRING THE CONFETTI
Luci Swindoll




Life is too short, contends Luci Swindoll, to take it all seriously. Don't try to save up time for a special occasion or a rainy day. Every day is a special occasion! Every day calls for a celebration!

In this delightful book, Luci celebrates the spirit of living. "Life is a happy thing, a festival to be enjoyed rather than a drudgery to be endured." With her remarkable insight, her quick wit, and her charming sense of humor, she inspires readers of all ages to learn to love living by celebrating all of life.

*On the Here and Now:* One might wonder what makes for happiness. The writer borrows George Burns' words and says, "Love what you're doing and don't retire . . . I would rather be a failure at something I love than a success at something I hate."

In order to enjoy life, each person must come up with his or her own formula for living happily. What makes life fun? What makes it rich? What keeps it interesting and worth the investment of energy over the long haul?

First, we must be free from the tyranny of time. How often we come to grips with the fact that "the worst thing about growing old is to feel your body decaying and not be able to do anything about it."

Second, we must see that time is for spending, not saving. Time is never going to stand still—not for any of us at any age or at any situation in life. It's going to move right along and we're going to move with it whether we're ready or not. "Let us live while we live" (Philip Doddridge). How often we forget that everyday occurrences can be special occasions; the time to be happy is now!

Third, we should realize that this is all there is on this side of glory. The world does not offer premanency. It is made up of little moments of now all added together to constitute the whole of life, a pattern of experience to savor.

*On growing older joyfully:* Everybody loves birthdays. What we don't like is adding candles to the cake. Nobody loves growing old. And generally speaking birthdays denote aging. To have a happy birthday takes two basic ingredients: creativity of what isn't and acceptance of what is. The idea of a joyful birthday is more than passing from one year to another. It is a special day to be reminded that one is glad to be alive, no matter what age. To grow older joyfully also means to accept what is. We must realize that any age is beautiful because life itself is a beautiful thing. (Mark Twain once said, "Age is mostly a matter of mind. If you don't mind, it doesn't matter.")

Remember, there is a fountain of youth: it is your mind, your talents, the creativity you bring to your life and the lives of the people you love. When you learn to tap this source, you will surely have defeated age.

*On celebrating mealtime:* Mealtime is fun time; and quite often, it is the highlight of the day. Keep in mind the key to enjoying

mealtime is in the spirit, not necessarily in the food!

*On celebrating camaraderie:* A poet once described friends as "the sunshine of life." Enjoying fellowship is one of life's sweetest blessings and joys. Comrades in fellowship are easily shared. There is no dominance or dependence. No judgments. There is only great relaxation, which is wonderful. No requirements. No unfulfilled expectations.

Camaraderie is therapeutic, without demands, and it thrives on sociability. In addition, it often produces or reveals affinity, the spontaneous attraction to each other.

*On celebrating reunions:* The base of the Statue of Liberty is inscribed "Give me your tired, your poor, your huddled masses yearning to breathe fee, the wretched refuse of your teeming shore, send these, the homeless, tempest-tossed to me: I lift my lamp beside the golden door." What a wonderful invitation for the weary-worn traveler to come home to rest.

The next time you're expecting the return of a loved one, celebrate the reunion. Go out of your way to make it unforgettable. Turn on every love light and surround that person with the circle of friends they've been missing. "Love knows not its own depth until the hour of separation."

Ms. Swindoll continues by encouraging her readers to celebrate knowledge and learning, the nine-to-fives, the victory of accomplishments, imagination, the beauty in everyday life, America, *and* God, the greatest celebration of them all.

By learning to look for the joy in life, one can make every day a celebration. "Life is full of subtle, unsuspected, hidden perks, ready to make their presence known at the turn of a corner to cheer us, to life us, to change our attitudes, to give our souls a reason to celebrate."

Our poor, splendid souls! How they fight for food! They have forgotten how to celebrate. Our hurried, stressful, busy lives are unquestionably the most dangerous enemy of celebrating life itself. We must learn how to achieve momentary slowdowns, and request from God a heightened awareness of the conception that life is a happy thing, a festival to be enjoyed rather than a drudgery to be endured. Life is full of perks if we train our souls to perceive them.

"Celebrate living," Ms. Swindoll says. "Throw thou a party and invite me. I'll bring the ice cream . . . you bring the confetti!"

*You Bring the Confetti*, Word Publishing, $9.95.

## BESTSELLERS

### HARDBACK

1. *Living Above the Level of Mediocrity*, by Charles Swindoll, Word Books
2. *Love Must Be Tough*, by James Dobson, Word Books
3. *Growing Strong in the Seasons of Life*, by Charles Swindoll, Multnomah Press
4. *Growing Deep in the Christian Life*, by Charles Swindoll, Multnomah Press
5. *The Blessing*, by Gary Smalley and John Trent, Thomas Nelson Publishers
6. *Unto the Hills*, by Billy Graham, Word Books
7. *Twice Pardoned*, by Harold Morris, Focus on the Family Publishing/Word
8. *Restoring Your Spiritual Passion*, by Gordon MacDonald, Oliver-Nelson Books/Thomas Nelson Publishers
9. *Come Before Winter*, by Charles Swindoll, Multnomah Press
10. *Living on the Ragged Edge*, by Charles Swindoll, Word Books

### PAPERBACK

1. *The Winds of Autumn*, by Janette Oke, Bethany House Publishers
2. *The Seduction of Christianity*, by Dave Hunt and T.A. McMahon, Harvest House Publishers
3. *Ordering Your Private World*, by Gordon MacDonald, Oliver-Nelson Books/Thomas Nelson Publishers
4. *Beyond Seduction*, by Dave Hunt, Harvest House Publishers
5. *Love Life for Every Married Couple*, by Ed Wheat, Zondervan-van Publishing House
6. *Hinds' Feet on High Places*, by Hannah Hurnard, Barbour & Co., Tyndale House Publishers, Walker & Co.
7. *Preparing for Adolescence*, by James Dobson, Vision House/ Bantam Books
8. *Free to Be Thin*, by Neva Coyle and Marie Chapian, Bethany House Publishers
9. *The Act of Marriage*, by Tim and Beverly LaHaye, Bantam Books, Zondervan Publishing House
10. *Mere Christianity*, by C. S. Lewis, Macmillan Publishing Co.

## BEST-SELLING BIBLES

### STUDY BIBLES

1. *NIV Study Bible*, Zondervan
2. *Scofield Reference Bible/New Scofield Reference Bible (KJV)*, Oxford
3. *The Open Bible (NKJV)*, Nelson
4. *Thompson Chain-Reference Bible (KJV)*, Kirkbride
5. *The Open Bible (NASB)*, Nelson
6. Ryrie Study Bible (NASB), Moody
7. *Thompson Chain-Reference Bible (NIV)*, Kirkbride, Zondervan
8. *The Open Bible (KJV)*, Nelson
9. *Ryrie Study Bible (NIV)*, Moody
10. *Dake's Annotated Reference Bible (KJV)*, Dake Bible Publishers

### GENERAL VERSIONS AND TRANSLATORS

1. *King James Version*, Various Publishers
2. *New International Version*, Various Publishers
3. *New King James Version/The Bible*, Nelson
4. *The Living Bible/The Book*, Tyndale
5. *New American Standard Version*, Various Publishers
6. *Spanish Bibles*, Various Publishers
7. *Revised Standard Version*, Various Publishers
8. *Today's English Version/Good News Bible*, Nelson
9. *The Amplified Bible*, Zondervan
10. *Interlinear and Parallel Texts*, Various Publishers



## JOYFUL NOISES!

*by Jack and Julia Bircher*

Since our monthly musical meditations are termed "Joyful Noises," we thought that we could share some thoughts on the "joyful" element for successful worship through music.

Richness and vitality can come to us in an exciting way through music. As we reflect back or perhaps look forward to our week or weeks of vacation this summer, we can think of how refreshing it is to change scenery and routine. Our attitudes and outlook on life take a tremendous twist. This is true of choral singing also. A change of scenery or routine in rehearsals and a new batch of meaningful music can add much to our spiritual insight in the musical experience.

Tired mental and psychological attitudes can be rechanneled and reformed, becoming attitudes of expectancy, eagerness, and anticipated sharing. How good it is to see each other and fellowship in rehearsals. How exciting to work on perfecting a fine piece of music, through which a composer shares with us some deep spiritual thought. These are some life-giving experiences which we too often take as routine. As we sing we open ourselves to order, beauty, vitality, and zest. Thus, we gladly open ourselves to each other, to life, growth, and to God.

Because we love life, because we believe in possessing joy and vitality, we arrive at some basic conclusions about mental and physical health. Singers of all ages should welcome regular physical exercise. The body must be strong and toned and ready to exercise. Persons with a strong desire to sing will realize this and will build their bodies and keep in shape for the purpose of glorifying God with their bodies, minds, and voices.

We know that all have sinned and certainly all of us have thought and maintained sinful and wrong attitudes. These, through God's grace, can be replaced and changed. Just as we seek to change and redirect mental attitudes, we also desire to change and alter physical attitudes and habits.

As we strive for health and vitality in our lives, our musical effectiveness will improve. We should seek an abundant life in Jesus Christ, allowing His spirit to build in us attitudes of joy, expectancy, and learning. What difference will your "Joyful Noise" make in your choir?

Jack and Julia Bircher live in Cove City and are active in the music ministry at Core Creek Church. Jack received the Bachelor of Music Education from ECU, the Master of Music Education from the University of South Carolina, and post graduate study at Northwestern University. Julia studied piano performance at both ECU and the University of South Carolina.

In 1979, the Birchers moved to the McCoy Dairy Farm after ten years in Columbia, SC, where Jack was Assistant Professor of Music at USC. Besides farming full-time, Jack also teaches at UNC Wilmington on a part-time basis. Julia teaches private piano and is also an area representative for Christian Women's Clubs. She has been a contributor to the Woman's Auxiliary *Devotion*. The Bircher family, which includes John (16), and Scott (14), plays for many worship functions and civic activities. They recently recorded a tape of sacred music.

**Jack and Julia Bircher will be leading the music program of the 1987 State Convention.**




Expressing love is the sure way to raise positive kids in a negative world.

*by Zig Ziglar*

Many times parents are not blessed with that beautiful, healthy, mentally alert, bouncing baby boy or girl. Instead, in many ways they are even more blessed with a child who has some problems of some kind or another—physical, mental, emotional. Some are minor; some are serious.

In my book *See You at the Top,* I gave the vivid details of a young boy with cerebral palsy. His parents, Bernie and Elaine Lofchick of Winnipeg, Canada, are now like a brother and sister to me. Thirty doctors said there was no hope for their son, David, and advised them to put him in an institution for his own good and for the good of the *normal* members of the family. The Lofchicks, however, found another doctor who was oriented toward solutions, not problems. He was the world-famous Dr. Pearlstein from Chicago.

Bernie was able to get an appointment when a little boy from Australia cancelled his, and they went to Chicago for the examination. The examination itself was very comprehensive. Dr. Pearlstein spelled out what would be required if they expected David to make the progress he knew David could make.

One of the things required was that when David was about two years old, they had to put heavy braces on his legs, and each evening they had to be made progressively tighter. Consequently the pain steadily increased. On many occasions as Mom or Dad started to put the braces on, little David would protest.

Now I want you to see the picture clearly. David was a beautiful little boy—coal black hair, olive complexion, beautiful green eyes. With tears in his eyes he would plead, "Mom, do you have to put 'em on tonight?" Or, "Dad, can't you leave 'em off this one time?" Or, "Do you have to make 'em so tight?" Surely every parent alive can relate to the situation and understand the difficulty of Bernie and Elaine Lofchick's position. But they loved David so much they said "No" to the tears of the moment so they could say "Yes" to the laughter of a lifetime.

Today "Little David" is 26 years old. He weighs about 195 pounds, has a barrel for a chest, and is the number one condominium salesman with the number one real estate firm in Winnipeg, Canada. He is an outstanding young man in every respect.

Yes, love is tough—and does what is best for the child, not what is convenient or expedient for parents.

Needless to say, there are going to be many, many instances as you raise your positive kids when it would be easier and less hassle simply to give in to their demands. On many occasions it will be easier to plop the kids in front of the television set or let them eat the junk food.

Later it will be easier to allow them to stay up until 10 instead of having to explain why they need to be in bed by 9. Still later it will be easier to let them start dating early and stay out until an hour you know is too late just to avoid the hassle—so they can be "like all the other kids." However, real love demands you do what is best for your children and not always what is the easiest for you.

By far the most important single ingredient in the formula to raise positive kids in a negative world is deep, genuine love. Kids need to understand clearly the difference between real love and the counterfeit love they often see on television.

Several years ago, the Redhead went to the bank with a deposit. As you know, when tellers count the money, they really get after it. They pop those bills out so fast I am mystified as to how they know how many they have actually counted. As a matter of fact, I am

(Turn the Page)



always afraid they have given me too much, so I recount to make certain they have not overdone it.

On this day as the teller was counting the money, she suddenly stopped, reached out and picked up a $20 bill and said, "Mrs. Ziglar, this is a counterfeit bill." She recognized the counterfeit instantly, because in most banks they will not let a teller even touch a counterfeit. That way when a counterfeit appears in a stack, the teller can instantly, without looking, tell the difference by the "feel."

Yes, there is a difference between real and counterfeit money, and there is a vast difference between real and counterfeit love.

The counterfeit variety is often depicted on television and in dime-store novels. In an hour's encounter boy meets girl, they go to dinner, establish a "meaningful relationship," fall madly in love and go to bed. They make every effort to depict this as the real thing, pointing out that there is nothing morally wrong with any facet of a relationship, provided it is "meaningful."

The dictionary says, "Love is tender and passionate affection for one of the opposite sex." Obviously real love goes considerably beyond tender and passionate affection. When the child sees what real love is, when he clearly sees that "for better or worse" positively means that if Mom or Dad becomes ill, the faithful mate looks after the other one, whether the illness involves a few days in bed or whether it is a permanent, crippling, disabling injury involving years of loving treatment and care, then the chances of raising a positive child are dramatically enhanced. Why? Because the child sees genuine love in action. There is nothing more powerful.

Several years ago I remember chatting with my son, and I asked him, "Son, if anybody should ask you what you like best about your dad, what would you say?" He pondered for just a moment and said, "I'd say the thing I like best about my dad is that he loves my mom." I naturally asked why he would say that, and he responded, "Well, Dad, I know as long as you love Mom, you are going to treat her right; and as long as you treat her right, we will always be a family, because she sure does love you. As long as you love each other, Dad, and treat each other right, I will never have to make a choice of living with you or living with Mom."

Of course, I had no way of knowing it, but that very day one of his closest friends had been given that choice.

The need for parents to demonstrate their love for each other before their children is so important. If they truly do love each other, they will be thoughtful and considerate of each other. Not only will they benefit, but the children will benefit enormously.

Even as I sit here in our home writing these words, I am in East Texas at Holly Lake. This is where the Redhead and I come to relax, and it is where I do most of my writing. Tonight is extremely foggy. It is a vacation break, so our son is with us. He and my wife had planned to have dinner and take in a movie in Tyler, which is about 30 miles from where we live, since I was busy writing. However, as the day progressed, fog set in, and by the time of departure, it was extremely heavy.

My son was all gung-ho for going, but my wife was apprehensive; and to tell you the truth, I was more than apprehensive, so I asked them not to go.

Had the trip to Tyler been an emergency, perhaps I would not have felt so strongly. However, with so much at stake on a foggy night, I simply could not bear to see them leave.

Now I certainly did not encourage them to stay home because I am a killjoy or because I was envious of the fact that they would be relaxing and having a nice time. Far from it! I get extreme pleasure out of the enjoyment my family has. However, I love them far too much to watch them pull out of the driveway into a foggy night with unknown dangers and drivers on the road. It occurs to me that this is love in action. Where the rubber meets the road in everyday life, parents must demonstrate love.

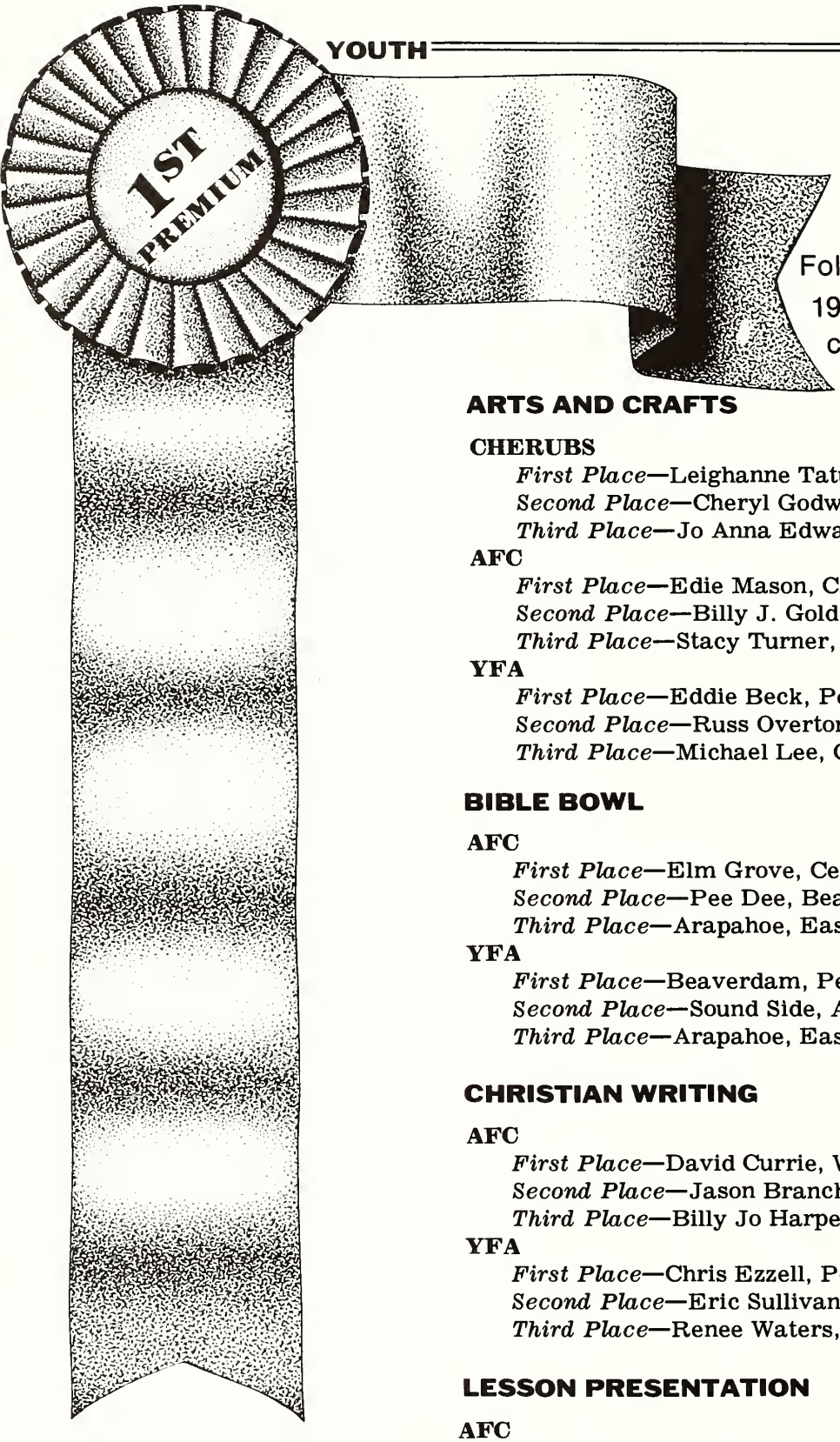
Probably the most misunderstood area for most parents, particularly fathers, centers on the amount of affection they should give their children. I cannot begin to tell you the number of men and women, 40, 50 and 60 years old, who have told me during the course of our "Born to Win" seminars that they cannot ever remember their parents telling them they loved them and hugging or kissing them, even when they were children. Tragically this often means that these people are not showing love and affection with their own children and grandchildren, and this is a sad situation.

Fortunately the no-hugging chain can be broken. Although they were never hugged and kissed, many parents recognize the void it created in their own lives, and consequently, they have determined to break that chain. Slowly but surely many of them are now learning to show affection and appreciation for their children. It is something that certainly can be learned.

Fathers and mothers need to kiss both sons and daughters. A popular misconception that many "macho men" have is that if they show affection for their little boys, particularly after they get past the toddler stage, it will increase the chances of their becoming homosexuals. Actually, the exact opposite is true. Dr. Ross Campbell, a psychiatrist who specializes in working with children, says that in all his reading and experience, he has never known of one sexually disoriented person who had a warm, loving and affectionate father.

The need for affection does not end when we become adults. One psychologist says we need four good hugs a day to be healthy. Studies by the University of California, Los Angeles, Medical Center and the Menninger Foundation, Topeka, Kansas, showed that *hugging relieves many physical and emotional problems and can help people live longer, maintain health, relieve stress and promote sleep.*

(Continued in Next Issue)




Following is the list of winners of the 1987 State Youth Convention competitions.

## ARTS AND CRAFTS

**CHERUBS**

*First Place*—Leighanne Tatum, Pee Dee
*Second Place*—Cheryl Godwin, Cape Fear
*Third Place*—Jo Anna Edwards, Pee Dee

**AFC**

*First Place*—Edie Mason, Cape Fear
*Second Place*—Billy J. Golden, Eastern
*Third Place*—Stacy Turner, Central

**YFA**

*First Place*—Eddie Beck, Pee Dee
*Second Place*—Russ Overton, Albemarle
*Third Place*—Michael Lee, Cape Fear

## BIBLE BOWL

**AFC**

*First Place*—Elm Grove, Central
*Second Place*—Pee Dee, Beaverdam
*Third Place*—Arapahoe, Eastern

**YFA**

*First Place*—Beaverdam, Pee Dee
*Second Place*—Sound Side, Albemarle
*Third Place*—Arapahoe, Eastern

## CHRISTIAN WRITING

**AFC**

*First Place*—David Currie, Western
*Second Place*—Jason Branch, Central
*Third Place*—Billy Jo Harper, Eastern

**YFA**

*First Place*—Chris Ezzell, Pee Dee
*Second Place*—Eric Sullivan, Western
*Third Place*—Renee Waters, Albemarle

## LESSON PRESENTATION

**AFC**

*First Place*—Priscilla Watson, Western
*Second Place*—Tammy Liverman, Albemarle
*Third Place*—Jennifer Hathaway, Central

**YFA**

*First Place*—Loretta Morris, Chapel
*Second Place*—Russ Overton, Albemarle
*Third Place*—Pete Radford, Cape Fear

## PERFORMING TALENT

**CHERUBS**

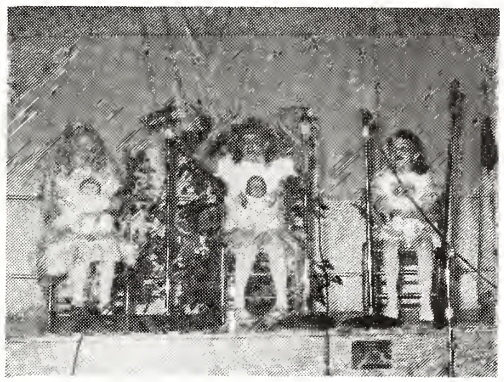
*First Place*—Cherubs for Christ, Albemarle
*Second Place*—Pine Level Church Cherubs, Western
*Third Place*—Ormondsville Cherubs, Central

**AFC**

*First Place*—Melody Wainwright, Central
*Second Place*—First Church, Wilson, Quartet, Western
*Third Place*—Pleasant Grove AFCs, Cape Fear

**YFA**

*First Place*—Becky Howell, Cape Fear
*Second Place*—King's Cross Roads Gospel Band, Central
*Third Place*—Rock of Zion Quartet, Eastern



These Sound Side Church Cherubs won first place in the Talent Competition.

## PUBLIC SPEAKING

**AFC**

*First Place*—Babs House, Central
*Second Place*—Kelly Britton, Albemarle

**YFA**

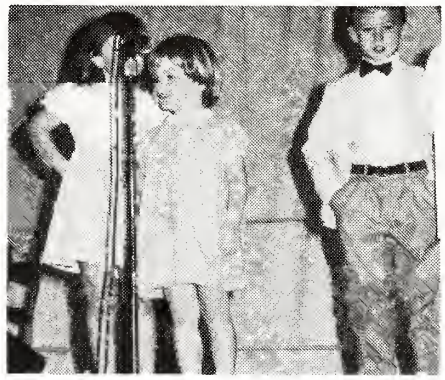
*First Place*—Tammy Wolfe, Eastern
*Second Place*—Dawn Garner, Central
*Third Place*—Lynn Reynolds, Albemarle



A favorite entry on the YFA level was the King's Cross Road Church Gospel Band.



This Ahoskie AFCer delivered a dramatic monologue.



Microphones were a fascination of the little folks, especially of this Pine Level Church Cherub.



Ormondsville Church Cherubs participated in the Talent Competition.

(Right) Becky Howell, State Youth Convention Treasurer, presented the Rev. David C. Hansley the Convention's contribution for the deaf ministry, a Home Missions project.



# FRIENDS, A GIFT FROM GOD

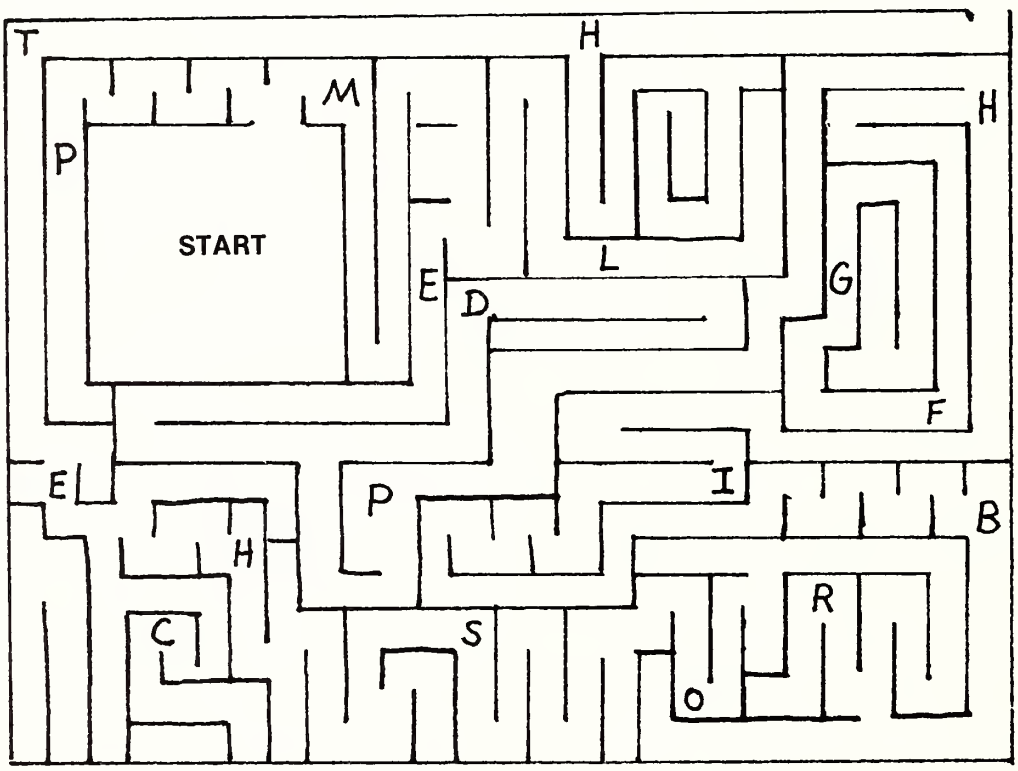
*by Lynette Summerlin*

Good friends are gifts from God! What would we do without them? August 2 has been set aside by some as Friendship Day. Do you have a special friend, or friends, for whom you'd like to do something special on that day?

A well-known story of friendship in the Bible is that of David and Jonathan. Jonathan was the son of King Saul who became very jealous of David after David killed Goliath, the Philistine giant. Once, when Saul plotted to kill David, Jonathan warned David about his father's plan and told him to hide in a secret place. Jonathan assured David he would tell him about any other plans that King Saul might make to kill David. As it turned out, he had to protect his friend many times.

When Jonathan was killed in a battle with the Philistines, his little son was only five years old. When the news came that Jonathan was dead, the little boy's nurse picked the child up and fled. As she was hurrying to leave, the child fell from her arms and was crippled. After David became King of Israel, he asked if anyone from Saul's family was still living. A servant told him about Jonathan's crippled son. David had the son brought to his house and told him, "Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." David treated Jonathan's son as his own son.

What was the name of Jonathan's son? To find out, pick up the letters as you go through the maze and write them on the line provided. You will not need all the letters, only the letters in the correct path.



# CENTRAL CONFERENCE UPDATE

This month we will introduce you to four more Central Conference churches: Howell Swamp, King's Cross Roads, Reedy Branch and Saratoga.

## HOWELL SWAMP CHURCH, WALSTONBURG

Howell Swamp Church is located in Greene County, two miles southwest of Walstonburg. The church has 137 members. Last year it gained one by baptism; it lost four by death and one by letter during the same period. The church gave $1,525 to the denominational ministries and used $14,125 locally.

The Rev. Ron Braxton pastors Howell Swamp Church.



## KING'S CROSS ROADS CHURCH, FARMVILLE

King's Cross Roads Church is located on Highway 121, northeast of Farmville on county road 1245, at the intersection of 1247 (King's Cross Roads). This Pitt County church has 219 members and averages 125 in attendance on Sunday morning. Five members united with the church by means of baptism last year; the church lost one through death. There are 116 members in the church's Sunday School program, which has an average attendance of 87.

The members of the congregation contributed $14,356 to the denominational ministries and used $27,285 locally.

The Rev. Bruce Jones pastors King's Cross Roads Church.





## REEDY BRANCH CHURCH, GREENVILLE

Located just off Highway 11 behind Pitt Community College, one can find Reedy Branch Church. This congregation has 328 members, 184 of which are active. Six people united with the church by means of baptism last year; six joined the church by other means. During the same period, seven members passed away and two transferred their membership by means of letter. On an average Sunday morning, there are 125 in Sunday School.

Last year, the members of the congregation contributed $2,473 to the denominational ministries and used $51,233 locally.

The Rev. Willis Wilson is pastor of Reedy Branch Church.



## SARATOGA CHURCH, SARATOGA

Saratoga Church is located on South Church Street in Saratoga. This Wilson County church has 185 members. On an average Sunday morning, 108 attend morning worship and 88 Sunday School. The church gained six members by baptism and five by letter last year and lost four by death and one by letter.

The congregation contributed $5,487 to the denominational ministries and used $30,353 locally during the same period of time.

Saratoga Church is pastored by the Rev. J. C. Yates.

# THE CHURCH, HIS SERVANT

Matthew 28:19-20
Mark 10:43-45



**OPPORTUNITIES FOR SERVICE**

## NORTH CAROLINA STATE CONVENTION OF ORIGINAL FREE WILL BAPTISTS

# OPPORTUNITIES FOR SERVICE

**'87 SESSION APPROACHING**

Plans for the seventy-fifth annual session of the North Carolina State Convention of Original Free Will Baptists are well underway. The Convention is again meeting at College Hall on the campus of Mount Olive College in Mount Olive, North Carolina. The two-day session will open on Wednesday, September 16, with the Convention being called to order at 9 a.m.

Registration tables will be open at 8:30 a.m. on the opening day. Delegates and ministers can expedite registration procedures by pre-registering for the Convention. Church clerks and ministers have been mailed pre-registration materials and instructions. Pre-registration materials should be returned to the Headquarters no later than September 4, 1987, to insure the preparation of identification badges. Those who have pre-registered will only need to pick up their identification badges. All others will have to complete the entire registration procedure. Registration tables will be open as follows:

*Wednesday:* 8:30-10:00 a.m.
1:15- 2:00 p.m.
*Thursday:* 9:00-10:00 a.m.

Each church of the Convention is entitled to one delegate for each 100 members or fraction thereof. Each ordained minister that is a member in good standing of a member conference is also entitled to register and participate in the Convention. Visitors and guests are invited to attend the Convention and should register at the visitor's table.

The Rev. De Wayne Eakes, Convention President, will preside over the annual session. Mr. Eakes was elected to the post of President at last year's session. He is the pastor of Little Rock Church in Lucama, North Carolina.

Jack and Julia Bircher will again lead the Convention music. They will also provide special music throughout the setting of the Convention. The Birchers are members of Core Creek Church in Cove City, North Carolina.

The theme of the 1987 Session of the Convention is "Opportunities for Service." The Denominational Ministries will be using this theme as they report on the work of their ministry to the Convention. The theme will also be evident in the two worship programs scheduled during the Convention.

Each church is asked to send a contribution to the Convention, along with the church letter forms. The work of the Convention has steadily increased over the years and so has the need for support. The Convention is dependent upon the churches for contributions in order to carry on its work. Every church has been encouraged to designate $1 per member in their budget for the State Convention.

The annual session of the North Carolina State Convention of Original Free Will Baptists is among the most important meetings that Original Free Will Baptists participate in. Each church should represent at the Convention by sending its appropriate delegates.

Every minister should make a special effort to be at the Convention.

**CHURCH LETTERS MAILED**

The 1987 Church Letter Forms have been mailed to the church clerks. This year's form includes two parts. The first part is the directory page and provides space for each church clerk to supply information about the officers of the local church. This information will appear in the *Yearbook* and should be as accurate and up-to-date as possible.

The second part is the Clerk's Report. This page should be completed by the clerk to provide information about the membership and activities of the local church and its auxiliaries. This form has been revised in an attempt to make it easier for the clerk to fill out. General information is requested at the top of the form and more specific information is requested at the bottom of the form. Please provide as much information as you are able.

The work of the church clerks is deeply appreciated in providing this information. It is invaluable as we try to determine the condition of the Original Free Will Baptist Church and look for ways to improve our opportunities of service.

Clerks are asked to mail the completed reports back to the Convention office as soon as possible. Any clerk that has not received the forms should call the Headquarters at (919) 746-4963 and forms will be forwarded.

**CONVENTION OFFICE**

The Executive Committee of the State Convention is maintaining an office in the Headquarters. It is through this office that church letters are mailed, received, and recorded; pre-registration for the upcoming Convention is handled; mailing lists are maintained; program books for the Convention prepared; the *Yearbook* compiled and prepared for publication; and the work of the Convention is carried on.



Dena Lewis has recently begun work as a part-time secretary to assist the Executive Committee with Convention preparations. Ms. Lewis is a student at Meredith College in Raleigh and is working for the Convention during her summer vacation. She is a member of Marlboro Church in Farmville.

## THE HARDSHIP GRANT

*by the Rev. Donald Fader*

During the last two and one-half years the Ministers' Program has sought to assist the minister and the local congregation in planning for and preparing the minister for the financial uncertainties that can arise. We have held seminars, provided written material and met with individuals to aid them in their plans for the future. We feel that we are making progress on behalf of the minister but there is still much that needs to be accomplished.

Everywhere I visit and from the people that I have occasion to speak with there is a keen interest in developing a program that will help the minister who finds himself in extreme hardship or difficulty. This can be the minister who has served the denomination for the majority of his years and now finds himself with immediate obligations and no resources to meet the need. It could be a young minister with a growing family who has become disabled and must meet rising medical bills. The reason for need is not as important as the need itself, and the directors of the Ministers' Program have realized that we must help these men if we are to discharge our responsibility to the Convention.

There is a certain sadness that comes from knowing that there are men, even in our own communities, that have spent their adult life in service to this denomination and the churches of the state only to find that when they needed assistance there was not much available. The directors looked at several different plans to help these men, and several were considered. However, we are limited by a budget that is dependent upon the support of our churches. One option was that we could provide a monthly income to ministers who demonstrated an extreme hardship, but most problems that are experienced are more of the acute variety which means that there is a particular emergency that causes an immediate problem rather than a chronic situation that causes enduring difficulties. So the direction that the Board took was to provide an immediate grant to help alleviate some of the minister's financial burden. By providing this grant we can direct more funds to the problem and perhaps offset future predicaments before they arise.

Most people ask what type of grant will be available and who will qualify. The grant will be a gift from the churches that support the Ministers' Program to the minister who qualifies. There will be no obligation to repay and it will be available to any minister regardless of age and conference affiliation. The only requirements will be that there is an extreme hardship and that the minister is ordained by a conference of the Convention and is in good standing with the conference in which he is a member. Each application will be reviewed by the Board and the members of the Board will make the decision regarding the grant. When the grant is made it will be mailed or delivered the day of its approval. The amount of the grants will vary depending on the need but they will be in an amount that will be meaningful and helpful during a time of want.

With the limited resources currently available this is one way that we can help the ministers who exhibit problems beyond their resources. It is our hope that no minister ever needs this grant but we know from experience that the needs already exist and we are prepared to assist.

If you would like to know more about this program please call me, Donald Fader, at 523-5320 or 522-2545; or you may write to: The Ministers' Program, Box 2313, Kinston, NC 28501.

## MARTHA AND DARRYL WALTER—EXTRAORDINARY

*by Patti O'Donoghue*

Darryl and Martha Walter of Waynesboro, Virginia, graduated this spring from Mount Olive College. Darryl received a Bachelor of Arts Degree in religion with highest honors. Martha received a One-year Business Certificate with honors.

They were not ordinary college students. In 1983, the young couple was searching for a small four-year Christian college where they could continue their education. Darryl, who was then serving as Youth Director at Waynesboro Free Methodist Church, had been out of school for 10 years. He felt that the faculty of a smaller school would provide the extra help he might need.

"I found that to be true at Mount Olive," he remembers. "When I started classes, I began to realize how 'uneducated' I was. It was a long struggle at first." Darryl enrolled as a full-time student, and before long his name began to appear regularly on the Dean's List. Following the 1987 spring semester he was named to the President's List with a perfect 4.0 grade point average.

Darryl also worked part-time for the College to help finance his education. He took pride in every kind of assignment. "I emptied trash bins, trimmed trees, mowed lawns and later on served as director for the College apartments and assistant to the director of College Hall (MOC's athletic facility)."

"I think your work reflects yourself," he says, "and when I cleaned trash cans, they were the cleanest trash cans ever!"

Martha also had her hands full. The mother of two children, Darryl and Cara, she worked full-time in the College Admissions Office. During her lunch breaks and at night she took secretarial science courses.

"Working in the Admissions Office was the first secretarial job I

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Darryl and Martha Walter

ever had," she says. "It was a challenge and I developed in a lot of areas. I found out that whatever situation you are put in—you can do it.

"I think we appreciate our education more than 'regular' students. In fact, I think the Lord used these experiences to help prepare us for the ministry," Martha adds.

Their lives grew in a multitude of directions. They began visiting a local woman who suffered from Alzheimer's Disease and did her yard work and some house painting. Darryl served as an assistant to Ronnie and Peggy Southerland, the Youth Directors at Northeast Church in Mount Olive. Martha began advising the Mount Olive College cheerleaders. Many Mount Olive College students benefited from the Walters' personal contact and wise counsel.

Recently Martha and Darryl Walter began anew as they moved to Wilmore, Kentucky, where Darryl will begin a three-year course of study at Asbury Theological Seminary. As for the future, Martha puts their lives in God's hands. "We'll just go wherever He sends us," she says.

Dr. W. Burkette Raper, president of Mount Olive College, expressed the feelings of all who know this extraordinary couple when he told the College Board of Trustees, "It has been a joy and inspiration to have Martha and Darryl on this campus the past four years, not only as students but as the role models they have been for other students at the College."

## BIBLE TRAINING PROGRAM

*by Dr. E. M. Lall*

We are thankful to the Lord for enabling us to hold a Bible training program, from April 21-25, 1987, at Bareilly, the headquarters of our church.

Our rural ministers and deacons, who hail from their respective villages, are those who never had a chance of getting themselves theologically trained in a school or seminary. They possess biblical background but are not adequately equipped to confront situations arising during the course of open evangelism. I was with them during the last June evangelism campaign and caught sight of their weakness. It is to be mentioned that evangelism among Hindus is easy as they do not pose many questions but trust what is said to them. On the contrary, it is a tough job among Muslims with whom we have been working for some months.

It is for this purpose that we conduct training of our people serving in His vineyard. The Rev. Harold Jones, having visited our field of work twice, realized the need of such a program at least once a year. However, we do our best to have this program twice a year, and it is really meaningful for our people.

Accordingly, we had this training program wherein 29 ministers and deacons participated and were richly blessed. It was indeed a wonderful opportunity for all those who participated. We had very learned people lecture to us: Professor Joseph B. Singh, who taught the Old Testament interestingly; the Rev. Ashfaq Masih (a Muslim convert) taught with references from the *Quran* (the holy book of Muslims) that the birth, death and Resurrection of the Lord Jesus Christ is contained in the *Quran,* and as the Muslims believe the *Quran* they should believe that too. The Rev. Ashfaq Masih said that while evangelizing Muslims, their own *Quran* should be referred to, and it has been seen that in such a case the Muslims understand better without quarrelling or criticizing the evangelist. Ev. P. Sharma taught of the might of prayer while Ev. Vinod spoke of the basic principles of Christianity and the present mode of evangelism. The Rev. I. C. Lal took time in explaining the need of rural evangelism. He also answered questions relating to his subject. The Rev. Mahbub Masih, a veteran minister, taught the New Testament. I led worship services in the morning as well as in the evening.

Since we do not have our own accommodations at Bareilly, the participants stayed in the hotels,

and the teachers stayed in our home where we conducted classes right from 7:30 a.m. to 8:30 p.m., with two short intervals. We served all with afternoon tea and some refreshments and also gave them a big lunch with the help of our local congregation. This time all expenses incurred in this connection were borne by the church. As we ran short of money in paying hotel bills, the Rev. William Samuel, our pastor of Bareilly, made some collections from among his congregation and helped us.

The highlight of this program was a test of participating ministers and deacons that was taken on the last day and we were all convinced that the entire program was very meaningful to our people. The Lord blessed each one of us in a special way, strengthened us spiritually and inspired every one with a new commitment.

We request your prayers as we prepare ourselves for a great thrust of evangelism in our country.

## PRAY FOR THE PERSECUTED CHRISTIANS IN INDIA

*by Harold Jones*

A wave of persecution is affecting the lives of many Christians in India. *The India Express* reported that "Christians live under constant fear." The paper states that between 1961 and 1971 the Christian population increased by 150 percent, while the Hindu population grew by only 16.5 percent. The war cry of a group of Hindu fundamentalists is now "Be a Hindu, otherwise leave India." Zealous volunteers burned 15 churches in the first four months of 1987 (not Free Will Baptist churches).

The trend is now toward reconversion. This is "more often by arm twisting than by sweet preaching." This is a sad situation when people who have met the Lord are placed under such great pressure that they are forced to deny the Lord who brought them from darkness into light.

1. Pray for these persecuted ones that they would be strong enough to even choose death, rather than denying their faith in Jesus Christ.
2. Pray for their persecutors that they would see the love of God in those they persecute and be ashamed of their evil and come to a saving knowledge of Jesus Christ.
3. Pray for the continued growth of the church in India. These are difficult days, but the Lord is able to bring a people to Himself and keep those He has saved.

We need prayer partners to pray daily for our workers. They need the added strength of your prayers. Write the Board of Foreign Missions for a name, information, and a picture of one of our workers that you can intercede for on a regular basis.

## GRADUATION

Congratulations to Dorah and Michael, two children from the Free Will Baptist Children's Home, who graduated from the sixth grade at Middlesex Elementary school on June 12, 1987.



Dorah was quite attractive in her white dress; and Michael, in navy pants, white shirt and tie, was very handsome.

Michael received the award for making the most improvement both academically and socially in the sixth grade. Dorah received the Outstanding Citizenship Award, one which was voted by her peers.

We wish both of them good luck and much success next year at Southern Nash Junior High School.

## OUR STARS PERFORM

On Tuesday evening, May 26, five of the children from the Free Will Baptist Children's Home participated in a piano recital at Middlesex Elementary School. Rebekah, Dorothy, Michael, Jenny, and Steven have been taking piano lessons all year in school



The brother/sister relationship shared by those at the Free Will Baptist Children's Home is much the same as in your family. Riding in a wagon down our hill gives the same thrill as riding the roller coaster, and it is a lot more fun when there are brothers and sisters to give you a push.

and were now prepared to perform.

The attire for the evening was formal. The girls were lovely in their long dresses. The excitement of fixing hair and getting dressed was the highlight of cottage life that evening. The boys wore suits and Michael even took time to comb his hair.

The concert began at exactly 8 p.m. Everyone played with determination and gave a big sigh of relief when he could stand up and take a bow because it was over.

All of our performers practiced hard for weeks and learned their music from memory. We are very proud of all five of these children who stuck with piano all year, practiced, and performed before the audience.

Rebekiah received an award for the best beginner in a class of ten. We congratulate all of these children for their hard work.

### MINISTERS' INSTITUTE TO BE HELD AT MOC

Dr. Roy E. De Brand, professor of homiletics at the North American Baptist Seminary in Sioux Falls, South Dakato, will be the featured speaker at this year's Ministers' Institute. The theme of the program is "Biblical Preaching and Sermon Preparation."

Set for Monday, August 3, and Tuesday, August 4, the Institute is sponsored jointly by Mount Olive College and the North Carolina Ministerial Association of Original Free Will Baptists. There will be refreshments each day beginning at 9 a.m., and the sessions will begin at 9:45 a.m. in room 113 of the Henderson Building.

There is a $5 registration fee. Checks should be made payable to the North Carolina Ministerial Association and sent to the Rev. Ralph Sumner, Box 445, Bridgeton, North Carolina 28519.

For additional information contact the Rev. Frank R. Harrison, Mount Olive College, Mount Olive, North Carolina 28365; telephone (919) 658-2502, or at home, 658-9363.



Dr. Roy E. De Brand

### PLANNING SESSIONS FOR COLLEGE DINNERS TO BEGIN THIS MONTH

Jean Ackiss, coordinator of the annual Mount Olive College dinners, announces that the planning sessions will begin Friday, August 14. This year marks the 25th anniversary of the dinners which were first held in 1963.

"Gifts that have been received through the dinners in the past have played a significant role in helping Mount Olive College move into the four-year program," explains Mrs. Ackiss.

"With this year's gifts we are seeking to develop and maintain the four-year program as we endeavor to provide for our church the best educational program possible."

### MOC PLANS "BEST" YEAR EVER

Fall semester at Mount Olive College begins Sunday, August 23, and the College has plans to make this its best year ever.

Mount Olive received full accreditation of its four-year program during the last academic year. That accreditation was awarded on December 9, 1986, during the annual meeting of the Commission on Colleges of the Southern Association of Colleges and Schools. This momentous step allows MOC to grow as never before.

The 1987-88 year begins with the addition of new courses to the business, math and psychology curricula and new members to the English, science, business and art faculties. These additions signal new opportunities for the College's students.

Students may register for fall classes through September 9. It is advisable, however, to begin planning for fall classes now while a variety of options are open. Limited financial aid is still available.

Activities are planned during the opening week of college that will help students build friendship networks that will benefit them throughout their years at the College. A list of special events for the opening of the 1987-88 year follows.

**Sunday, August 23**—Freshmen move into dorms, take placement tests (if needed), parents meet the advisors and other College personnel, families enjoy a picnic together.

**Monday, August 24**—New transfer students move on campus, students receive handbook, Group Challenge is set at Eagles Nest and includes a picnic and vesper service to close the day.

**Tuesday, August 25**—Continuing students arrive on campus, late registration is conducted, students meet to discuss financial planning and work study.

**Wednesday, August 26**—First day of classes, evening students register, a social is held in the dorm area.

**Thursday, August 27**—All students, faculty and staff are invited to the annual Faculty Reception.

**Tuesday, September 1**—Fall Convocation, the traditional gathering of the entire MOC family at the beginning of the academic year, is held.

For information about how to become a part of MOC's "best" year ever, contact Dianne B. Riley, director of admissions, Mount Olive College, Mount Olive, North Carolina 28365 (telephone 919/658-2502).

## THE VAN DER PLAS FAMILY ARRIVES FROM THE PHILIPPINES

*by Harold Jones*

Delays are sometimes expected, but three hours and thirty-four minutes? Willem, Lydia and Dirk were due to arrive at 8:36 p.m., Friday night, July 10, but due to mechanical problems with the plane, they were delayed in New York. They finally reached Raleigh at 12:10 a.m., Saturday morning, July 11. It was still exciting for Sandra, Misty and myself to greet them as they returned for furlough. We appreciate those who came to see them arrive, but were unable to stay because of the delay.

The van der Plas family will be living in Mount Olive during their furlough. The whole family will be attending Mount Olive College. Willem and Lydia will only attend part-time and take courses to enhance their ministry when they return to the Philippines. Dirk will be a full-time student.

One of the major joys of furlough is to have the opportunity to visit with you in your churches, *but they need an invitation.* Please invite them to visit your church and share with you the ministry they have in the Philippines. You can contact them by calling 919-658-3446; or writing Willem van der Plas, 503 Henderson Drive, Apartment B, Mount Olive, NC 28365. Contact them before their schedule is filled.



Greeting the van der Plas family were Misty and Sandra Jones.

## ARE YOU TRULY PRAYING FOR REVIVAL

*by Harold Jones*

**Prayer for revival has to be consistent.** The Lord is eager to answer our prayer, but our earnest desire for revival must be expressed. If we only pray when we are reminded, then revival will be a long time coming, for prayer that comes only when reminded is not fervent consistent prayer. We must pray "daily" for revival because we want revival.

**Prayer for revival must come from the heart.** As we evaluate our spiritual life and realize our lack of spiritual power and view the weakness of the church in general, the cry of the heart will be "Lord, revive us." It will be a cry that is sounded without ceasing. The state of the world and the state of the church today should be enough to break the heart of every Christian and put us on our knees pleading from the heart for mercy and revival.

**Prayer for revival must be with anticipation.** If we are consistent and pray from the heart when we confess our need, we can truly expect an answer. The power of the Holy Spirit will revive the church. The greatest need of the Free Will Baptist Church today is a true spirit-filled revival. We can be revived. It depends on you. Are you truly praying for revival?

## TIME TO PAY THE PREACHER

*by Donald Fader*

One topic that is sure to get everyone's attention during a business meeting is the topic of the pastor's salary. It seems that everyone has an opinion on how much he should get, and this opinion can be based on many factors. There are those who feel he should be paid on how well he can preach, others feel that his visitation in the community is more important, while still others argue that his willingness to be at their personal beck and call is of prime importance. There always seem to be a few who are interested in getting rid of the pastor and they feel that if they hold his salary down they will be able to push him out. There are those who feel that the minister should receive a low wage because he is a "man of faith" and they are sure that God prefers a poor humble preacher. What factors do you take into consideration when it is time to pay the preacher?

The biblical concept of supporting the minister is found in the book of 1 Corinthians 9:4-14. All of us will probably agree, at least I hope we do, that "reapers should receive good wages" (John 4:36). How then do we go about determining an effective level of support for our minister?

Let's look at a few items that are worthy of consideration in this process. First, how much can the church afford to pay the minister? It stands to reason that a church with a membership of 600 and a budget of over $100,000 can afford to pay more than a church with a membership of 75 and a budget of $15,000; so size will play a vital role. Does the minister have

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another income? Many of our ministers today are bi-vocational in that they do have two jobs. Second, how much does it cost to support the minister and his family in your community? Family size and needs play a role in this topic. The cost of maintaining a family will vary from one area to another, so location must be taken into account. Third, how well qualified is your minister for his position? College education, seminary training and experience must be taken into account.

Fourth, what about the cost of living? Has it increased this year? Fifth, the income level of the families in the church is important. The pastor's income should be at least equal to the average family in the church. Consider the income of other professionals in the area with similar responsibilities and training. What do they earn?

After you have looked at the factors that affect the minister's salary, you then need to look at the different categories of support. This can be broken down into three categories: One, base support; two, fringe benefits; and three, ministry expenses. Most churches expect their ministers to attend various conventions and conferences during the year. Also, they expect him to study and remain up-to-date on current trends and opportunities for expanding the church's ministry. Take into account that travel and study can be costly items in the minister's budget and you may want to consider an offset to these items. Fringe benefits are another item that we frequently overlook when we are reviewing income. Retirement, hospital insurance, disability insurance, and life insurance are all worth considering when you pay the minister. Some churches take the minister's total income and lump it into one weekly or monthly check and then let the minister pay for his own benefits. This could end up costing the minister more because of his tax liability. So you should consider talking with a tax planning professional about some options. Finally, we come to the minister's personal income, and this includes his housing allowance, utilities allowance, and his base salary. When you sit down to plan with your minister, take a look at the big picture and consider all the factors before you make a decision. We have provided a form for your use in helping you plan, and if your church needs extra copies please write to the FWB Ministers' Fund, Box 2313, Kinston, NC 28501; or call me, Donald Fader, at 523-5320 or 522-2545.

**MINISTERS' INCOME WORKSHEET**

**PERSONAL INCOME**

| | | |
|---|---|---|
| 1. Base Salary | ____ | |
| 2. Housing Allowance | ____ | |
| 3. Utilities | ____ | |
| TOTAL | | ____ |

**BENEFITS**

| | | |
|---|---|---|
| 1. Retirement | ____ | |
| 2. Social Security | ____ | |
| 3. Hospitalization | ____ | |
| 4. Disability Insurance | ____ | |
| 5. Life Insurance | ____ | |
| TOTAL | | ____ |

**EXPENSES**

| | | |
|---|---|---|
| 1. Travel | ____ | |
| 2. Education | ____ | |
| 3. Conferences and Conventions | ____ | |
| TOTAL | | ____ |
| **GRAND TOTAL** | | ____ |



**Free Will Baptist students take part in orientation at Mount Olive College**—Free Will Baptists who will be freshmen in the fall participated in Mount Olive College's first 1987 Summer Orientation. The day's agenda included English and math placement tests, meetings with advisors and registration for classes. Another Summer Orientation is scheduled for August 7. Pictured during a refreshment break in College Hall are, in front, Carlton Bradshaw, Rosebud Church in Wilson; Rick Holmes, Cape Carteret Church; Shannon Rowe, Kenly Church; and Stephanie Green, Pine Level Church. In back are Sherrie Martin, Shady Grove Church in Spivey's Corner; Renee Mitchell, Bridgeton Church; Kim Gurkin, Piney Grove Church in Beaufort County; and Jeannie Pittman, Calvary Church in Wilson. Visits to the MOC campus may be arranged at anytime, and Free Will Baptist students are eligible to receive a $1500 yearly Free Will Baptist Tuition Grant to attend Mount Olive College (photo by Patti O'Donoghue).



When a sister gets a thorn in her foot, there are two "big brothers" to the rescue (photo from Free Will Baptist Children's Home).




The eighth annual Bill's Barbecue/Cragmont Golf Tournament is scheduled for Thursday and Friday, August 13-14, at Happy Valley Country Club in Wilson. The event will feature at least three shotgun starts over the two-day event, with special time set aside for any resulting playoff.

Last year's tournament attracted 264 players and awarded in excess of $6,000 in prizes. Profit from the tournament in excess of $3,500 was a record for the annual event.

It is anticipated that prize value for this year's tourney will exceed $7,000 and may attract as many as 300 golfers.

Because of the rapid growth of the tournament, changes have had to be made almost every year in the format. That is necessary again this year. Because of many requests to have a playoff for ties we have set aside a time for playoffs. The agenda is as follows:

*Wednesday, August 12 . . . Tee off 1:00 p.m.
Thursday, August 13 . . . Tee off 9:00 a.m.
Tee off 2:00 p.m.
Friday, August 14 . . . Tee off 11:00 a.m.
Playoff 4:00 p.m.
Meal at Bill's BBQ 6:00 p.m.
Awarding of prizes and entertainment 6:30 p.m.
Adjourn 7:15 p.m.

*If necessary

The agenda may change somewhat. All tee times are shotgun starts. You may select whichever tee time suits you best but all will be offered on a first come-first served basis. Entry fee is again $30 per player. You may again put together your own team according to the chart below as long as total eligibility points do not exceed 11 points.

| Player Status | Average Score | Handicap | Eligibility Points |
|---|---|---|---|
| A | 77 or less | 4 or less | 4 |
| B | 78-85 | 5-11 | 3 |
| C | 86-92 | 12-17 | 2 |
| D | 93 or more | 18 or more | 1 |

If you desire to play, please complete the registration form below and send it along with your registration fee as quickly as possible, as many registration forms have already been received. Send forms and entry fee to: Rick Watson, Route 3, Box 142-AA, Kenly, NC 27542.

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**REGISTRATION**

| | NAME | PLAYER STATUS | POINTS |
|---|---|---|---|
| CAPTAIN: | _____ | _____ | _____ |
| PARTNER: | _____ | _____ | _____ |
| PARTNER: | _____ | _____ | _____ |
| PARTNER: | _____ | _____ | _____ |

PREFERRED TEE TIME (Check One)
Thursday 9:00 _____
Thursday 1:00 _____
Friday 11:00 _____

CAPTAIN'S PHONE NO. _____

Complete and mail to Rick Watson, Route 3, Box 142 AA, Kenly, NC 27542; or call from 9 a.m.-6 p.m. (work), 243-6114, from 6 p.m.-12 a.m. (home), 284-5355.

## OUR PROGRAM OF RETIREMENT MINISTRIES

*by the Rev. Walter J. Sutton*

Retirement years for Original Free Will Baptist ministers, their wives, and lay families are becoming brighter with each passing year. Now, more than ever, Free Will Baptist ministers and their wives have the assurance that they will be cared for in their retirement years. The hope of a place to live, with some living cost provided, is fast becoming a reality. Some retired Free Will Baptists are today enjoying these benefits provided by the Free Will Baptist Retirement Homes, which is a ministry of the North Carolina State Convention.

Since the birth of this ministry in 1975, it has continued to grow, each year offering quality housing and care for our retired. Through these years we have had three plans of admissions.

**One:** The Retirement Homes ministry furnishes the home or apartment either by rent, lease or ownership. The residents pay all their living costs plus 30% of their retirement income at the first of each month. Until now we have not received anyone according to the terms of this plan.

**Two:** The Retirement Homes ministry provides a home or apartment with heating/cooling and appliances and covers the residents' living costs in these areas—utilities, yard maintenance, repairs, fuel and appliances. We do not pay for food, clothing, medical, telephone, life or health insurance. In return for these benefits the residents pay 30% of their retirement income to the Retirement Homes each month. Those families who are in our care have been admitted according to the terms of this plan. It is easy to see that the denomination has to subsidize the residents' stay according to this plan.

**Three:** The Retirement Homes will receive families who have no retirement benefits and no properties of their own. Our office would appeal to the denomination for help on their behalf and would apply for help through the county for some kind of old-age assistance. Whatever we received would be used to provide a quality type retirement for these families. To date, we have not been faced with this type situation. No worthy Free Will Baptist minister or family would be denied our services. That is why our retirement light shines brighter with each passing year.

Our retirement ministry is moving its benefits and services closer to our people—closer to where they are. Let me explain. Recently, the Board of Directors approved **a fourth plan of admission.** The broad terms of this plan are: The resident can continue to live in his own home or apartment and qualify for retirement benefits through our office. We will pay the resident each month a sum of money equal to what it costs us to operate one of our own homes or apartments each month. The amount would be fixed, based on



Pictured here are Brother Evans and the Admissions Committee with the Director as he is welcomed into our retirement family.



The home pictured here is located in Micro, North Carolina. It is being made available to the Free Will Baptist Retirement Homes ministry to provide a home for any retired family in the area. The home will be furnished with heating/cooling units and appliances. Any retired Free Will Baptist family interested should contact our office for information and application forms.

(Turn the Page)



The home pictured here has two two-bedroom apartments, with front and rear entrances. Each apartment has been renovated and refurbished, and is ready for residency. The house is located in Ayden, North Carolina. Any retired Free Will Baptist minister or lay family can apply for these apartments under the plan of their choice.

Please contact our office for more information and a showing.

our cost of operation at the time the resident is admitted and would be reviewed each succeeding year. The resident would use his money to pay toward his monthly living costs—utilities, repairs, home insurance, yard maintenance, and so forth. In return the resident would pay the Retirement Homes ministry each month 30% of his retirement income, which would be fixed at the time of admission.

There is no mention here of a ceiling for either party involved in any one of these plans of admissions. In the event that a ceiling would be beneficial for either party it would be considered and stipulated at the time of admission and agreement papers signed or signatured.

The Retirement Homes Admissions Committee recently met and approved the Rev. James A. Evans' application to be admitted according to the terms of our fourth plan. We are happy to have him in our care. He has contributed in many ways to the success and well-being of our denomination and its ministries. He deserves the benefits offered through our retirement program and he will be receiving them in the months ahead.

## CHURCH LIABILITY IMMUNITY FADING AWAY

The law of the land that has kept churches immune from liability no longer applies, pastors and church leaders were warned during a church and law conference at Samford University in Birmingham, Alabama.

"Charitable immunity is gone," said James Guenther, a Nashville attorney and chief counsel for the Southern Baptist Executive Committee.

"The end of charitable immunity means that if you slander someone in a public prayer, or a child is hurt in a tug of war or you are negligent in counseling, you and the church can be sued for damages," Guenther said.

Guenther and other program personnel cited numerous court judgments—some involving millions of dollars—that have been leveled against religious organizations. More than 2,000 cases involving churches and their leaders are before the courts this year.

The conference, entitled "The Legal Threat," was sponsored by Samford's Center for the Study of Law and the Church. During the conference, center director Chriss H. Doss announced a hotline available for use by pastors and others who seek information from the center. The telephone number is 1-800-468-6726.

Participants expressed concern after being warned churches are liable if a pastor, church staff member or volunteer is involved in a vehicle accident while on church business. In one such case, plaintiffs are seeking a $6 million settlement.

"Liability insurance must be in place, and church staffs should be sensitive to selection of drivers," Guenther stressed. Accidents related to church-sponsored recreational activities rank second in number to incidents involving vehicles. Many of these are the result of negligence, he added.

"Use common sense and gumption when planning activities, particularly those involving children," he said, citing negligence shown in a California case in which a girl was paralyzed following an injury at a church outing. She was awarded $2 million.

Guenther observed two types of cases "waiting to happen": those resulting from children running in church hallways and those resulting from church kitchens which fail to meet health codes.

He also pointed out churches are liable for violation of statutory duties, such as state and federal securities laws and copyright laws. "Songs can be sung during a service, but not broadcast. Copyrighted material may not be copied," Guenther reminded the audience.

The participants also were warned "the clergy will be the newest group of professionals sued for malpractice," by Roy and Nancy Herron, both Tennessee attorneys and ordained Methodist ministers. The couple spelled out the dangers related to malpractice.

(Turn the Page)



Breach of confidentiality is a growing problem, and pastors should be careful about telling stories and giving examples from the pulpit, they said.

The flip side to confidentiality is that pastors often have a duty to warn a third party when that person might be in danger. Many states, for instance, require that any knowledge of child abuse be reported to authorities.

"It is important that a pastor know what his or her limits are in counseling. Many are not equipped to deal with certain mental illnesses. They should refer people to other professionals when over their bounds of expertise," said Mrs. Herron.

Arthur Walker, executive secretary of the Southern Baptist Education Commission, and a parliamentarian, noted the Convention "has spent $300,000 defending itself against suits based on parliamentary procedure."

"Using proper procedure is important. It gives structure and provides a beginning place. It is important for a group to know that there is a predetermined authority and that everybody's rights will be observed," said Walker. However, he cautioned, when parliamentary procedure is used to thwart participation, its purpose is being misused and abused.

Insurance representatives advised the group to carry adequate and proper insurance.

"The legal explosion we are seeing today has caused insurance premiums to skyrocket," said Dave Smith, an independent agent who specializes in church liability insurance. "If we don't stop this trend, church insurance premiums will escalate to unprecedented heights.

"You can be a part of the solution through an awareness of problem areas, proper planning and implementation and a board of deacons that will be willing to face the problems," he said.

His advice included obtaining written parental consent for each specific event a child participates in and making certain that supervisors are qualified.

Also, cases involving sexual misconduct, most often committed by church employees, are on the increase, he said, noting, "Claims involve high emotional feeling, and awards run high."

"Insure church property to value and be sure you can replace it at today's prices," he said.

Reprinted from *The Biblical Recorder*, June 6, 1987.

## 1987 LAYMAN'S SPIRITUAL LIFE RETREAT

*submitted by Rex Wainwright*

It was no ordinary day, for at 6 p.m. we met at church to leave for Eagle's Nest. How did we know what was ahead as we floated along that asphalt carpet that man had placed before us to cruise on? Of the three of us, not one had been to a retreat before. We really didn't know what to expect. All we knew was that we wanted to be closer to God. So, the three of us decided to spend the night so we would not have to drive down the next day.

A night to remember! We cooked our meal, roamed around looking things over, and decided where to sleep. But then we realized that we were all alone and no one else was coming. As we looked at each other we began to feel the presence of the Almighty in everything around us. It sure was dark out there, as the moon reflected on the lake and everything you could imagine (and some you hoped you would never see) came to life all around us—hoots, screeches, barks, clinks, knocks, you name it! But as all of this took place, we began to reflect on each other's thoughts of God, creation, and beliefs. A great time of sharing took place around 9 p.m. We reflected on Scripture and had a general discussion on how each other felt on certain things that each would bring up. A closeness began to develop that was to make us stronger brothers in Christ. The retreat for us had already begun.

The next day, it was up early and off to man's world, McDonald's for breakfast, and then back to Eagle's Nest to greet the others as they began to arrive. As the morning progressed, we began to see some of the faithful few who had come seeking a spiritual blessing. Around 9:30 a.m., the Rev. David Hines talked to us about "The Lay Person As a Ministering Servant." We were

touched and lifted up as he unfolded God's Word to us. (God wants all of us, not just the pastors, to spread the good news.)

Then came recreation time—horseshoes, canoeing on the lake, fishing, hiking and just good ole fellowship with old and new. Lunch time was sounded and as all good Free Will Baptists we crowded into the dining hall for a feast, as bagged lunches were served. Then at 1 p.m. it was back to the Lord's business. The Rev. Frank R. Harrison spoke to us on "The Lay Person as a Winner." As he spoke our eyes were opened to the attitude of the winner and/or the loser. We were shown how to get, keep, and maintain that winning attitude for our Lord Jesus Christ.

Next, we took another recreation break. It went by so fast we could hardly miss the time for having such a great time. Now came a time that was one of the greatest to us—Bible study and meditation. Each of us took our Bible and went off in separate directions to a quiet spot. At this time we talked to God, read the Bible, gave praises to God in the name of Jesus for all we had. You know, this was the fastest time of the day. It seemed that as soon as we sat down we were being called back to a gathering. (We all need to give more quiet time to the Lord in prayer.) Then came the heart-touching part of the whole day. We began to share personal testimonies and what the retreat meant to us. What was so great was the infinite way that God had blessed this retreat: each being different, but as it was put into words, you could surely feel the presence of the Father, the Saviour, and the Holy Ghost.

Let's not forget the words of Dr. Raper when he told us that each layman is a ministering servant in the service of our Lord and Saviour Jesus Christ.

We are looking forward to meeting against next year. Please don't miss the blessings of God as He ministers through those chosen to break the Bread of Life.

**ATTENDANTS FOR**
**LAYMAN'S LEAGUE**
**SPIRITUAL LIFE RETREAT**
**June 6, 1987**

John Newton, First Church, Tarboro
Randy Tyson, Bethany Church
Floyd Newsome, Fremont Church
Robert Tripp, Juniper Chapel Church
J. T. Wilson, Juniper Chapel Church
Stanley Jenkins, First Church, Kinston
Clyde Hodges, Juniper Chapel Church
Seth Dupree, Bethany Church
J. T. Beddard Jr., Elm Grove Church
Raymond McLawhorn, Rose Hill Church
Donald Marlowe, Fremont Church
David M. Langley, Bethany Church
Thomas James, Bethany Church
Roney Bunn Jr., Marsh Swamp Church
Larry Tyndall, First Church, Kinston
David Hines, First Church, Kinston
Frank Harrison, Mount Olive College
Burkette Raper, Mount Olive College
Gene Bass, First Church, Tarboro
Greg Radford, First Church, Tarboro
Rex Wainwright, Bethany Church
David Kriger, Fremont Church
Irvin Mizell, Rose of Sharon Church
James Cratt, Rose of Sharon Church

THE THIRD UNION OF THE EASTERN CONFERENCE will meet with Piney Grove Church, Duplin County, on August 29, at 10 a.m. The church is located three miles east of Albertson and four miles south of Deep Run on rural road 1539.

All ministers and laymen are encouraged to attend.

PLEASANT GROVE CHURCH, Pikeville, observed Graduation Recognition Day during the morning worship service on June 14. Special honor was given students graduating from elementary, junior high, senior high schools and college. A processional of graduates began the service. Those graduating from elementary and junior high school received certificates, presented by Rufus Hare, chairman of the Deacon Board. High school and college graduates were presented gifts by Mrs. Becky Glover, representing the Ladies Auxiliary.

Following these special presentations, the pastor, Dr. Cedric Pierce Jr., delivered a challenging message entitled, "Think on Thy Way," using Psalm 119:57-64 as his Scripture. The message was concluded with four challenging words to the graduates: "Think rightly—think now!"

The service concluded with the recessional of graduates.

The list of graduates included:

Martha Herndon, UNC-Greensboro, Master of Science in Accounting
Lisa Fleming, ACC, Bachelor of Science
Mary Gardner, James Sprunt Community College, Associate Degree in Applied Science
Scott Allen, Charles B. Aycock High School
Scott Hales, Charles B. Aycock High School
Tim Medlin, Charles B. Aycock High School
Kathryn Croom, Norwayne Junior High School
Alisa Glover, Norwayne Junior High School
Freddie Gooding, Norwayne Junior High School
Charles Hill, Norwayne Junior High School
Victor Holland Jr., Norwayne Junior High School
John Lewish, Norwayne Junior High School
John Tyndall, Norwayne Junior High School
Matt Wiggins, Norwayne Junior High School
Tim Wilson, Norwayne Junior High School
Mary Carla Wade, eighth grade—Forest Hills Middle School
Eric Bass, Belfast Elementary School
Melissa Fitch, Nahunta Elementary School
Michael Sarvis, Nahunta Elementary School

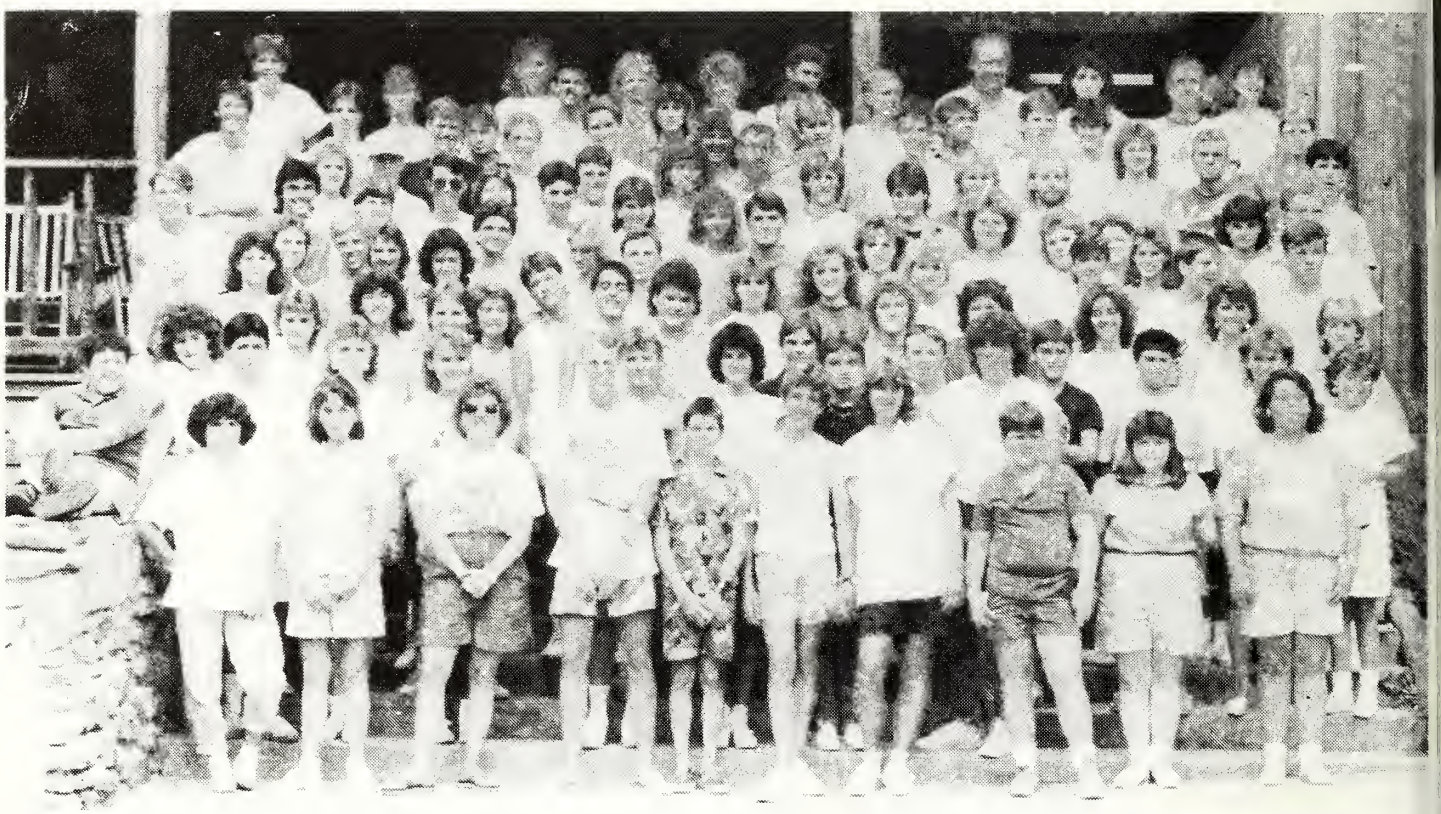
THE EASTERN CONFERENCE BOARD OF MISSIONS has some ceiling light fixtures and globes. The Board also has a communion set.

These items were placed into the Board's care by the congregation of Cabin Church. Any mission or church in the Eastern Conference which might have use of these items should contact the Rev. Walter Sutton. His Headquarters address is: Box 39, Ayden, NC 28513; or phone 746-4963.

(Turn the Page)

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"COPING WITH TODAY" was the theme of the 1987 Youth Frontier Conference/YFA Week held at Cragmont this summer. Directed by Scott and Janie Sowers, the week focused on many of the things young people encounter daily: peer pressure, problems at home, saying "NO," and living a more consecrated Christian life.

The Best All Around Campers were Dawn Garner and Chris May. Kristi English and Cindy Bass tied for the Best Female Camper Award; Monty King was named the Best Male Camper for the week.

THE FIRST UNION OF THE WESTERN CONFERENCE will meet with Holly Springs Church, near Kenly, Johnston County, on Saturday, August 15, at 9:30 a.m. (**Note:** this is a new time.) The moderator, the Rev. Keith Cobb, challenges each member church to be present with full delegation and fee.

The clerk of the Union is the Rev. James Joyner.

THE MARSH SWAMP CHURCH WOMAN'S AUXILIARY honored Flossie Thorne with a Life Membership Award. The award was presented to her Sunday, May 31, during the morning service. She has shown leadership ability, a willingness to work, and love for the church and community.

Mrs. Thorne was reared in the Rock Ridge community. She has been an asset not only to the church but in the community. Her husband is deceased. She has three children, five grandchildren and one great grandchild.



Presenting the award is Miss Frances Boyette (left); Mrs. Thorne is pictured on the right.

She joined the auxiliary in 1944 and has been an active member for 43 years. She has held various offices in the auxiliary, including president.

### CHURCH AVAILABLE

Gum Swamp Church is seeking a new pastor. Interested ministers should contact one of the following: Earl Lewis, Route 6, Box 210-B, Greenville, NC 27834; phone, 758-1834; or, Bobby Forbes, Route 4, Box 58-B, Greenville, NC 27834; phone, 757-0522.

### CHANGE OF ADDRESS

The Rev. Luther Swinson wishes to announce his change of address. His new address is 333 West Avenue, Plymouth, NC 27962. His former address was Route 1, Box 155-A, Maple Hill, NC.

# The Free Will Baptist ... The Servant of the Church

SEPTEMBER, 1987



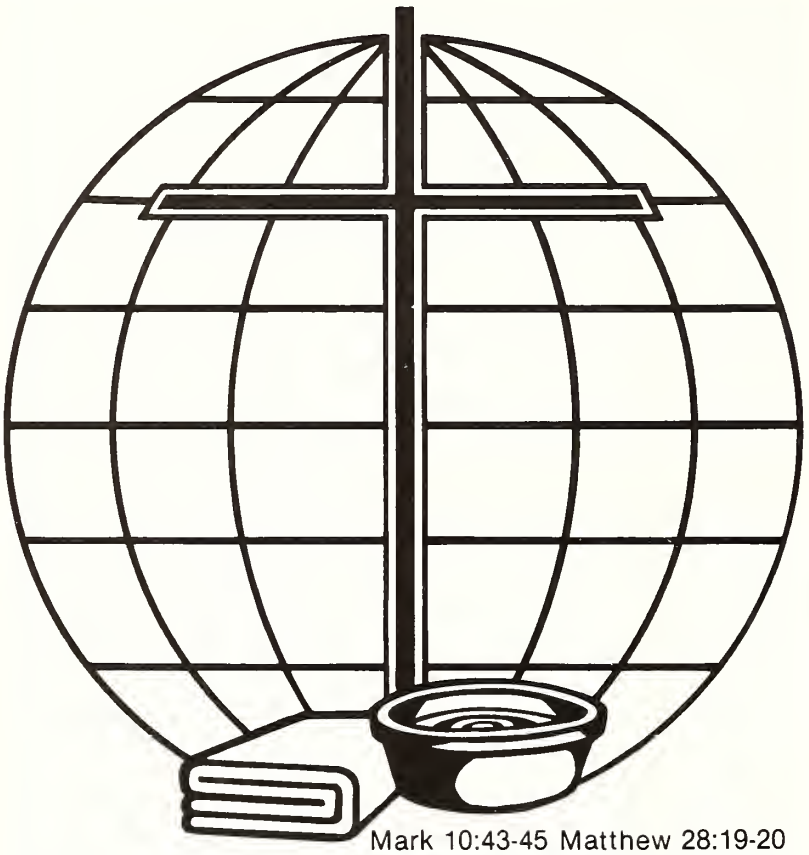
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# NORTH CAROLINA STATE CONVENTION OF ORIGINAL FREE WILL BAPTISTS

**September 16-17, 1987**



Mark 10:43-45 Matthew 28:19-20

# THE CHURCH, HIS SERVANT

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**ON THE INSIDE**

In a matter of a few days, the 1987 Annual Session of the North Carolina State Convention of Original Free Will Baptists will be meeting on the campus of Mount Olive College, Mount Olive, NC. This issue opens with several articles written by the Rev. De Eakes, president of the Convention. The Convention program and two pieces about servanthood follow.

News of denominational interest fill the remaining pages.

Happy reading!


THE FREE WILL BAPTIST

September, 1987

Vol. 102 No. 9

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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist.* The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.

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**Free Will Baptist Press Foundation, Inc.:** Cliff Gray, **Executive Director;** Bobby Pennington, **Financial Director;** Janie Jones Sowers, **Editor of Literature.**

# SHADOWS, INFLUENCE, AND THINGS THAT MAKE AN IMPRESSION

The world in which we live has room for moving around. There is plenty of room for growth. You know, you really can become an important part of society if you set your sights in that direction.

Any person wrapped up in himself makes a mighty small package and in most cases is unwanted. Most of us have seen such a proud selfish person who prays, "Oh, God, bless me and Mary, John and Sara, us four and no more." He is the kind who would be so heavenly as to be of no earthly value.

We are needed on earth. The society in which we live is tainted by hunger, war, crime, disease, cutthroat competition. And our world needs people who are big—big in heart, big in service, big in self-giving.

Each of us has inherited many shares of society's stock. Additionally, we have earned a few more. There is no way you can accurately estimate the number of shares coming to you through the channel of history. The achievements of many, the knowledge and wisdom of others, and the philanthropic contributions of some who have made possible wonderful libraries, outstanding museums, and scientific discoveries place great value upon the shares you have inherited.

There are many cultural traditions which have enriched our society. You have inherited those shares also. We live in a society that has an appreciation of an individual's rights and freedom. We believe that all people are born free and equal. We have an economic climate in which the free enterprise system offers everyone a chance to ply her trade and test her skills. We are not fenced in by laws that destroy our initiative.

We have inherited many shares of stock in the world's finest educational system that is free for all through the high school level. Education is no longer for the privileged few. It opens its doors to all regardless of race, creed or religion. There is ample opportunity for personal growth and development.

Think of our religious inheritance. It, too, is most unusual. We have churches in which we may worship freely. In our country religion is respected, protected, and even rejected if one so desires. There is no coercion by the government. The spirit and tenets of our Judeo-Christian faith are interwoven into the warp and woof of the fabric of our society, making it a wholesome and compatible place in which to live and rear children. Surely, we must admit that our inheritance is great.

Even though we have inherited much, there is still a price we must pay to possess it. One might wonder if we can make a difference, can we pay our debt to society? We can try, and we will try in service rendered.

Robert Louis Stephensen wrote the poem, "My Shadow."

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me from the heels up to the head;
And I see him jump before me, when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller like an Indiarubber ball,
And he sometimes gets so little there is none of him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way.
He stays so close beside me, he's a coward you can see;
I'd think shame to stick to nursie as that shadow sticks to me!

One morning, very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an errant sleepy-head,
Had stayed at home behind me and was fast asleep in bed.

The shadow we really ought to consider is the shadow known as one's influence. Every person influences other people and is in return influenced by others. It is not possible to run away from life. You cannot get off of this whirling globe. Your influence on others can be good or bad. Your life in society can cast either a shadow that will make society stronger and more wholesome, or it can cast a shadow that will darken and damage the spirit and fellowship of the neighborhood and society.

Careless words can damage and hurt one another. Have you ever been stung by another's tart and terse reply? Have others been stung by your remarks? Walking among friends leaves a shadow of influence like a cloud passing in front of the rays of the sun.

There is no way to use cosmetics to improve the look of a shadow, but there are ways to affect the contour and appearance of your shadow of influence. Let each day be counted as a day when some worthy action is done. Let each opportunity be bought up in service and love for others. Get in the habit of thinking about your shadow. Think about it as you go in and out among people. Think about it when you are with friends—and when you are with strangers. Think about it now. Think about it later today.

Are you known as one whose concern is for others?

Do you cast a good influence?

Or, are you self-centered?



# CONCERNS OF OUR CONVENTION

*by De W. Eakes, President*

The use of the term *Convention* in this article is not referring solely to the forthcoming seventy-fifth session of our State Convention of Churches. The term *Convention* is employed more broadly to refer to the entire State Convention and all its ministries, at all times. In this article, I invite you to think with me about five vital areas of concern, as I see them, to our entire Convention.

## IDENTITY

The first area of concern is "identity." Are we sure we know who we are as a people? How much about our history and origins do you know? Can you, others in your church or your pastor share basic facts about our history in a reasonable way with new members in our churches, or with friends outside the Original Free Will Baptist denomination? We need to know our basic history as a denomination. There are some resources available to help you know our history. An old source is the two-volume paperback, *History of the Free Will Baptists of North Carolina* by Elders J. M. Barfield and Thad Harrison. This was originally published in 1898 or 1899 by the Free Will Baptist Press in Ayden, NC. It was revised and reprinted in 1959 and is available at our Free Will Baptist bookstores. A more recent publication is Dr. Floyd Cherry's, *An Introduction to Original Free Will Baptists,* published about 1973 or 1974 by the Free Will Baptist Press. The most recent publication is *The Free Will Baptists in America (1727-1984)* by Dr. William F. Davidson, published 1985 by Randall House Publication (this source does not give a full picture of our present denomination but it is well worth your reading).

Another point in our identity is our denominational logo adopted by the State Convention. Posters featuring the logo have been made available to our ministers at the Cragmont Ministers' Conference and at the Ministers' Institute at Mount Olive College. The posters will be available at the State Convention in session September 16-17 at College Hall, Mount Olive College, Mount Olive, NC. There is no charge for the posters.

We have a rich heritage of faith. We need to know our story and share it with each new generation in our member churches.

## VISION

In Proverbs 29:18, the writer shares a bit of wisdom, "Where there is no vision, the people perish: but he that keepeth the *law,* happy is he" (KJV). Vision is defined as the "faculty of sight" or "the ability to see." Another definition of vision is, "a mental image created by the imagination."

I believe that we Original Free Will Baptists need to broaden our vision as a denomination. We need to gain a renewed vision of the stewardship of all of the rich resources God has given us as a people. This includes our human, spiritual and material resources. We need to look at the marvelous opportunities for service that He gives us and be conscious of working to fulfill our calling as His people. We need to continue building on the vision the founders of our State Convention had as they met in the first session in 1913 in Bailey, NC. So many of our ministries have a strong vision of opportunities and possibilities for their particular ministry. We applaud their fine work and vision. We pray that all of our leaders, both ordained and lay, will catch their vision and share their enthusiasm for ministry. Maybe vision is the ability to see beyond the past and present into the future and being willing to unite to attain that higher goal.

As we consider the work of our State Convention of Churches since 1913 we can see the results of "vision." The results of the cooperative efforts of all of our member churches, conferences and auxiliaries are far greater than the sum total all of our individual efforts could ever be.

There are many among our ranks who believe we have only begun to realize our potential as a denomination. I personally share that belief that our future is brighter than either our past or the present moment. The opportunities before us are our challenge. Together we can accomplish even greater ministries as a servant-church.

## MINISTRY

The word *minister* is defined as "an agent for another." When used as a verb it means, "to attend to the needs of others." The word *ministry* is defined as "the act of serving." In Mark 10:43b-45, Jesus says, ". . . but whosoever will be great among you, shall be your *minister:* and whosoever of you will be the chiefest, shall be *servant* of all. For even the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many" (KJV).

The definitions above and the words of Jesus certainly coincide. The church of Jesus Christ is called to be a servant-church, ministering to the needs of others. Of course we know the basis of our servanthood is the love of Christ being within us producing the desire for obedient discipleship.

We need to constantly evaluate our denominational ministry programs, to assure efficiency; our individual ministry as clergy, to assure faithfulness and integrity in our fulfilling our calling; and, as individual Christian laity, we need to be sure we understand that in receiving Jesus Christ as Saviour and Lord we accepted His call to minister where we are in life. If we take seriously the Protestant concept of the "priesthood of the believer" we realize that the call to salvation is a call to discipleship (service).

Another concern about ministry is the response of individuals to God's call to full-time Christian ministry. To state it simply, if the present pattern continues, in another 10-15 years we are going to have a real "ministry crisis." By that I mean a serious shortage of ministers. At this time we have eleven people preparing for the gospel ministry and at least two others for full-time Christian vocations at Mount Olive College. (This figure does not include all enrolled in continuing education in night courses). Four of these are already serving churches. This is better than it has been in the past but we need more. There are some who do not understand that a "call to the ministry" is a call to prepare for ministry.

If you compare the list of our ordained ministers with churches, it appears that there are more than enough to pastor our churches. Look closer. This list (in the *Yearbook)* includes our retired ministers, those who serve in our various denominational ministry programs or non-pastoral ministry, and those who for various reasons either cannot or do not wish to serve as pastors of local congregations.

Why are fewer young people entering the ministry? No one has the final answer to this question. Let me share my thoughts with you about this subject. The ministry is a very demanding calling. It takes a tremendous amount of time, energy and financial outlay to prepare oneself for the increasingly complex role of the professional ministry with a local congregation of God's saints. Another problem has to do with attitudes among clergy and laity. Some ministers have unrealistic expectations of what the real work of ministry is all about. Here is where some good articles written by some of our senior ministers could be a real help. Or maybe a panel of senior ministers sharing their experiences of ministry at the Cragmont Ministers' Conference or the Ministers' Institute.

Many ministers who have "been around" paint a very negative picture of the pastoral ministry. What our youth need to see and hear is a more positive image of ministry. It is also very damaging when youth hear parents and other adults eating "fried parson," see them leaving churches and see congregations splitting over petty, trivial issues.

(Turn the Page)

To their idealistic and very impressionable minds they put the professional Christian ministry way back on their priorities—even if they do experience a sense of "calling from God."

Also there is the matter of pay. A person of no less stature than the Christ Jesus said, "For the laborer (servant) is worthy of his hire." I firmly believe in stewardship as a very essential part of Christian discipleship. I realize that there are some very small churches who cannot support a full-time minister. For these congregations we thank God for our fine bi-vocational ministers. However, the majority of our churches could well afford a full-time pastor and pay him a *reasonable* living wage if the active membership of our congregations seriously and prayerfully paid the "tithe into the storehouse."

Let us work together to create a better image and attitude about ministry. Let us restore this calling to the status it once enjoyed in our culture. This is especially important in light of recent public scandals dealing with ministers. As ministers we need to adhere to our "Code of Ethics" and work for higher levels of commitment, competence and integrity in fulfilling our calling. Our prayer times need to include petitions on behalf of ministers and that the hearts of more of our great Original Free Will Baptist young people may be open to respond to God's call.

**PROMOTION**

As you know, our State Convention Constitution includes the office of General Secretary. For several years this office has not been filled due to a lack of funds for the expenses of the office. Our denomination really needs a person in this position to promote and help coordinate the total work of our denomination. This is a definite goal that we hope to realize in the not too distant future.

The collection of registration fees for delegates and ministers and the suggested one dollar per member donation from each church is the way we hope to use to provide funds for this much needed promotional office.

The posters using our denomination's logo is one way we attempt to promote our Convention's ministries. The Executive Committee is presently working on a VHS/slide presentation in conjunction with each of our denomination's ministries, that we might present the ministry of all of our ministry programs. When completed this will be made available to our churches.

Each of you as ministers and lay leaders in the local churches can promote the work of our denomination. As our church covenant and the "Minister's Code of Ethics" states, whether you are a layperson or a minister, you have covenanted before God to support our denominational ministries. Our ministry programs are excellent and deserving of our support.

**GROWTH**

How many Original Free Will Baptists are there in our denomination? Are there 30,000; 35,000; 40,000? Somewhere between 32,500 and 35,000 is probably accurate. How many of this number are active and how many are inactive? That's another interesting question. You be the judge of that based on your church's membership. We can agree we need to be concerned about and actively involved in promoting growth in each local church and in all of our denomination's ministries.

Our Home Missions and Foreign Missions Boards, Sunday School Convention, Mount Olive College, and our North Carolina Minister's Association have all been involved in sponsoring various growth-oriented seminars. Our State Convention Evangelism Rallies are usually the poorest attended of all our Convention events. The various workshops and seminars oriented toward producing spiritual and numerical growth have been ignored by the majority of laity and clergy. We have excellent resources at our disposal. We need to avail ourselves of these opportunities.

Each local church needs to have an organized community outreach program through the church, Sunday School or an auxiliary of the church. The program needs to identify and visit prospects, and keep going at this task of sharing the good news year in and year out.

Each Sunday School through its Council or Christian Education Board needs to at least annually evaluate its program. Is there real effort at outreach? Do we provide adequate nurture and growth for those who attend each week? Are teachers really committed to their task as a "calling from the Lord?" Are the curriculum materials adequate to help us learn about the Scriptures and relate the Bible truth to daily living. All of these are growth concerns. God help us to commit ourselves to both spiritual and numerical growth.

The North Carolina State Convention of Original Free Will Baptists is a great convention! It consists of some of God's very best people. Our Convention working together for common goals has accomplished a great deal of good. I truly believe that we have "only just begun" to reach the fulness of ministry to which Christ has challenged us.

See you at this year's State Convention! Let's make it our best convention ever!



The Rev. De Wayne Eakes serves as President of the North Carolina State Convention of Original Free Will Baptists. He is the pastor of Little Rock Church, Lucama.




## OUR DIAMOND CONVENTION

*by De W. Eakes, President*

This 1987 session of the North Carolina State Convention of Original Free Will Baptists is our 75th! A lot has happened since the first session of our Convention meeting in Bailey in 1913. The Union Conference, organized at Pine Level in 1891, was the immediate predecessor of our present North Carolina State Convention of Original Free Will Baptists. In 1912 at the meeting of the Union Conference, a motion was made to disband the Union Conference and to form the North Carolina State Convention of Original Free Will Baptists. The following motion was presented by Dr. E. L. St. Claire:

> Brethren: in order to increase our Zion and get our brethren united into one convention, be it resolved: (1) That the name of the body be changed to The North Carolina State Convention of the Original Free Will Baptists. (2) That the officers be a president and a vice president, a secretary, a treasurer, and an executive committee of three members; a state Home Mission Board of not less than five members and one or more state evangelists. (3) That a committee be appointed of not less than five members to draft a new constitution and by-laws at the next setting of the body. (4) That an effort be made by the corresponding secretary to get all Free Will Baptists in the western part of the state in the State Convention. (5) That each church in the state may represent in the convention (F. B. Cherry, *An Introduction to Original Free Will Baptists*).

The Free Will Baptists of that day felt that a stronger organization was needed. They were correct. There have been continued progress and growth in our State Convention since those early beginnings. All of our present ministry programs, with the exception of the Free Will Baptist Press, have come about directly from the State Convention.

But who is the State Convention? The State Convention consists of its member conferences, member churches, ministers, officers and boards and committees. The State Convention is you, Mr. and Ms. Original Free Will Baptist. As a Convention, we have accomplished much—and there is much still to be accomplished. May God grant us the vision and commitment that we may faithfully accomplish the ministry with which we are challenged.

This is our 75th session—wouldn't it be great if one hundred percent of our ministers and churches were represented at our State Convention? Ministers, make your plans to be with us on September 15 (Evangelism Rally), 16 and 17. The place is College Hall, Mount Olive College, Mount Olive, NC. Churches, be sure you represent with a full delegation from your church. You are entitled to one delegate per one hundred members or fraction thereof (i.e. 1-100 members, 1 delegate; 101-200 members, 2 delegates, etc.). This is your Convention! We urge your participation!

# *Seventy-Fifth Annual Session of the North Carolina State Convention of Original Free Will Baptists*

**College Hall**
**Mount Olive College**
**Mount Olive, North Carolina**

**Tuesday, September 15, 1987**

| | | |
|---|---|---|
| 7:30 | Evangelism Rally | Rodgers Chapel |

**Wednesday, September 16, 1987**

MORNING SESSION

| | | |
|---|---|---|
| 8:30 | Registration of Ministers and Delegates | Credential Committee |
| 9:00 | Convention Called to Order | Mr. G. C. Bryan |
| | Congregational Singing | Mr. and Mrs. Jack Bircher |
| | Scripture and Prayer | The Rev. Alan Lamm |
| | Welcome | The Rev. Frank Harrison |
| 9:15 | President's Remarks | The Rev. De W. Eakes |
| | Partial Report of Credentials Committee | The Rev. Bryant Hines |
| | Appointment of Committees | |
| | Executive Committee Report | Mr. G. C. Bryan |
| | Miscellaneous Business | |
| 10:00 | Worship Service | |
| | Congregatonal Singing | |
| | Convention Offering and Special Music | |
| | Introductory Message | The Rev. Gary Bailey |

**REPORTS**

| | | |
|---|---|---|
| 11:10 | Foreign Missions | The Rev. Harold Jones |
| 11:25 | Mount Olive College | Dr. Burkette Raper |
| 11:50 | Hymnal Committee | The Rev. Donald Coates |
| 12:00 | Recess for Lunch | |

AFTERNOON SESSION

| | | |
|---|---|---|
| 1:30 | Registration (1:30-2:00) | |
| | Congregational Singing | |
| | Recognition of Fraternal Delegates | The Rev. J. B. Narron |
| 1:50 | Children's Home | The Rev. Bobby R. Taylor |
| 2:05 | Retirement Homes | The Rev. Walter Sutton |
| 2:15 | Home Missions | The Rev. David C. Hansley |
| 2:25 | Ministers' Program | The Rev. Donald Fader |
| 2:40 | Church Finance Association | The Rev. Walter Reynolds |
| 2:50 | Free Will Baptist Press | Mr. R. Clifford Gray |

EVENING SESSION

| | | |
|---|---|---|
| 7:30 | Mission Rally | College Hall |

## Thursday, September 17, 1987
## MORNING SESSION

| | | |
|---|---|---|
| 8:30-9:00 | Final Registration | |
| 9:00 | Congregational Singing | |
| | Scripture and Prayer | The Rev. Bobby Carden |
| 9:15 | Cragmont Assembly | The Rev. John R. Williams |
| 9:25 | State Sunday School Convention | The Rev. Bass Mitchell |
| 9:30 | Board of Denominational Publications | The Rev. C. H. Overman |
| 9:35 | State Woman's Auxiliary Convention | Miss Sarah Willoughby |
| 9:40 | State Layman's League Convention | Mr. Paul Beamon |
| 9:45 | State League Convention | The Rev. Ed Thornton |
| 9:50 | Historical Commission | The Rev. Ronnie V. Hobgood |
| 9:55 | Minister's Association | The Rev. Doug Skinner |
| 10:00 | Camp Vandemere | The Rev. T. Bruce Dudley |
| 10:10 | Carolina Bible Institute | Dr. Floyd B. Cherry |
| 10:20 | General Conference | The Rev. Harry Jones |
| 10:25 | Chaplain's Commission | The Rev. H. Adrian Grubbs Jr. |
| 10:30 | Worship Service | |
| | Congregational Singing | |
| | Convention Offering and Special Music | |
| | Message | The Rev. W. S. Burns |
| 11:30 | Treasurer's Report | The Rev. Ronnie V. Hobgood |
| 11:40 | Miscellaneous Business | |
| 12:00 | Recess for Lunch | |

## AFTERNOON SESSION

| | | |
|---|---|---|
| 1:30 | Congregational Singing and Prayer | |
| 1:40 | Obituary Committee | The Rev. Donald Fader |
| 1:45 | Final Report of the Credentials Committee | The Rev. Bryant Hines |
| 1:50 | Resolutions Committee | |
| | Nominating Committee | |
| | Miscellaneous Business Session | |

**Please Note:** If any Board, Commission or Committee desires to report and is not on the printed program, a representative should see the President or Secretary to schedule a report. We kindly ask that you understand that no one was omitted purposely.

All announcements should be given in writing to our timekeepers at the table near the speaker's platform. This will enable us to keep our Convention operating in an orderly manner.

Anyone with church letters or contributions is urged to turn these in to the Secretary as early as possible. Your cooperation will be greatly appreciated.

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### PARABLE OF THE CHURCH THAT DIED

There was a man who lived during the 20th century. He had a new house. Two cars and a bright, shiny boat filled his garage. A color television gleamed in his den. His family was healthy.

His custom—when he was in town, when the fish weren't biting, when he was not on the beach or at the lake, when he had no guests, when he had nothing else to do—was to go to church. When he went, he spent his time deploring the decaying state of the church: the Sunday School attendance was low, the choir scanty, the congregation small, the offerings poor and the preacher discouraged. "They ought to do better," he said. "What do they think religion is all about, anyway?"

Many vacations and days off came and went. According to the way of the world, this man's children grew up. They did not go to church. The reason, their father said, was that the people down at the church had not kindled his children's interest in religion. The man's health failed. One day he noticed something strange. Those people down at the church no longer came by. He was in the hospital and they did not visit him. And, lo, he was very angry.

"Where is the church?" he demanded. "Oh," somebody said, "that church went out of business several years ago!" "Oh," he cried, "they should never have left it die!"

**Lord, make me an instrument of**
**Your peace.**
**Where there is hatred, let me sow**
**love;**
**Where there is injury, pardon;**
**Where there is doubt, faith;**
**Where there is despair, hope;**
**Where there is darkness, light;**
**And where there is sadness, joy.**

**O Divine Master, grant that I may**
**not so much seek to be**
**consoled as to console;**
**To be understood as to**
**understand;**
**To be loved as to love.**

**For it is in giving that we receive,**
**It is in pardoning that we are**
**pardoned,**
**And it is in dying that we are**
**reborn to eternal life.**

**Author Unknown**

# *The towel*

**Still wet,** grimy from eleven pairs of feet, a towel hangs in a corner alongside a wash basin. As usual.

Tonight, though, is different.
The towel was not hung there by the servant girl,
but by the one they call Master, Teacher.
The Master doing a servant's work for His followers?
That's all wrong. Somehow, though, He makes it right.

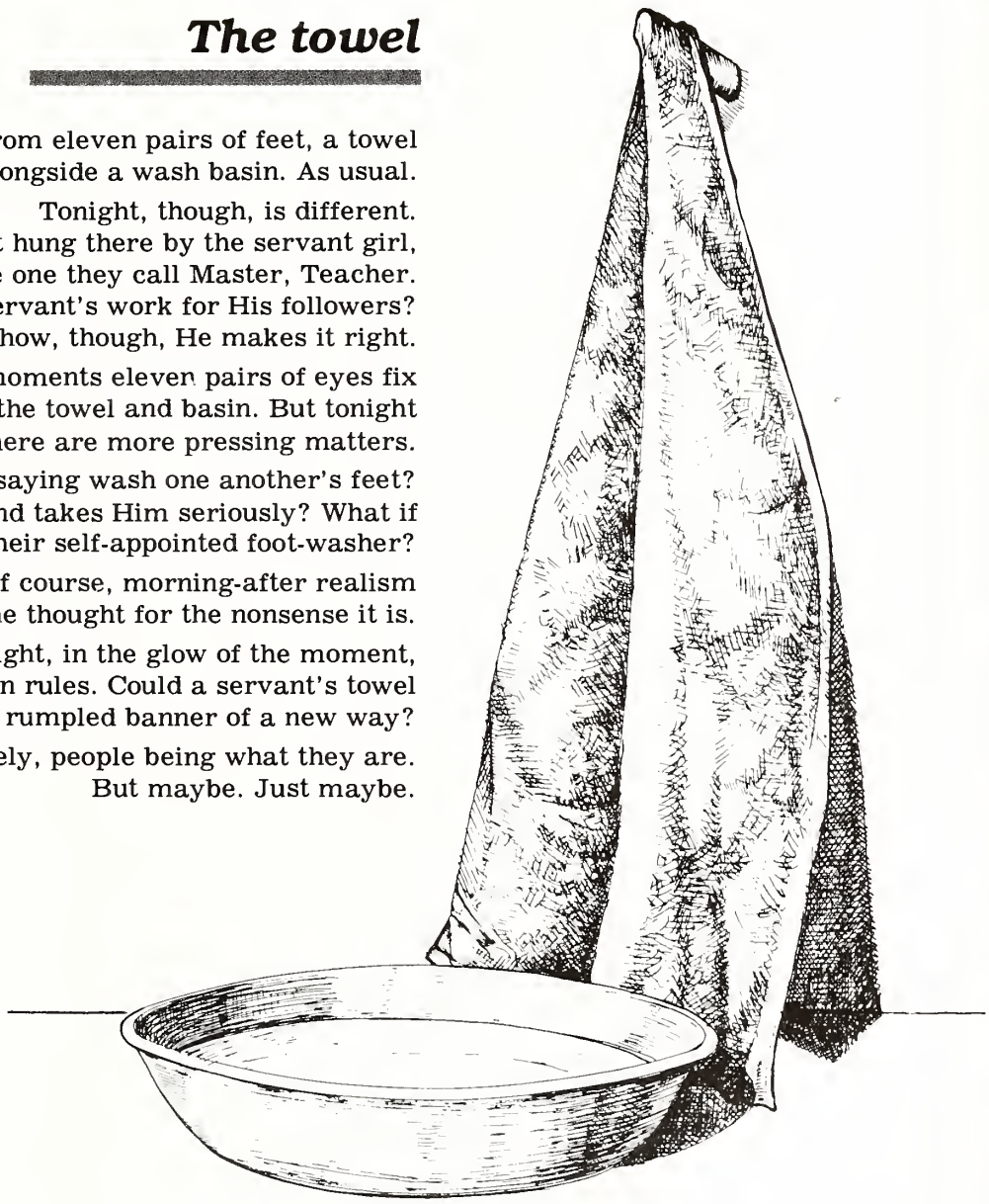
For a few moments eleven pairs of eyes fix thoughtfully on the towel and basin. But tonight of all nights there are more pressing matters.

Wait! Is He saying wash one another's feet?
What if this little band takes Him seriously? What if they actually imitate their self-appointed foot-washer?

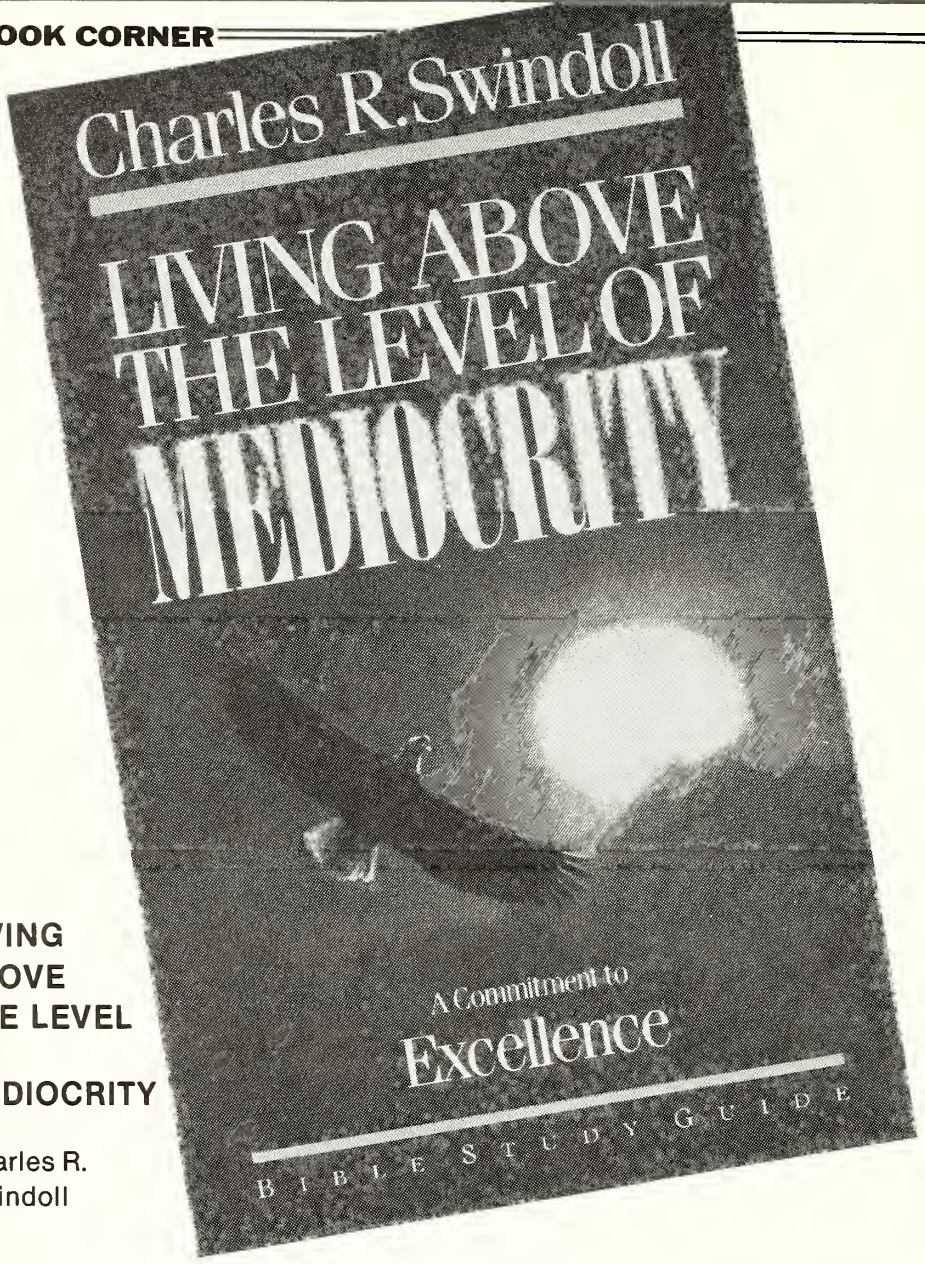
Tomorrow, of course, morning-after realism will unmask the thought for the nonsense it is.

But tonight, in the glow of the moment, imagination rules. Could a servant's towel be the rumpled banner of a new way?

Not likely, people being what they are.
But maybe. Just maybe.



Reprinted from *World Vision*, April/May, 1987.




**LIVING ABOVE THE LEVEL OF MEDIOCRITY**

Charles R. Swindoll

An American Indian tells about a brave who found an eagle's egg and put it into the nest of a prairie chicken. The eaglet hatched with the brood of chicks and grew up with them.

All his life, the changeling eagle, thinking he was a prairie chicken, did what the prairie chickens did. He scratched in the dirt for seeds and insects to eat. He clucked and cackled. And he flew in a brief thrashing of wings and flurry of feathers no more than a few feet off the ground. After all, that's how prairie chickens were supposed to fly.

Years passed. And the changeling eagle grew very old. One day, he saw a magnificent bird far above him in the cloudless sky. Hanging with graceful majesty on the powerful wind currents, it soared with scarcely a beat of its strong golden wings.

"What a beautiful bird!" said the changeling eagle to his neighbor. "What is it?"

"That's an eagle—the chief of the birds," the neighbor clucked. "But don't give it a second thought. You could never be like him."

So the changeling eagle never gave it another thought. And it died thinking it was a prairie chicken.

The trackless path of an eagle in high flight never fails to seize our attention. "The way of an eagle in the sky" is one of those sights Solomon of old acclaimed as being "too wonderful for me" (Proverbs 30:18-19). The soaring eagle represents healthy independence, unintimidated courage, strong confidence, and an almost invincible determination to be different from the majority. Everyone admires those eagle-like qualities.

God never planned for His people to become submerged in the slimy swamp of status quo existence. On the contrary, He is pleased to have us soar, living our lives far above the level of mediocrity. This does not mean that we shall always enjoy great success or be financially prosperous or continually healthy or free from the demands and difficulties of humanity. But it does mean that we can counteract the gravity pull of discouragement and defeat.

Can you think of anything more tragic than not fulfilling the destiny God has designed for you? For the eagle, that destiny is soaring across the skies. For you and me, it's living above the level of mediocrity.

My sincere desire is that you will find an enormous boost of encouragement in these pages . . . that you will catch a glimpse of hope which results in a fresh commitment to excellence. There is no better way to live! As Isaac Disraeli once wrote, ". . . it is a wretched taste to be gratified with mediocrity when the excellent lies before us."

God has designed you to fly the skies of excellence—not to scratch and peck and grub around on the ground for insects and seeds. It's high time to get your relationship with the Lord off the ground and up in the air. It's time to look up into the heavens—not at the prairie chickens around you. It's time to spread those wings and fly!

*Living Above the Level of Mediocrity,* Charles R. Swindoll, Word, $14.95.



## JOYFUL NOISES!

*by Jack and Julia Bircher*

When listening to the music of the master composers, it is interesting to imagine what place God had in their lives. Some composers leave quite a definite impression and some are not so clear. One musician who shows spiritual power and close relationship with God is Johann Sebastian Bach. This month we will share the following article which was printed many years ago in the *Christian Herald* by Peter Farb. We hope that you gain some insight into one of the all time "greats" of music.

"Bach's musical settings for many Christian hymns can be heard any Sunday in churches around the globe—'O Sacred Head Now Wounded,' 'Jesu, Joy of Man's Desiring,' and many others. His music burns with an unquenchable religious vitality. For him, music was an act of worship, as if the notes, once out of range of human hearing, still ascended heavenward in a song of praise. 'The sole object of all music,' he advised his students, 'should be the glory of God and pleasant recreation.' On the margin of many of his scores he scribbled the dedication: 'To God Alone the Glory.'

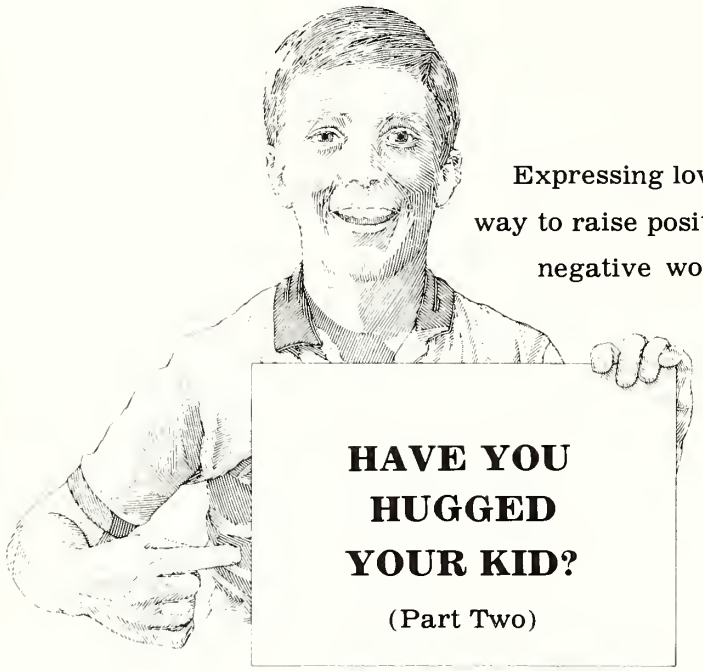
". . . The man who praised God in his scores also jotted on them his household budget. Fervor flamed within him, but he was also constantly driven to find better paying jobs to support his twenty children, eleven of whom died in childhood.

"As a church organist and composer, Bach ground out thousands of compositions, much as a minister prepares a weekly sermon. His compositions were accepted by the parishioners just as routinely . . . Not one of his church works did he ever bother to have published; some of them, left in a church school cupboard, were said to have been used by school boys to wrap their sandwiches. Back would have been astonished to hear that two hundred years after his death he would be a fixture of the concert stage, for he was roundly condemned by the two leading music critics of his day.

"The years of writing out the notes, studying and playing all night what he had written during the day ruined his already weakened eyes. He took hope in the visit to Leipzig of a famous English oculist, who performed two operations. Both were failures. Bach was left blind and in shattered health. During the time of his blindness, however, he wrote the 'Art of Fugue,' a work of breathtaking intricacy and skill.

"Suddenly, in July, 1750, Bach's sight miraculously cleared. Almost immediately, however, he suffered a stroke. He died ten days later—but not before he had completed one of his most stirring works, an organ arrangement of the hymn of distress, 'When in the Hour of Utmost Need.' There is no sound of suffering in his final composition, and at the last moment Bach changed the hymn's title to 'Before Thy Throne, O Lord, I Come.' He died as he had lived, praising God in his music. It was the ultimate personal offering of one who had the chords of a heavenly harmony."

**Jack and Julia Bircher will be leading the music program of the 1987 State Convention.**



Expressing love is the sure way to raise positive kids in a negative world.

# HAVE YOU HUGGED YOUR KID?

(Part Two)

*by Zig Ziglar*

I am seldom so bold as to say, "We did this one right"; but in the area of hugging, if there has ever been a family that has done it right, it has been our own.

My wife, the Redhead, is affectionately known as "The Happy Hugger." We laughingly say that if it is moving, she hugs it. Because of this huggin' habit the Redhead and I have, our children have picked it up. The result? A strong emotional closeness that increases as the years go by.

I am convinced that love, and the demonstration of that love, is the answer to many problems that might and do exist in the family today. In fact, love can do what nothing else can.

At one of our "Born to Win" Seminars in Dallas, a young man and his wife were with us from Tennessee. He was astute financially and quite successful, but he had a problem—he could neither read nor write. Since part of our "Born to Win" class involves writing good things you notice about others on what we call our "I Like" note pads, this young man was at quite a disadvantage.

On the third day of the class, he stood up to speak to the group and said, "I have got something to confess to you. All of you have been sending me these wonderful notes telling me of many good things you see in me, and they have really been encouraging; but I have not been sending any notes to you. My wife has been reading mine to me because I can neither read nor write." And with that, he broke down and wept.

From the people who were gathered for the seminar, a young man from Malaysia, a big strapping Texan, a woman from Australia all simultaneously rushed to the young man, embraced him and wept with the emotion of the moment. The class arose as one and gave a standing ovation to the young man from Tennessee *and* to the three who had gone forward to assure this young man of his worth and their respect for him as a human being. I only wish that the United Nations could have witnessed that inspiring scene of love and caring shared by the four people from three continents, three countries and three faiths as they affirmed and encouraged one another.

Love is the highest, purest, most precious of all spiritual things. It will draw out from men their magnificent potential. In practical terms, it instills the will to persist when the going gets so tough that any "reasonable" person would quit. We see this love demonstrated many, many times when a child is seriously ill or terribly injured in an accident and Mom and Dad lovingly invest countless hours over a period of months—even years—in an effort to comfort him and hopefully restore him to mental and physical health. Love wins out—always.

In many ways, I suppose, I am ending in a most unusual fashion. I have shared data and material collected out of my own life's experiences and observations and after talking with countless mothers and fathers over a period of many years, I have quoted numerous "authorities" on the subject of rearing children. I have given data that supports the things I have had to say, and I hope and believe I have given you some valid guidelines that will enable you to deal more effectively with life yourself and to give your children a better shot at being positive winners.

I must confess, however, that when the data was all accumulated I visited with an expert on raising children who can teach all of us a number of lessons.

Her name is Thelma Boston, and I first met her on Friday, December 21, 1984, although I had been hearing bits and pieces about her over a period of several years.

In September, 1969, Thelma's husband was murdered, and things looked pretty bleak.

However, Thelma is truly one of the most remarkable people I have ever seen. In every sense of the word, she is the Mother Teresa of South Dallas when it comes to pure love and total faith.

Thus far, Thelma has had a hand in the rearing of some 200 foster children, and in December, 1984, she had 14 in her home. The children Thelma gets are those nobody else wants. Some of them are severely retarded mentally, and others have physical problems that would break your heart.

However, when Thelma gets these kids, miracles take place. Many of them come from a background of extreme abuse—physical, sexual, psychological and mental. They are both male and female and represent the black community, the white community and just about everything else in between.



Jonathan, who has the mental alertness of a 9 or 10-year-old, is an example of one of these needy "children."

Jonathan had established quite a reputation in 20 foster homes and nobody wanted him—but that is the kind of kid Thelma seeks. It was not his mental alertness that caused him to be unwanted. Lots of kids who function at much lower levels than Jonathan are accepted at other homes. Jonathan was unwanted because he did things that are socially unacceptable. "Little" things like waking up in the middle of the night, walking over to his roommate's bed and spitting or urinating in his face. "Little" things like choking the neighbor's cat to death. In short, Jonathan was not the kind of child who would be welcome in most homes. Now he is one of Thelma's miracle boys.

Then there is Marco Evans. Marco is a teenager who is about three feet tall. He is in bed most of the time because his physical condition does not give him many options. His bones are extremely soft, and he cannot stand. Marco is a bright, articulate boy who reaches up and grabs the heart of everyone. The influence he has, and the respect he enjoys from the other kids, is remarkable. As you watch Thelma talk to him and you see his bright-eyed optimism, you cannot help but be encouraged and excited.

In talking with Thelma I asked how she managed to work these miracles. Without any show of anything other than modesty, grace and faith, Thelma said, "I just love'em and I trust the Lord."

When you try to pin the accolades on Thelma, she just smiles and says, "No problem. The Lord's taking care of everything."

Yes, the Lord does take care of everything, but in the case of these "special" kids, He is doing it through the loving heart and arms of a remarkable woman who demonstrates that love combined with faith is an unbeatable force in raising positive kids in a negative world.

I tell this story because, when you look at your child I am going to tell you that regardless of his mental, physical and emotional condition, the odds are enormous that at least one of Thelma's kids is infinitely worse off, and yes, each one of them is responding to her love and faith.

I am not even hinting that it is easy to do what Thelma has done and is doing. But when you look at all the kids in the Thelma Boston Home, it is clear to everyone that the biggest winner there is Thelma. The exhilaration that comes from winning is tremendous, but it is a pale shadow when compared to the feeling you have when you can take a child and make his life richer and more meaningful, almost regardless of any problems he might have.

If your child does not happen to be normal and healthy in every way, I ask you to consider the miracle of South Dallas and Thelma Boston and take hope. If she can give faith, hope and love to 200 youngsters who have been abused or neglected and who are retarded or handicapped in some way, then surely there is much you can do to give your child the love, commitment and affection that will ease his burden through life and help make him a winner. In the process, the biggest winner will be you.

Reprinted from *Raising Positive Kids In a Negative World*, Thomas Nelson Publishers.



# WHY DOES GOD ALLOW SUCH A MESSED-UP WORLD?

## Part One

*by Jay Kesler*

Jimmy was a big guy who played tackle for Redmont High School. One night over coffee he told me about his girl friend. "We've been going together for almost a year, and the whole time I've been praying that she become a Christian. But she hasn't. How come?"

Susan came up to me one night after I spoke. "I can't believe in the God you talk about," she said. "He's trivial. All He cares about is whether people drink and smoke dope. He can't care about the millions of starving people around the world, or else He'd do something for them. He didn't do anything to prevent the slaughter of millions of Cambodians. He didn't even stop Hitler."

Susan's questions sound more serious than Jimmy's. But they are both struggling with the same issue. Sooner or later, most of us end up asking this kind of question. If God really loves people, why doesn't He make them do the right thing? It's a question that has kept a great number of people from believing in a God who is a loving father, who cared enough to send His Son to prove that love.

### WHY DOESN'T HE DO SOMETHING?

Usually it hits you suddenly. You read *The Diary of Anne Frank,* or a friend is killed in a car wreck caused by a drunk driver, or you see a film on starving children. And you're faced with the question: Why isn't God more involved?

To understand this, I start with three stories Jesus told in Luke 15: the stories of the lost sheep, the lost coin, and the lost youth (better known as the Prodigal Son).

In the sheep story, one sheep is lost. The shepherd leaves all the rest of the sheep behind and searches for it. He finds it, brings it home, and everybody's ecstatic. The same with the lost coin. The woman searches the house until she finds and puts it in a safe place. But the lost son is different. When he's lost, the father stays home and waits for him to return.

Now, why is it that when a sheep's lost, the shepherd goes after it; when a coin's lost, the woman looks for it; but when a kid's lost, the father stays home? Isn't the boy as valuable as a sheep or a coin? Obviously he is.

Then why doesn't Jesus have the father go after him?

He doesn't go after him because he's applying a principle people know better from their day-to-day living than from their theology: Force doesn't work with human beings. If the father got a big, mean servant to go and drag the kid home, then threw him in the back bedroom and said, "You can come out when you're ready to shape up," the kid would sit on the edge of the bed and say, "You just wait until I get out of this bedroom. I'm going right back where I was. I was ready to make it big in pork. I could have been the Oscar Mayer of the far country. It's just like my dad to interfere, right when I was going to succeed."

The lesson would never be learned. So the father has to wait at home, worried sick; until the kid wakes up. He has to come to that point by himself.

That's the difference between objects and people. A person has a choice whether to live in harmony with God or not. Sheep and coins

do not. If God wants to have a person love Him, He won't use coercion. (Remember: Restraint is one of the evidences of a father's love.) God could light up the sky with letters forty miles high and convincingly prove He exists. But that would wipe you out; you'd have no choice but to respond to Him.

Imagine a guy who wants to get a girl to love him. Probably the guy is strong enough to overpower the girl. He could, just by brute strength, get the girl to do anything he wanted her to do. But he doesn't. He wants a love relationship. He doesn't want a robot who will do what he wants if he twists her arm enough. He wants her to respond willingly. That can never happen if he takes away her power to resist him. He has to offer himself gently and without force.

Now what does this have to do with the questions that opened this article? Just this: God could overpower the world. He could wipe out all the Stalins and the Hitlers. He could prevent every drunk's car from starting. He could take away the excess wealth from people who have more than enough, and redistribute it to poverty-stricken and starving people. God could do all that; but He doesn't. If He did, we'd be so shattered we'd *have* to fall to our knees and worship Him. We'd have no choice as to whether to love Him or not. It wouldn't be a love relationship; it would be "rape." It would ruin the human project.

You see, God has a number of projects. His plant project, animal project, and human project are only part of the bigger earth project. Then there's the planetary project, the solar system project, and on and on. Each project is meant to glorify God. The human project is a little different from the others in that God made human beings to respond voluntarily to what He wants. And man has rejected that. The Bible traces it back to the beginning of time, when the first man and woman rejected God, chose their own way, and made a mess of things.

Now think a little while about what an incredible thing this is. The whole universe is in harmony with God. It glorifies God by doing in an orderly fashion what it's designed to do. The stars don't just zoom around up there. People predict things by them. Sailors steer ships by them. People tell the exact time by them more accurately than by any ordinary clock.

And it's a huge universe. If you could make a spaceship that would go the speed of light, it would take you only eight minutes to get to the sun from our planet. But you could spend fifty thousand years traveling in our galaxy. To get to the next galaxy would take about a million years. Then if you got bored and wanted to go on to the next galaxy, you'd have to go for some two to six billion years.

This unthinkably huge universe moves in perfect order. It's in complete harmony with what God wants. But over in one corner, one little speck called Earth, one of the smallest of the planets, has these two-legged things that have the right to stand up on their hind legs in the middle of all that order and say, "*I* do what *I* want to do because *I* want to do it, and God had better leave *me* alone." And God listens to them and He will leave them alone.

Take a look at a tree. It's a beautiful thing, tremendously complex. It's part of the rain cycle, part of the oxygen/carbon dioxide cycle. All the tremendously complex and perfect aspects of a tree glorify God, but they do it involuntarily. A tree can't stand there and say, "I will not participate in the carbon dioxide cycle." It has to. A person, however, can say that. He can commit suicide; he can completely disrupt the peaceful world God has in mind for him.

Now why did God give that right? Why, out of all the creatures in the universe, did He give that right to a person to disrupt things? It must be because voluntary cooperation, the love that a person can give God, is incredibly valuable. God lets our planet be a potential blemish in the universe so that humans can choose to be everything they're meant to be by choosing Him. It's a tremendously valuable thing to God.

**ANOTHER "WHY?"**

We've talked so far about why God let's people make bad choices and even hurt other people. But that's only part of what most people question when they ask, "Why does God allow such a messed-up world?" Another side of the question was raised by Kay, a small, mousy girl who came to talk to me after I spoke to a group of kids about faith.

"I can't believe in God any more," she said as she started to cry. Kay went on to tell me how her little sister had drowned in a flood. How she'd seen her sister's swollen body when they finally found it down river. When she finished the story, Kay asked me, "Why would God let that happen? If He's in control of everything, and if He loves everybody, why did He let Patty die?"

To my thinking, this is a tougher question to answer than "How could God let Hitler kill six million Jews?" The Hitler question is tied directly to the ideas we've talked about already—the human project and the value God places on a person's choice to do right or wrong. But that doesn't explain why natural disasters—floods, tornadoes, earthquakes—destroy people.

(Continued in Next Issue)

# GO BACK TO SCHOOL!

*by Lynette Sumerlin*



Well, it's that time of year again—time to go back to school. Many of you are probably anxious to go back to see your friends and, hopefully, to gain as much knowledge as possible along the way. In Proverbs 10:14, Solomon said, "Wise men lay up knowledge."

One of the most educated men in the Bible is Paul. Paul was born in Tarsus, which has been called "a little Athens for learning." He was educated in the schools there. Later his parents sent him to school in Jerusalem, where he was a student of the famous teacher, Gamaliel. He was anxious to learn all he could, especially anything concerning the Jewish Laws. He concentrated on his studies and learned easily. In the end, no one knew more about the Laws of the Jews than Paul.

As you start a new school year, think of Paul and follow his example of an earnest desire to learn all you can in the time you have.

Use your Bible to help you fill in the blanks below. Each missing word is associated with *school.*

1. "_____ to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah 1:17).
2. "Let every soul be _____ unto the higher powers" (Romans 13:1).
3. "The fear of the LORD is the beginning of _____: but fools despise _____ and _____" (Proverbs 1:7).
4. "_____ to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).
5. "_____ is the _____ thing; therefore get _____: and with all thy getting get _____" (Proverbs 4:7).
6. "Seek ye out of the _____ of the LORD, and _____ . . ." (Isaiah 34:16).
7. "Bind them upon thy fingers, _____ them upon the table of thine heart" (Proverbs 7:3).
8. "The sin of Judah is written with a _____ of iron . . ." (Jeremiah 17:1).
9. ". . . but I will _____ you the good and the right way" (1 Samuel 12:23).
10. "Which things also we _____, not in the _____ which man's _____, but which the Holy Ghost _____ . . ." (1 Corinthians 2:13).
11. "A servant will not be _____ by _____: for though he _____ he will not _____" (Proverbs 29:19).
12. "_____ not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17).
13. ". . . Rabbi, we know that thou art a _____ come from God . . ." (John 3:2).
14. "A man that hath _____ must show himself friendly: and there is a _____ that sticketh closer than a brother" (Proverbs 18:24).

This month we will look at four more Central Conference churches: Free Union, Harrell's Chapel, Piney Grove and Spring Branch.



## FREE UNION CHURCH, WALSTONBURG

Free Union Church is located on county road 1239, approximately four miles south of Walstonburg. The church has 297 members. Last year it gained two by baptism and five by letter. It lost four by death and three by letter during the same period. There are 115 on the Sunday School roll, 95 of whom attend on an average Sunday.

The church gave $6,857 to the denominational ministries and used $37,141 locally.

The Rev. James Lupton serves as pastor of Free Union Church.



## HARRELL'S CHAPEL CHURCH, SNOW HILL

Harrell's Chapel Church is located four miles northwest of Snow Hill on Highway 58. The church has 156 church members; 128 are active and 28 are inactive. On an average Sunday morning, there are 100 in morning worship. Last year, two individuals united with the church by means of letter. During the same period, two members died and two moved their membership by letter.

There are 138 in the Sunday School program, with 122 being the average attendance. The congregation contributed $3,054 to the denominational ministries last year and used $30,830 locally.

The Rev. Franklin Brinson serves as pastor of this church.

(Turn the Page)

## PINEY GROVE CHURCH, GREENVILLE

Piney Grove Church is located on Highway 264, four miles west of Greenville. The church has a membership of 181, with an average attendance of 102. Last year, the church gained two members by baptism, and 14 by letter. Three members of the congregation died during the same time period. The average Sunday School attendance is 83.

The congregation contributed $5,161 to the denominational ministries and used $39,280 locally.

The Rev. Mike Tart pastors Piney Grove Church.



## SPRING BRANCH CHURCH, WALSTONBURG

Spring Branch Church, Route 2, Walstonburg, is pastored by the Rev. Ed Miles. The church has 235 members, with an average Sunday morning attendance of 125. Last year, the church lost six members by death and eight by transfer of letter. There are 120 in the Sunday School program, with 90 attending on an average morning.

The church contributed $5,225 to the denominational ministries last year and used $22,530 locally.



## THE MINISTERS' WIDOW FUND

The ministry shares many similarities with other occupations and careers. It is usually a lifelong endeavor and it requires a certain amount of mobility. A man may serve a church for several years then have to uproot his family and move to a new church and begin all over again. This is hard on the minister, his wife and their children. When they leave old friends behind it is difficult to maintain these relationships because in some instances the new minister may feel that the former pastor is trying to keep an active role in the church by visiting in the community and keeping lines of communication open. Because of this, most ministers look to each other for support and friendship. They share a common bond and service; and they are able to find in other ministers someone who truly understands the stress, and difficulties of the pastorate.

We in the Free Will Baptist denomination have a great fellowship among the ministers. This is obvious at seminars, the ministers' retreats, and other association and group meetings to which they belong.

For this reason, the death of a fellow minister is felt not only in the immediate community of which he was a part but also throughout the entire denomination. When a minister dies, there is a genuine desire from his fellow ministers to do something for those who are left behind. Most often the one who is affected is the minister's widow. In some instances there is not a lot of insurance, and when a minister dies his income usually ceases. At the time of death there is a need for prayers, kind words and other support. All these things are important, but at death there is another immediate need and that is for money.

For this reason, the Ministers' Program helped develop a program for the ministers of our denomination so that when a minister died his widow would be the recipient of a fund that was established for its members. This fund is paid out as soon as verification of death has been received; and when practical, the fund is hand-delivered, usually in days. This fund has been a way that ministers can show their sympathy in a positive and helpful manner.

Every minister of our denomination can and should participate in the program. Every time a participating minister dies, a new fund is started and ministers are given the opportunity to enroll. The cost is $10 per enrollment and this is the amount that the widow receives. The Free Will Baptist Ministers' Program absorbs all the administrative and mailing costs of the fund, so that the widow will receive the full benefit of the plan.

Before a minister can receive the full benefit of participation he must be a member for twelve full months. If he dies within the twelve month period then his widow will receive one half of the fund. If you are a minister, then you need to be a part of this fund. It is not so much what you or your wife will receive as much as it is an unselfish opportunity for you to help when someone needs it most.

If you are a church member reading this, then encourage your pastor to be a part of this program. Some auxiliaries even pay the assesment for their minister, so you may want to explore this alternative. We currently have 141 ministers involved in this program, but there is no reason why we cannot have 200-250 participants. We have listed all ministers who are currently participating in the Fund and we have included a registration blank for those who are not. Take the time to be a part of the Ministers' Widows' Fund today.

Following is a list of those ministers who participate in the program:

R. W. Allman
Norman Ard
Owen Arthur
J. R. Aycock
Gary Bailey
Fred Baker
Jimmie Barfield
N. B. Barrow
W. D. Barrow
Edgar Benton
Luther Bissette
Dewey Boling
W. L. Brickhouse
Franklin Brinson
Gene Britt
Noah Brown
A. B. Bryan
Jesse Caton
Floyd Cherry
Roland Cherry
Dewitt Cleve Jr.
Roy T. Clifton
C. M. Coates
Clyde Cox
M. E. Cox
Dave DeHart
Lester Duncan
De Wayne Eakes
Eddie Edwards
E. E. Edwards
O. B. Everett Sr.
Melvin Everington
Donald Fader
T. C. Farmer
Frank Flowers
Kenneth Forehand
Bill Futch
Foy Futrelle
Francis Garner
Claude Garrett
Earl Glenn
Felton Godwin

### MINISTERS' WIDOWS' FUND
**ENROLLMENT INFORMATION**

DATE _____
NAME _____
_____
PHONE _____ Date of Birth _____
WIFE'S NAME _____
CONFERENCE MEMBERSHIP _____
SIGNATURE _____

Return this enrollment card with check made payable to: Ministers' Program, Box 2313, Kinston, NC 28501.

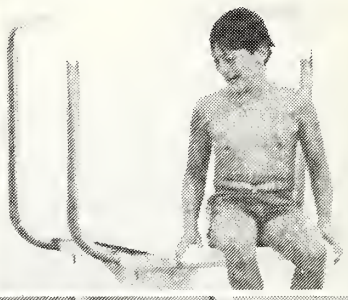
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William Godwin
John Grimsley
Paul Grubbs
C. B. Hansley
David C. Hansley
David W. Hansley
Bob Harber
James B. Hardee
Raymond Hardison
Lloyd Hargis
Steve Hargrove
Everett Harper
Bobby Harrell
R. P. Harris
Frank Harrison
Ray Harrison
Calvin Heath
James Helms
David Hill
Ronnie Hobgood
Wilbert Hodge
Joe Ingram
Clyde Johnson
Douglas Johnson
Earl Johnson
James Johnson
Samuel Johnson
Emmitt Jones
Harold Jones
Harry Jones
O. B. Jones
Rod Jones
James Joyner
Dean Kennedy
Wayne King
Alan Lamm
Graham Lane
John Lee
William Littleton
James Lupton
Lonnie Mann
Alton Mason
Robert May
Ed Miles
Tom Miller
J. B. Narron
C. H. Overman
W. C. Overton
James Owens
John Owens
Bobby Parker
Ronnie Parker
Wilson Parker
Charles Parrish
Walton Parrish
C. L. Patrick
Michael Pelt
Cedric Pierce
W. M. Pollard
Arnold Price
Burkette Raper
Joe Ratcliff
Charles Renfrow
Walter Reynolds
Donald Ribeiro
Clifton Rice
Fred Rivenbark
Daniel Rivers
Robert Rollins
R. T. Sasser
Jeff Scarborough
Mike Scott
John Sexton
Dennis Sherrod
Boyd Shook
Doug Skinner
Floyd Smith
Preston Smith
Scott Sowers
Eugene Sumner
Ralph Sumner
Harold Swinson
Luther Swinson
Ed Taylor
O. B. Taylor
J. F. Thigpen
Grady Tucker
W. J. Tyner
Sexton Vann
Don Venable
Marvin Waters
David T. Webber
Frank Williams
John Williams
Ray Williamson
W. H. Willis
Willis Wilson
L. B. Woodall
Joseph Yates

## SUMMER TIME AT THE HOME

*by Sara Lynn Moore*









Scavenger hunts, corn shucking sessions, softball games, cottage chores, hikes, grass mowing, watermelon feasts . . . these are only a few of the summer activities the children and youth were involved in at the Free Will Baptist Children's Home during the summer of '87. But what one may notice is that these activities were a mixture of hard work and play--a good combination found at the Home.

While the teenagers worked both on and off campus during the week for pay in either campus maintenance or community service jobs (this past summer several of the girls helped in a day care center located outside Bailey), the elementary age group was involved in what was called a recreation period for two hours every morning. A good description for this period would be *variety*. Very seldom did the children know what they would be doing each morning. One morning we all took a long hike into the woods surrounding the campus. One twelve-year-old spotted two deer in the distance, which gave the gang an excitement to "hunt

down the deer"; and sure enough, we were able to find some tracks. Deeper into the pines, the children finally came across the pond that had been discovered the summer before.

On other days a kickball game or a scavenger hunt was the main event, not to mention the never-ending ways to have a relay: the tin can relay; the shoe pile relay; the clasped hand bean relay; the hat and stick relay, and we couldn't leave out the under-over apple relay in which one of the boys demolished the playing pieces (he must have been hungry). As the temperatures continued to rise throughout the mornings, we would all take a water break and retreat into the Summer Splash Art Room which was simply one of the cottage basements converted into a craft hut. The room became one of my highlights of the summer as I watched the creativeness evolve from each individual. The projects ranged from tie-dying T-shirts and painting rocks to building bean mosaics.

Once in awhile throughout the weeks, a day would be picked out for a special occasion. For example, no one will ever forget "Opposite Day," when the boys wore dresses and the girls dressed up like boys. Just for one day Eugene became Eugenia; Billy, Billy Sue; Tommy, Tomasina; Johnny, Joann; Bobby, Bobby Jo; and Stephen, Stephanie. What a day! We've got proof, thanks to Kodak color film!

Now all this may sound like the elementary age group had all the fun while the teenagers worked all summer, but there were ways in which they could all unwind after a hard day's work. In the middle of July everyone on campus got involved in an "Entertainment Tonight Show" which was similar to a talent show. "B. J. and the Bulldogs" wound up with the first-place position in the song and rap category with their "Home Rap"; while two girls in Dean's Cottage, Dorah and Dorothy, won the first place prize in the skit category with their impersonation of a "little person" . . . one would have to see it to understand what is meant by a little person! That night everyone, residents, houseparents, and staff members alike forgot their troubles for an hour and enjoyed laughing together and at each other.

And of course, I can't leave out the most popular place of the summer. When the heat got unbearable, there was always a place to "splash into" at the far side of the campus! The pool definitely is quite an asset to the Home and I believe the houseparents were grateful for the opportunity the young people had to "wear themselves out" at the wonderful "swimmin' hole."

Now perhaps I have made the summer at the Home sound quite appealing to a young person, but coming from someone who ate, slept and worked at the Home for the summer, I must be honest in saying that the fun was intermixed with plenty of hard work and sometimes frustrating moments. The summer for most of those experiencing the Home life was a time of learning and growth, a time for the building of relationships and a time to simply accept and live through.

As a recent graduate of Kings College in Bristol, Tennessee, I am faced with many new decisions as I walk into the future. Nonetheless, as I pursue my career in elementary education, I must say the past two summers at the Children's Home will be of great help to me in probably more ways than I know of at this time. Having grown up as a minister's daughter, I have moved around a great deal, experienced different living conditions and people. Through it all, God has given me a heart for those less fortunate —especially the children and youth.

I am grateful for the difficult yet rewarding experience at the Home and know that the Lord will use it to influence my life according to His purpose for me. I will always keep these summers close to my heart but even more so, the children. I have faith that the Lord will continue to watch over them.

Sarah Lynn Moore was Recreational Director at the Free Will Baptist Children's Home this summer.

## OUR SCHOOLS IN RETROSPECT

*by Dr. E. M. Lall*

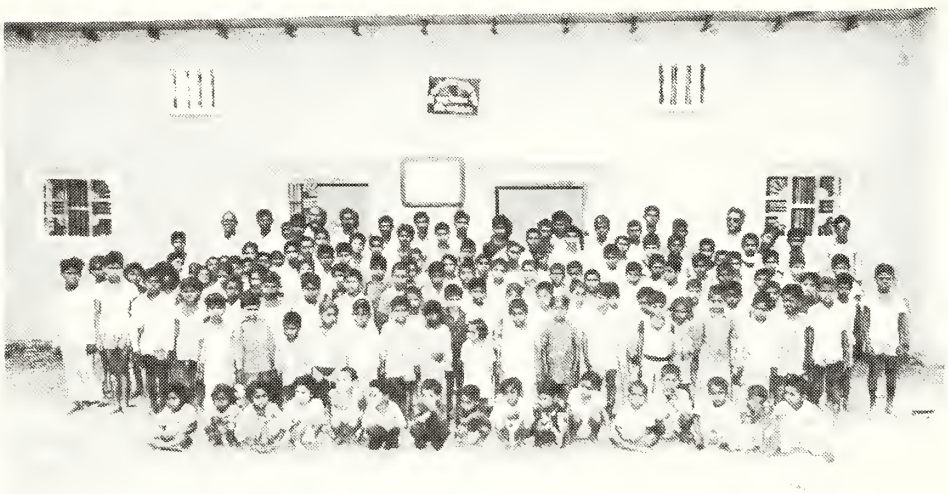


Dedication of Satpur-Bilolia School

It is with pleasure and gratitude that I report that the past school year was of tremendous blessing to us. The progress reported in the schools is beyond imagination! There are two factors for such a quick progress. First, the image and impact of the church-related school; and second, the quality of education imparted in our schools. The credit for this basically goes to the people of North Carolina, helping and sponsoring these schools. We are simply the laborers and work faithfully and honestly in His vineyard.

In all, we had 20 schools run last school year, with an enrollment of 1640 students, ranging from first to fifth classes. We had 41 teachers on roll and two school supervisors. These supervisors have been assigned 10 schools each and they keep on inspecting these schools the whole month. Each school is compulsorily inspected twice a month and some

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Children who attend Satpur-Bilolia School

schools need more visits in order to bring them up in quality and uniformity with other schools. It is a permanent feature that each of these schools is visited by our ministers or deacons once a month, depending upon their respected jurisdiction, and also by us. When we visit these schools, it is always a sudden visit and at that very time our Secretary, Mr. Pramod March, disburses their monthly support also at the spot. This system has come into being through varied experiences in the field to keep these schools alert and effective. Besides these schools are also inspected by the respective District School Inspector of the Government according to their schedule.

At the time of this report, we have been able to construct eight school buildings, and the relevant schools having buildings have been duly recognized by the state government. The recognition of these schools has brought them up to par with the schools of the state government, giving them the same status, though we are not taking any financial assistance from the state government; all our schools are supported by our Mission Board. We will undertake further construction of school buildings soon. These schools are the center of Christian education and nurture. We very much count on these schools for our future ministry in our country. They serve under the 20-point program of our government to uplift the down-trodden masses in the neglected rural areas. These institutions are rendering valuable services to the nation and serving the cause of Christianity in our country.

As this report goes forth, it is not an easy task to run these schools. This work is full of problems, tireless labor and Christian attitude. It is not feasible to detail our difficulties here; we covet the prayers of the believers to help us run these Christian institutions without much risk in this world of restlessness.

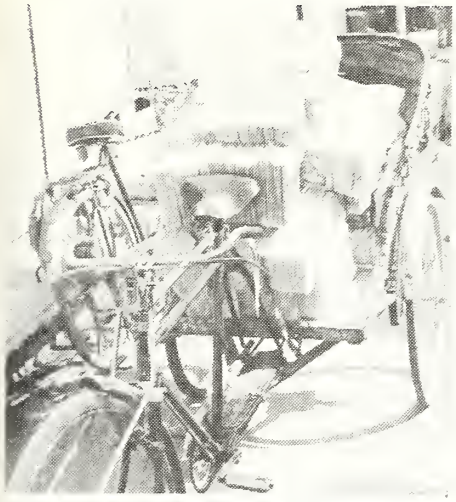
The result in our schools being 82% highlights our constant and vigorous labor for our Lord and Saviour.

## GREAT ACHIEVEMENT IN EVANGELISTIC CAMPAIGN!

*by Dr. E. M. Lall*

Thirty-eight of our ministers and deacons, in four teams, again made strong campaigns of evangelism from June 1-30, 1987, in the most rural parts of our state. The time was full of problems so far as personal security concerns and the extreme heat, when the mercury was touching 47 degrees Centigrade, 8 degrees above normal. During this time, the heat wave toll in our area was more than 90 people. Wherever we went, there was a tale of woe of the terrorist activities of mass killings of innocent people. We felt that a sense of insecurity and fear was dominating the common people, who wanted a sign of relief in peace and harmony. At such a juncture, the good news as proclaimed in the Word of God was really soothing, heard and accepted by hundreds of people. There had been occasions that the group of people of the areas did not like to part with us. During this year of great turmoil to our nation, the masses were more receptive to the Word of God. This was true among the Muslim groups also. We thank the Lord for moving the hearts of the people in such a way that they got acquainted with the Prince of Peace.

This year was unique over the past years because our church organization bought more Bibles, New Testaments and other related literature etc., which was all exhausted on demand during our evangelistic campaign last month. Hundreds more came into contact with us and heard the Word of God with patience and responded in kindliness, rather than roughly as we have often experienced in past years. A considerable change in the attitude of the village people, however rigid or orthodox they used to be in their paganism or superstition



Literature for distribution during evangelistic campaign.

was noticed. It was encouraging to the preachers and infused them with strength and evangelistic zeal spiritually. In the past years, quite a number of preachers used to feel tired and fatigued but it was just contrary this year! Everyone seemed happy and gay. It would not be out of place to state that the masses to whom we carried out the good news were real affectionate this year and were concerned about our physical problems and had real sympathy for us.

The highlight of our campaign was that we made efforts to reach the hidden people who are seeking and striving to know their Redeemer. On one such great instance, we could reach two places where we met big groups of people. These were Mangupura and Parsona. These groups, numbering about 430, had a real awakening to know the Lord Jesus Christ. But they had, according to their own statement, no access to such an opportunity, being in extremely remote places. As we met them we were taken by surprise by them and our conversation overnight with them brought them much closer to us and to the Lord. It is our hope that these people will accept the Lord Jesus Christ as their personal Saviour in a short while. The follow-up program has been scheduled which is necessary to win these souls in the fold of our Master. A large number of people who came in our contact have been left at a stage that they will have to decide about their eternity soon.

As I forward this report I feel excited to tell that God is honoring our labors in the field of evangelism and proclaiming the good news to those who need to hear at this time of challenge.

It cannot go unnoticed that all the supporting churches here and abroad are the equal partakers in this Great Commission and will be richly rewarded from above. The church is not a thing or a game or an exercise in liturgy. The church is a living, breathing body, expressing Christ on earth.

Above all we thank God for blessing us in the task set before us, to "run the race."

## GRADUATION

*by Paul and Teresa Grubbs*

We, Paul and Teresa Grubbs, graduated from Christian Language Study Center on June 5 with six other people, while the temperature was about 99°F in the shade. Two of those people were from Virginia and were full-course students as we were. We were required to give a speech in Tagalog. The other students were short-course students and from different countries. One was from the United States of America, another from Canada, the third from Japan, and the last one was from Italy.

A tradition in the Philippines, especially at CLSC, is for the graduating class to give a "blow-out." Our class followed this

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**Ministers meet at Mount Olive College**—Pausing for a break between sessions of the annual Ministers' Institute are, from left, the Rev. Doug Skinner, president of the North Carolina Ministerial Association; the Rev. A. B. Bryan, pastor of Northeast Church in Mount Olive; the Rev. David Kriger, pastor of Fremont Church; Dr. Alfred Wright, pastor of Adamsville Baptist Church in Goldsboro, one of the speakers; the Rev. Ray Taylor, pastor of Casey's Chapel Church in Goldsboro; and the Rev. Frank R. Harrison, director of denominational services at MOC. Forty-two people attended this year's Ministers' Institute, which was held at Mount Olive and sponsored jointly by the North Carolina Ministerial Association and the College (photo courtesy Suzette Rodriguez, *MO TRIBUNE*).



Paul Grubbs Family waiting for the Christian Language Study Center graduation to begin.



Teachers of CLSC singing for the graduates.



Paul and Matthew giving Paul's graduation speech.



Teresa, Nathaniel and Matthew giving Teresa's graduation speech.

tradition by providing lunch following our graduation. We gained a foundation at CLSC to learn Tagalog. Now we are in Palawan and we will be able to speak more Tagalog; and we will hear more Tagalog spoken. We will be able to carry on daily conversations and share the gospel in Tagalog by the grace of God.

### MRS. NAOMI POWELL IS GUEST SPEAKER AT ALUMNI HOMECOMING

Most of the alumni of the Free Will Baptist Children's Home had Mrs. Naomi Powell as their eighth-grade teacher. So it was no surprise that everyone was anxiously awaiting her arrival to speak at the annual Alumni Homecoming service on July 12, 1987.

Before beginning her talk, Mrs. Powell hugged and spoke to all of her former students. She could remember most of their names.

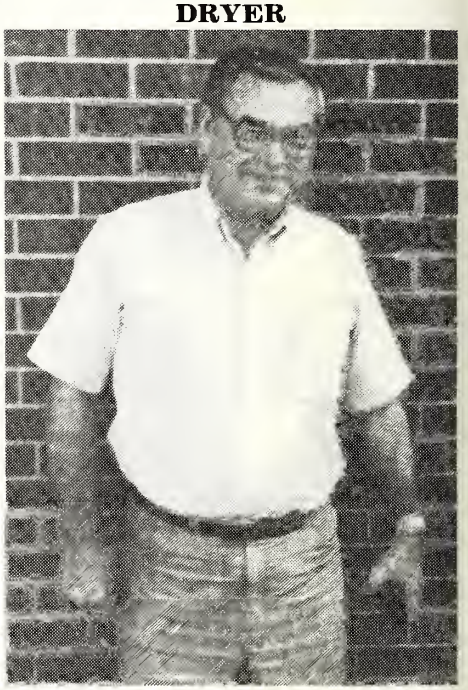
She talked about specific experiences with several students. Most of her memories were good and others not easy to forget. She remembered how in the eighth-grade classroom, they "solved the problems and lived the fun."

Mrs. Powell shared her memories of taking the class to Expo '67 in Montreal. Her wish for all her former students and the children at the Home today is "to keep an open mind and never cease learning."



Mrs. Naomi Powell

### WOODMEN OF THE WORLD DONATE WASHER AND DRYER



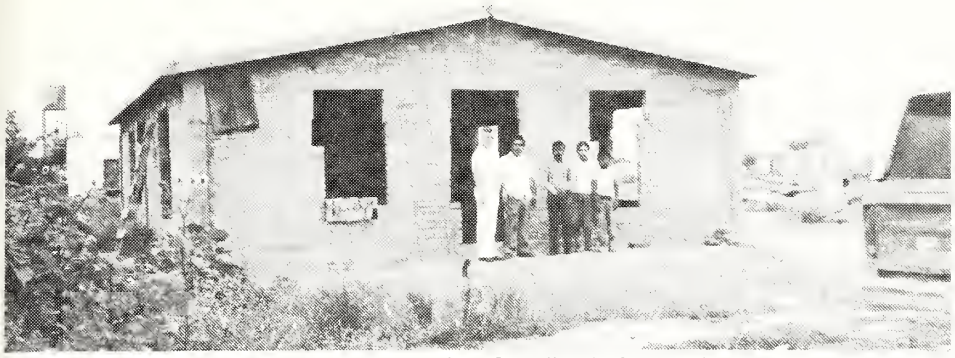
Willie M. Summerlin, a representative of Woodmen of the World Life Insurance Society, presented a matching washer and dryer to the Free Will Baptist Children's Home.

Mr. Summerlin is a Woodmen of the World representative in Elm City and can be reached at P. O. Box 367, Elm City, North Carolina 27882.

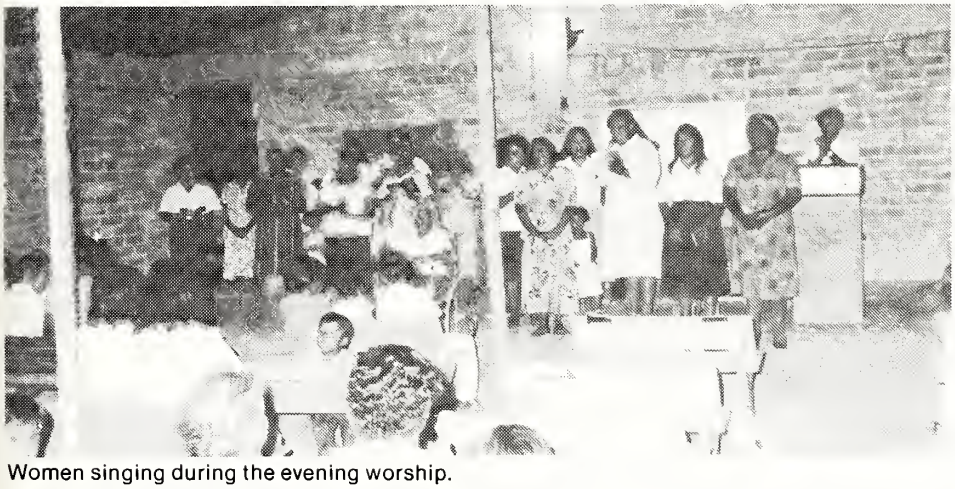
The Woodmen of the World have supported the Home for many years and Mr. Summerlin assured us they would continue their support as long as we continue to meet the challenge of providing quality Christian child care.

## NEW LIFE IN MEXICO

*by Harold Jones*



Ebenezer Church building under construction. Standing in front, left to right, the Revs. Edmundo Gonzalez, Antonio Escobar, Baldemar, Montoya and his wife and son.



Women singing during the evening worship.

There is an excitement in new churches that quite often is not found in the older established churches. During a recent visit to Mexico, the Rev. Edmundo Gonzalez and I had the privilege of worshiping with two new missions. The first one was an outdoor service. The yard was crowded with people of all ages, the young in their mother's arms, some people stood while others sat on the few available seats. There was also one elderly lady in a wheelchair, helped along by a loving husband. Strands of lights were strung from tree to tree. The lights not only attracted people, but bugs and mosquitoes. The mosquitoes were so bad that we had to constantly move to keep them flying, but in spite of all the movement the mosquitoes found their mark. It has been years since I was bitten so many times.

On the fringes of the light we could see the shadowy figures of the curious onlookers who were drawn by the crowds, the loud music and the testimonies. Men and women alike stood to boldly and without shame proclaim their faith in Jesus Christ. The inconvenience of the setting, the lack of seats, the dampness of the night, and the constant buzz of the mosquitoes did not steal the zeal and joy with which these Mexican Christians worshiped and praised the Lord. I will never forget their sincerity as they knelt on the ground committing their lives anew to the Lord of Heaven and earth.

The second new church that we visited was Ebenezer in Ejido Piedras Negras. This group of believers meet in a partially completed building. They have been working on the building for two years; and all the while they have been working, they have used the property as their worship site. There was a sweet spirit of love and unity that bound us together in a beautiful worship experience. Our time was spent in songs of praise, testimonies, and preaching. There was a great stirring of the Holy Spirit and many people went forward to recommit their lives to the Lord.

Thank you for praying for our work in Mexico. Your prayers are being answered. The Lord is reviving this work.

## REVIVAL IS LIVING IN THE FULLNESS OF THE HOLY SPIRIT
### (Read Acts 3 & 4)

*by Harold Jones*

Peter and John had been threatened and told not to teach or speak in the name of Jesus (Acts 4). This followed the healing of the lame man in Acts 3. These persecuted soldiers of the Cross went back to their fellow believers and reported the treatings. They never entertained the thought of stopping their ministry. Instead, they *prayed* for boldness to speak the Word, and that signs and wonders would be done in the name of Jesus. They desired power to continue in the face of a hostile world. God answered their prayer, not by zapping them with boldness, but by filling them with the Holy Spirit. The person of the Holy Spirit is the power and the boldness that enables Christian believers to live and speak in victory regardless of the circumstances.

What is the greatest need of the church today? "Revival," we say. But revival only comes when Christian people confess their need and seek the Lord in His fullness. In that spirit of prayer and humility we become ready and willing vessels for God's richest blessings and He fills us with the Holy Spirit.

Paul wrote to the Ephesian Christians concerning the fullness

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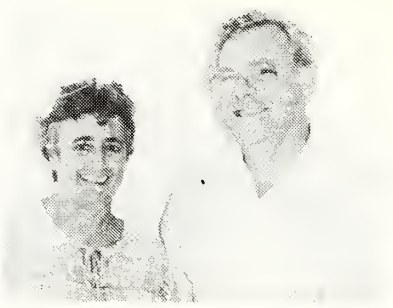
of the Holy Spirit. He said, "And be not drunk with wine, wherein is excess; but be filled with the Holy Spirit" (Ephesians 5:18). This is a direct word that we are to be constantly filled with the Holy Spirit. How? Jesus gave the answer when He said,

> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he asks a fish, will he for a fish gave him a serpent? Of if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:9-13).

This is a promise; if we ask the Father He will fill us daily with the Holy Spirit. *We will be "being filled."* This is living revival, for with this fullness comes boldness to speak and send the gospel to the ends of the earth. I believe this is God's desire and plan for the Free Will Baptist Church. We must not cheat ourselves by fearing or quenching the Holy Spirit. The Holy Spirit is to do us good, to lead us into a deeper spiritual walk, to make Christ alive in our lives and to make Him known to all people through us. I get excited just writing about Him.

Friends, I believe you also desire revival, continual, lasting revival—revival that seats you in the "heavenlies," and brings your family, friends and the masses of the earth to Jesus. This is ours, if we will but pray. Why not bow your head right now and ask the Father to fill you with the Holy Spirit?

*Revival is living in the fullness of the Holy Spirit.*



Lydia and Willem van der Plas

**MISSIONARIES TO ATTEND STATE CONVENTION MISSION RALLY**

Willem and Lydia van der Plas, our missionaries to the Philippines, will be at the State Convention this year. Please come by the Foreign Missions display and greet them. They will be in the United States until the end of May, 1988. You can invite them to visit your church by calling 658-3446, or by writing to 503 Henderson Drive, Apartment B, Mount Olive, NC 28365. Be sure to contact them soon; their schedule is quickly being filled.

**STATE CONVENTION MISSION RALLY**

The 1987 State Convention Mission Rally will be held on September 16, at 7:30 p.m., in College Hall, on the Mount Olive College campus. Please plan to attend and remember the special offering for Home and Foreign Missions. Thank you in advance for your participation.

**MOUNT OLIVE COLLEGE**
**COURSES OF INTEREST TO FREE WILL BAPTISTS**

Fall semester evening classes at Mount Olive College begin August 26. Registration will take place in the Henderson Building on the first night of class. Students may register in the evening program through September 9.

Free Will Baptist licensed or ordained ministers and their spouses may enroll in six (6) credit hours or less for $25 per course. Several of MOC's evening classes are listed below:

| Class: | Meets: | Register on: |
|---|---|---|
| ENG 111 English Composition | Wednesday 6:30-9:30 | August 26 |
| ENG 241 Public Speaking | Wednesday 6:30-9:30 | August 26 |
| HIS 230 North Carolina History | Thursday 6:30-9:30 | August 27 |
| HIS 350 Race Relations in America | Tuesday 6:30-9:30 | September 1 |
| PSY 210 Intro to Psychology | Wednesday 6:30-9:30 | August 26 |
| HLH 220 Safety and First Aid | Tuesday 6:30-9:30 | September 1 |
| MGT 210 Principles of Management | Monday 6:30-9:30 | August 31 |
| REL 111 Old Testament | Thursday 6:30-9:30 | August 27 |
| REL 321 Free Will Baptist Church | Tuesday 6:30-9:30 | September 1 |
| REL 342 Christian Worship | Monday 6:00-7:00 | August 31 |
| REL 343 Church Administration | Monday 7:00-8:00 | August 31 |

The courses carry three (3) semester credit hours upon successful completion, except for Christian Worship and Church Administration, which carry one (1) credit hour.

Mount Olive College invites interested persons to contact Dianne B. Riley, MOC's Director of Admissions, at (919) 658-2502.

## FWB RETIREMENT HOMES OPEN ANOTHER DOOR CLOSE TO WHERE YOU ARE

*by Walter J. Sutton, Director*

The Free Will Baptist Retirement Homes, Inc. ministry continues to seek out new methods by which its service and benefits may be offered to more who are retired. It is the purpose of the ministry to offer the best housing and care to as many as denominational funding will provide for. Each resident is requested to pay 30% of his retirement income for the home and care he receives. This does not fully cover the cost of one's stay. The Retirement Homes ministry encourages gift support from Convention churches. Without this support, the ministry would be greatly curtailed. We do not believe this will ever happen.

Recently we adopted a fourth plan of admissions. We believe this plan opens the door of opportunity for many now in retirement, who were it not for this plan, would not share in the services and benefits that Free Will Baptist Retirement Homes offers.

Here in brief order is a schedule of benefits offered by Retirement Homes to retired Free Will Baptists who enter our care under the terms of our fourth plan of admission:

1. You can continue to live in the residence of your choice—rented or owned by yourself.
2. Retirement Homes will help you meet your monthly living expenses in the following areas: utilities, rent, or mortgage payments; home insurance, yard maintenance, heating oil or gas, repairs on your appliances, heating and cooling units.
3. Our check, payable to you each month, will be a fixed amount based upon our cost of operating one of our homes or apartments at the time your application is approved.
4. Your check, payable to Free Will Baptist Retirement Homes, Inc., each month will be 30% of your retirement income.
5. We request that you furnish our office with a financial statement of your monthly income and a statement showing your monthly cost of living. (These forms will be included with your application for admission.)

These are the basic features of this plan. Other minor things will be discussed at the time you are admitted and the agreement papers are signed.

Any retired Free Will Baptist minister or lay person reading these lines who would like to know more should contact our office. Your inquiry will be appreciated. Phone 746-4963.

## PLANNING SESSIONS FOR MOC DINNERS

There are seven remaining planning sessions on the 1987 schedule. The sessions, which began in mid-August, help volunteers plan the multitude of details for the success of each event. The 17 county dinners are held throughout eastern North Carolina in October and November.

Planning session schedule for September:

*Johnston-Wake Counties,* Tuesday, September 1, 7:30 p.m., First Church, Smithfield.

*Washington, Tyrrell, Martin, and Pasquotank Counties,* Thursday, September 3, 7:30 p.m., Mount Tabor Church, near Creswell.

*Carteret County,* Friday, September 4, 7:30 p.m., Crab Point Church, Morehead City.

*Pamlico County,* Sunday, September 6, 3 p.m., Mount Zion Church, near Vandemere.

*Wilson County,* Tuesday, September 8, 7:30 p.m., Daniel's Chapel Church, near Wilson.

*Sampson, Harnett, and Cumberland Counties,* Thursday, September 10, 7:30 p.m., Oak Grove Church, near Newton Grove.

*Pitt County,* Monday, September 21, 7:30 p.m., Reedy Branch Church, near Winterville.

## MOC SENIOR NAMED STATE OFFICER OF PHI BETA LAMBDA

Mount Olive College senior Tanya D. Newson has been named secretary of the North Carolina Chapter of Phi Beta Lambda. Miss Newson, who is a member of Piney Grove Church in Duplin County, was chosen from a field of six candidates. Her selection was based on academic credentials, work experience and educational goals.



Tanya Newson



Roger Buchanan

Phi Beta Lambda is a college-level business organization which promotes the development of business and civic leadership. Members participate in community service projects, discussions with business leaders, subject-area competitions and meetings at the local, state, regional and national levels.

An accounting major at MOC, she is the daughter of Willie and Mattie Newson of Deep Run and is employed as a secretary in the MOC Admissions Office.

## DIRECTOR OF ALUMNI AFFAIRS NAMED AT MOC

Roger W. Buchanan, formerly Vice President for Development at Pillsbury Baptist Bible College in Owatonna, Minnesota, has been named Director of Alumni Affairs at Mount Olive College.

Buchanan, who will be helping develop and maintain alumni programs at Mount Olive College, has served as Chairman of the Music Education Department of Bob Jones University and Chairman of the Music Department of Pillsbury College. For 22 years, he has also served on the faculty of the University of Illinois, Eastern Illinois University and Northern Illinois University.

He received a Bachelor of Arts Degree in Christian Education from Bob Jones University, Greenville, South Carolina, and his master's degree in music education from Illinois State University.

(Turn the Page)

Additionally, Buchanan has attended the National Planned Giving Institute, the Resource Development Council and The Fund Raising School.

Buchanan is married to Wayne County native Shelby Jean Buchanan, daughter of Zora W. Bunn of Pikeville and the late Clarence Bunn.

### NEW HORIZONS

*by W. Burkette Raper*

The development of Mount Olive into a fully accredited four-year college presents Original Free Will Baptists with new horizons for growth and service. "Horizon," says *Webster's Unabridged Dictionary,* may be defined as:

> the junction of earth and sky,
> the widest limit of perception
> the range of hope or expectation,
> a visible and seemingly attainable end.

When we think of new horizons, we sense the call of a new day and visualize greater opportunities. Deep from within, the Spirit surges us forward.

Free Will Baptists have a noble heritage—our first church in America was founded fifty years before the writing of our federal constitution. Our face today, however, is toward the future. New horizons point to the rising of the sun and to new beginnings.

Paul set the pace for us when he wrote: ". . . reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

**DON'T FORGET . . .**

**STATE CONVENTION**

**September 16-17**

**THE STATE SUNDAY SCHOOL CONVENTION ANNOUNCES**

## THE ANNUAL MINISTERS'-SUPERINTENDENTS' BANQUET

**Friday, September 11**

**King's Restaurant, Kinston**

**7 P.M.**

Guest Speaker, Mr. Greg Fishel

Staff Meteorologist, WRAL-TV

$5.50 per Person

## FALL MOUNTAINS

It's time to begin thinking about our fall tour. Again, Cragmont is offering a special fall retreat, which offers the opportunity to experience the "grand and imposing mountains" of North Carolina. All arrangements are being made by Cragmont and offered for a package price of $115 per person. Transportation is by modern coach. There will be several stops scheduled in towns convenient to those who register. Lodging will be in shared rooms in the main building and all meals will be provided by Cragmont.

The great feature of Fall Mountains is the two all-day excursions complete with picnic lunch. These trips might include interesting travel such as to the North Carolina Museum of Minerals near Spruce Pine and to Mt. Mitchell, the tallest mountain east of the Mississippi, or to Cades Cove in Tennessee. Some of the routes might include forest service roads to give you a look at scenes not seen by the ordinary tourist.

Fall Mountains begins Monday, October 19, with travel to Cragmont and ends Thursday, October 22, leaving after breakfast to return home. Because of a limited space, only 42 persons can be accommodated; therefore, reservations are on a first-come first-served basis. To be sure of a place, fill in and detach the registration below. Send it with your $25 non-refundable registration fee to Cragmont Assembly, 1233 North Fork Road, Black Mountain, NC 28711. The $90 balance will be due on or before September 15, 1987.

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**LIMITED EDITION, Cragmont Assembly, 1233 North Fork Road, Black Mountain, NC 28711.**

Full Name _____ Sex _____

Address _____

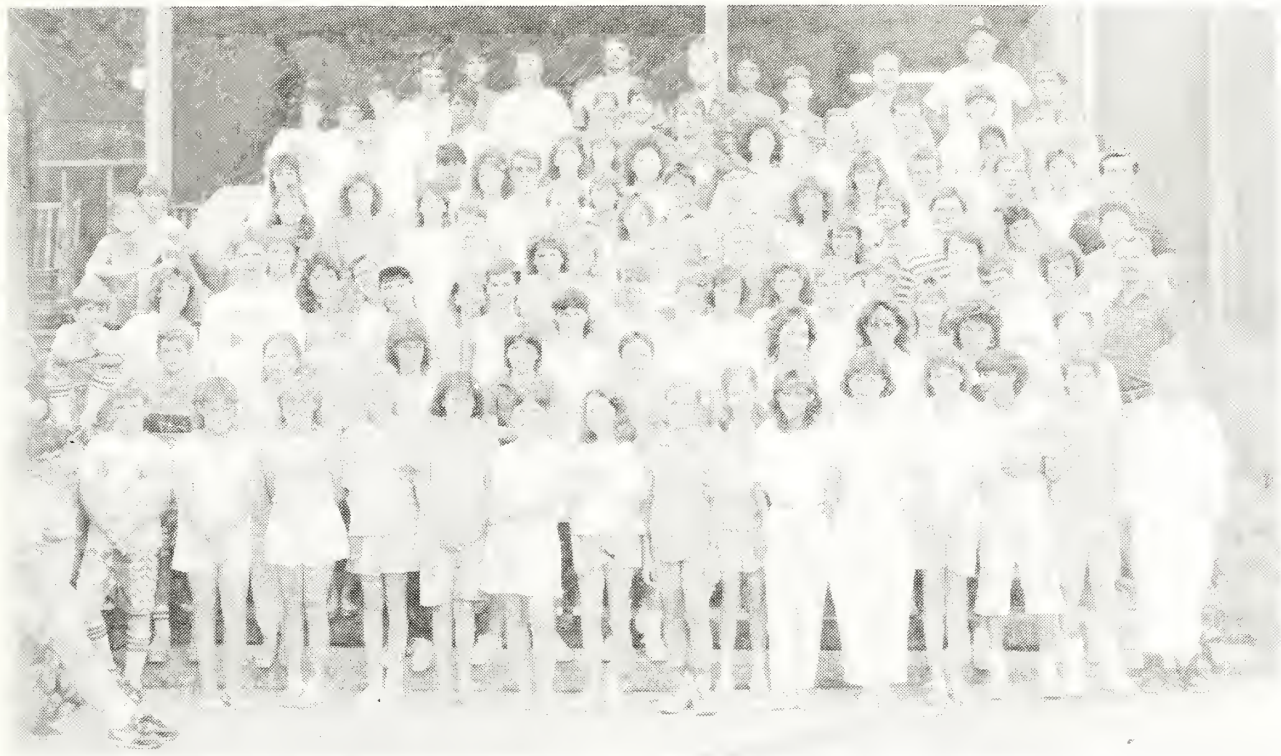
City _____ State _____ Zip _____

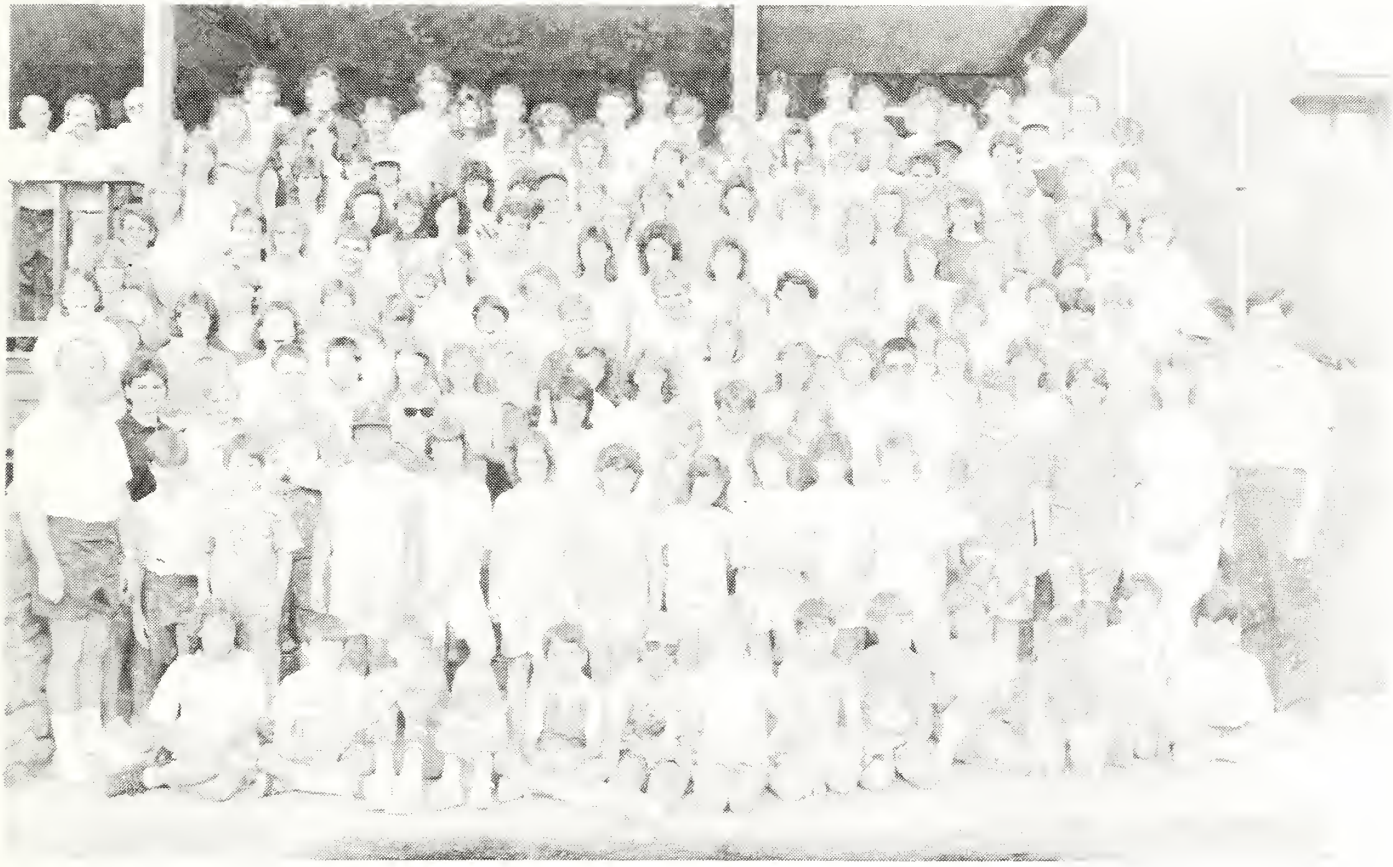
County _____ Church _____

Daytime telephone # _____ Evening telephone # _____

Do you need a downstairs room? _____

# Summer Scenes from Cragmont





(Top) General Youth Conference I; (bottom) Christian Cadet Conference.



One hundred eleven campers + 18 counselors add up to a spiritual fun-filled AFC Conference. "Teach Me, Lord" was the theme for this week at Cragmont, in which 20 young souls were born into the Kingdom of God.

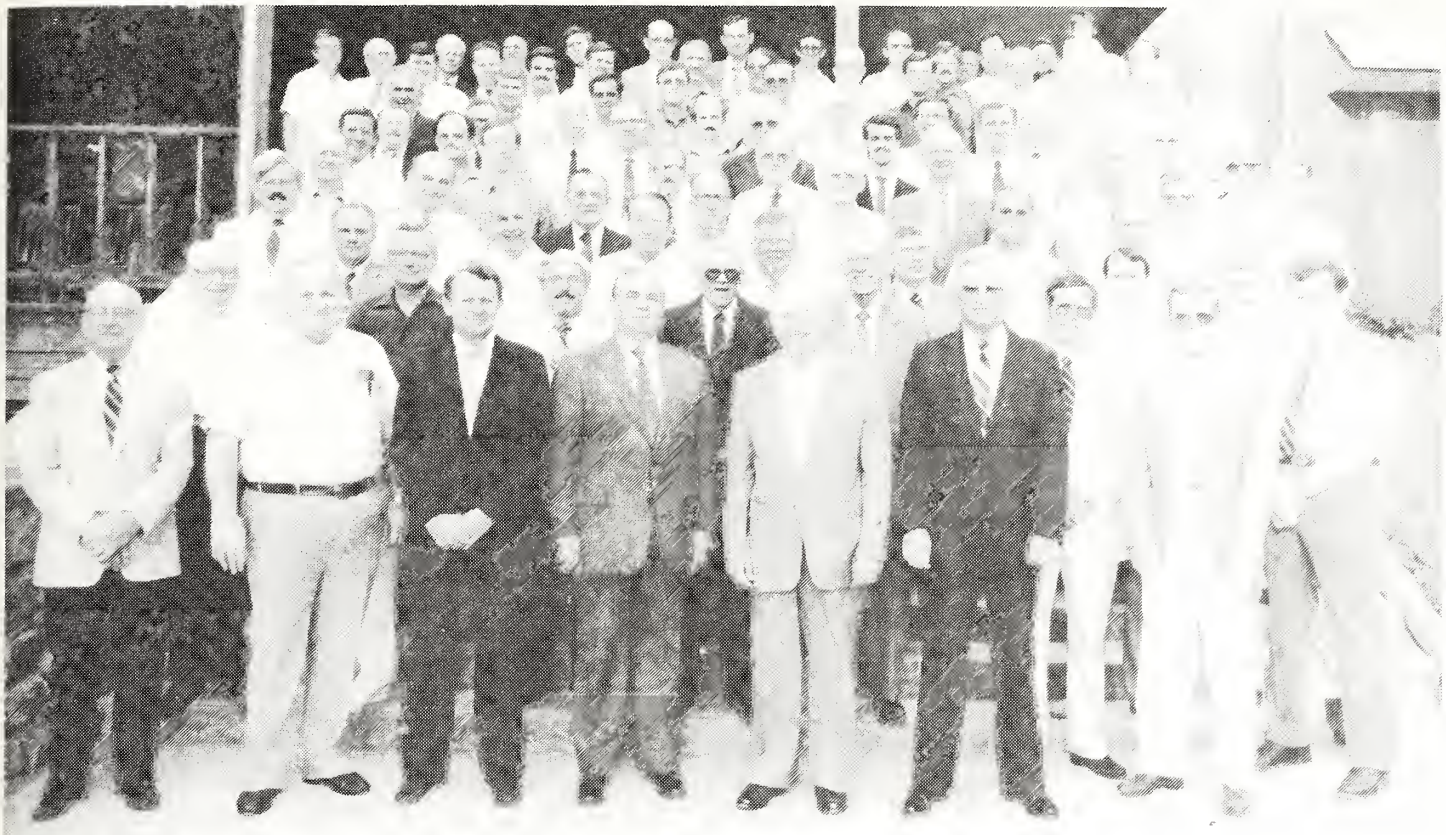
Congratulations to the AFC Campers of the Year: Stacey Burgess from Hickory Chapel Church, and Ken Styron from Arapahoe Church.

During the week's activities of singing, crafts, Bible classes, chapel services, campfires, movies, games and tricks on the counselors, the Holy Spirit was working in the lives of the young people.

We just praise the Lord for the movement of His Holy Spirit. Please pray for these who have made new (or renewed) commitments to Christ.



General Youth Conference II.

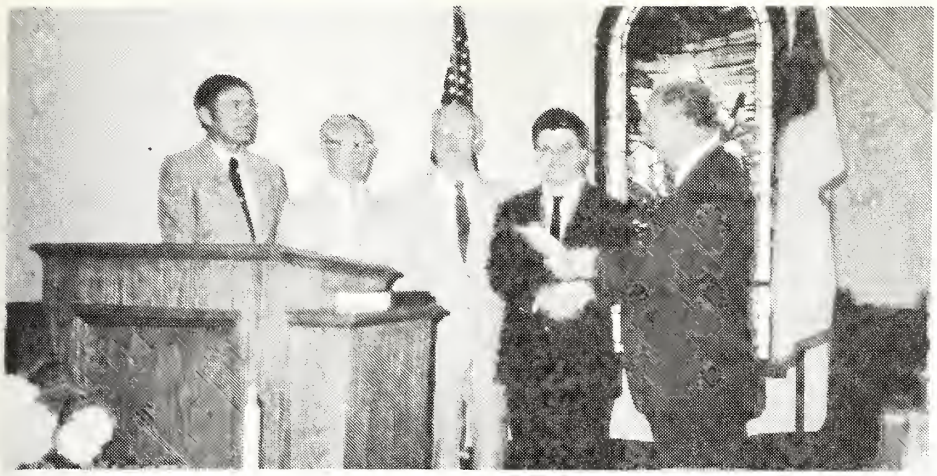




(Top) Ministers' Conference; (bottom) Young People's Bible Conference.



(Top) Woman's Conference I; (bottom) Woman's Conference II.



THE REV. AND MRS. DAVID C. HANSLEY WERE SPECIAL GUESTS AT PLYMOUTH, FIRST CHURCH, June 7, for the morning worship service. The members of the church report that it was a special privilege to have Mr. Hansley bring the morning message. His sermon was very inspirational and encouraging to the people, challenging them to move forward for missions.

Mr. Hansley presented The Key to Success Certificate to the church while there, in recognition of its missions support.

The congregation enjoyed the Hansleys' visit and contributed $300 to the Home Missions program in return.

THE CENTRAL DISTRICT YOUTH FELLOWSHIP will meet Saturday evening, September 19, at Marlboro Church, Farmville. The meeting will begin at 7:30. The youth of the church will present the musical "Surrender" as the evening's program. All the churches of the Conference are urged to attend this meeting.

(Anyone needing directions to the church is encouraged to contact Scott or Janie Sowers; phone 753-4260, or 753-2185.)

HIGHLAND CHURCH, located beside Highway 301-South, next to West Construction Company, Wilson, has scheduled revival services for October 5-9. The prayer room will open at 7:15, with the services beginning each evening at 7:30. The Rev. Ralph Aycock, pastor, will serve as the evangelist.

The King's Messengers will provide a musical program at the church on October 4, setting the mood for the revival services.

HICKORY GROVE CHURCH, located on Highway 30, has scheduled revival services for September 21-25. The guest evangelist is the Rev. Harold Jones.

Everyone is invited to attend this series of meetings, which begins each evening at 7:30. Special music and a nursery will be provided nightly.

THE WILLIS WILSON SUNDAY SCHOOL CLASS, of Reedy Branch Church, Winterville, has taken on a new project. One Sunday night each month, a different group in the church is responsible for preparing a meal for those at the Ronald McDonald House in Greenville.

Janet Joyce is the chairman of this project. A member of the class, she is also a volunteer at the house each weekend.

The first Sunday the class engaged in this project, food was prepared for twenty individuals. Fourteen teens and their parents delivered the food to the Home.

ATTENTION WESTERN CONFERENCE LAYMEN: A special invitation is being extended to all the men of the Western Conference to attend the next meeting of the Layman's League Convention. It will be held on September 21, at Fremont Church. The meeting will begin at 7:30 p.m.

THE EXAMINING BOARD OF THE EASTERN CONFERENCE will meet on Monday morning, October 12, at Bridgeton Church, Bridgeton, North Carolina. The meeting will begin at 10 a.m.

All persons having business with the Council are asked to meet with them at that time.

THE CENTRAL CONFERENCE LAYMAN'S LEAGUE CONVENTION will hold its quarterly meeting on September 14, at 7 p.m., at Hickory Grove Church. All laymen are urged to attend.

THE EASTERN DISTRICT YOUTH CONVENTION will be held on September 19, at First Church, Kinston. Registration will begin at 9:30 a.m. (registration fee, $5), with the Convention at 10.

The church is located at 314 West Lenoir Avenue, Kinston.

SMITH'S NEW HOME CHURCH, Route 1, Deep Run, will celebrate its annual homecoming service on Sunday, September 27. Sunday School will begin at 10 a.m., with the worship hour at 11. The Rev. Walter J. Sutton, pastor, will bring the message and lunch will be served during the noon hour. Members, former members, former pastors and friends of the church are invited to worship God and fellowship with each other on that day.

Revival services have been scheduled at the church for September 28—October 2. Services will begin nightly at 7:30. The Rev. Jackie Godwin, pastor of Beaverdam Church, Chadbourne, will be the guest evangelist.

A cordial invitation is extended to friends of the church to join in these services. There will be special music each night, provided by the choir and visiting singers.

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CASEY'S CHAPEL CHURCH, Goldsboro, will hold its fifth Annual Harvest Sale on Saturday, September 26, at the Elroy Volunteer Fire Department, Highway 70 East, beginning at 9 a.m. and continuing through the day. Events throughout the day will feature crafts, hot dogs and drink, and baked goods sales.

Items donated by area businesses will be given during the day as door prizes. Barbecue pork and barbecue chicken dinners will be served from 11 a.m. until 7 p.m.

The evening program will feature gospel singing, followed by an auction at 7:30 p.m. Cakes, quilts, crafts, and other items will be auctioned.

Proceeds will go toward the building fund. The pastor is the Rev. C. Ray Taylor.

NEWS FROM ROBERT'S GROVE CHURCH: The month of June was a very special time for the people of Robert's Grove Church, Route 1, Dunn, North Carolina.

The high school graduates were honored, and the church presented a Bible to Belinda West, Cynthia Jackson and Chad Honeycutt.

A dedication service was also held for Mr. and Mrs. Larry Faircloth's two children, Dusty and Stacy.

June 15-19, Daily Vacation Bible School was held under the direction of the youth director, Mrs. Susan Faircloth. A large group attended each night. There were classes for all ages.

The church and Woman's Auxiliary made preparations to send everyone who would go to Cragmont for summer camp. Four YFAers, three AFCers, the pastor and one adult went.

The whole month of June was designated as Church Appreciation Month." Individuals, family groups, and different organizations of the church did work to beautify the inside and outside of the church. Some purchased hymnals, some Bibles, and some things for the kitchen.

The YFA had a car wash to build up their treasury for their puppet ministry.

The third Sunday being Father's Day, the YFA and their youth leaders gave a special program in the morning worship service in memory of the fathers who had passed away and honoring the ones who were there.

At the close of the worship service, Gary Faircloth, chairman of the Deacon Board, asked the pastor, the Rev. Calvin Heath, and his wife to meet him at the front of the church. He told them the church had set aside this Sunday as "Pastor Appreciation Day." The church honored him on this day and thanked them for what they were doing for the church and community. He then presented to them a love gift from the Sunday School and church. Some of the men then brought in the boxes and bags of material gifts that had been donated and put them down near them.

THE REV. A. B. BRYAN, pastor of Northeast Church, Route 5, Mount Olive, has accepted an appointment by Jim Ponder Ministries of Jacksonville, Florida, to co-host guided group tours to the Holy Land. Mr. Bryan was in the Holy Land for eleven days last fall on a trip sponsored by the Jim Ponder Christian Ministries and has been preparing and working with the Florida Baptist minister's organization. Bryan's responsibility will be to assemble groups, disburse information and to tour with guided tours of the Holy Land and Holland. The Wilcox World Travel and Tours, of Asheville, North Carolina, is serving as the travel agency of the tours.

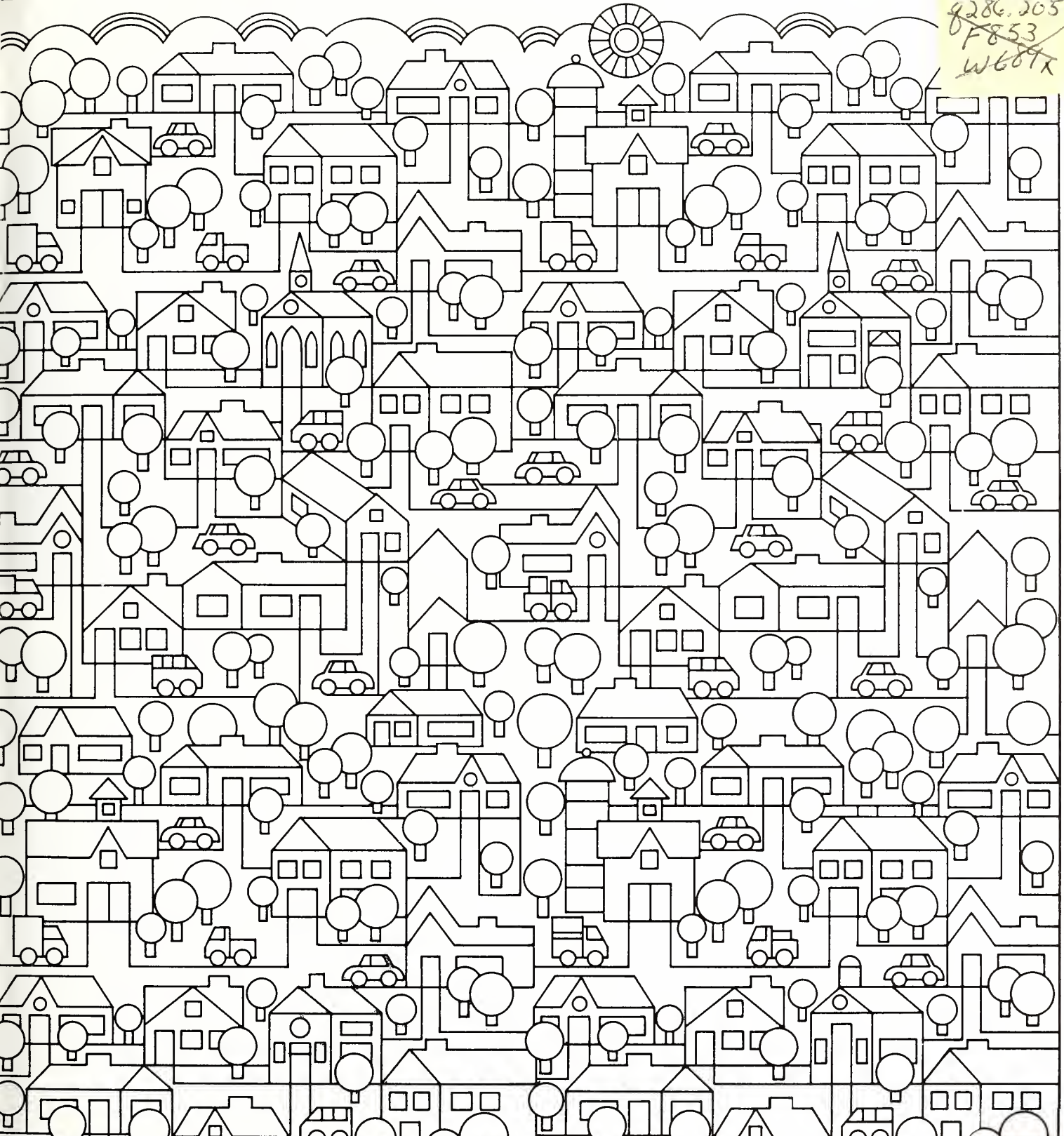
Dr. Jim Ponder, president of Jim Ponder Ministries, has been associated with the Billy Graham Evangelistic Association and is a full-time evangelist with the Southern Baptist Church. Dr. Ponder has traveled extensively in foreign countries and has been in almost every state in the Union. The Florida minister has been on the campus of Mount Olive College with ministerial groups and for special speaking engagements on several occasions in the last two years.

Anyone interested in the fall tour to the Holy Land can reach Mr. Byran by phoning 658-6884 or 658-2411.

TARBORO, FIRST CHURCH, Tarboro, will have Homecoming on September 27. Lunch will be served following the morning service. The Valley Airs, of Pikeville, and The Young Inspirations, of Tarboro, will provide the program for the afternoon service.

The fall revival will begin September 28 and continue through October 2 at 7:30 each evening. The Rev. Dana Wooten of Booneville, NC, will be the evangelist. The Rev. Stanley E. Buck Jr. is the pastor. Special music will be featured each service; and a nursery will be provided.

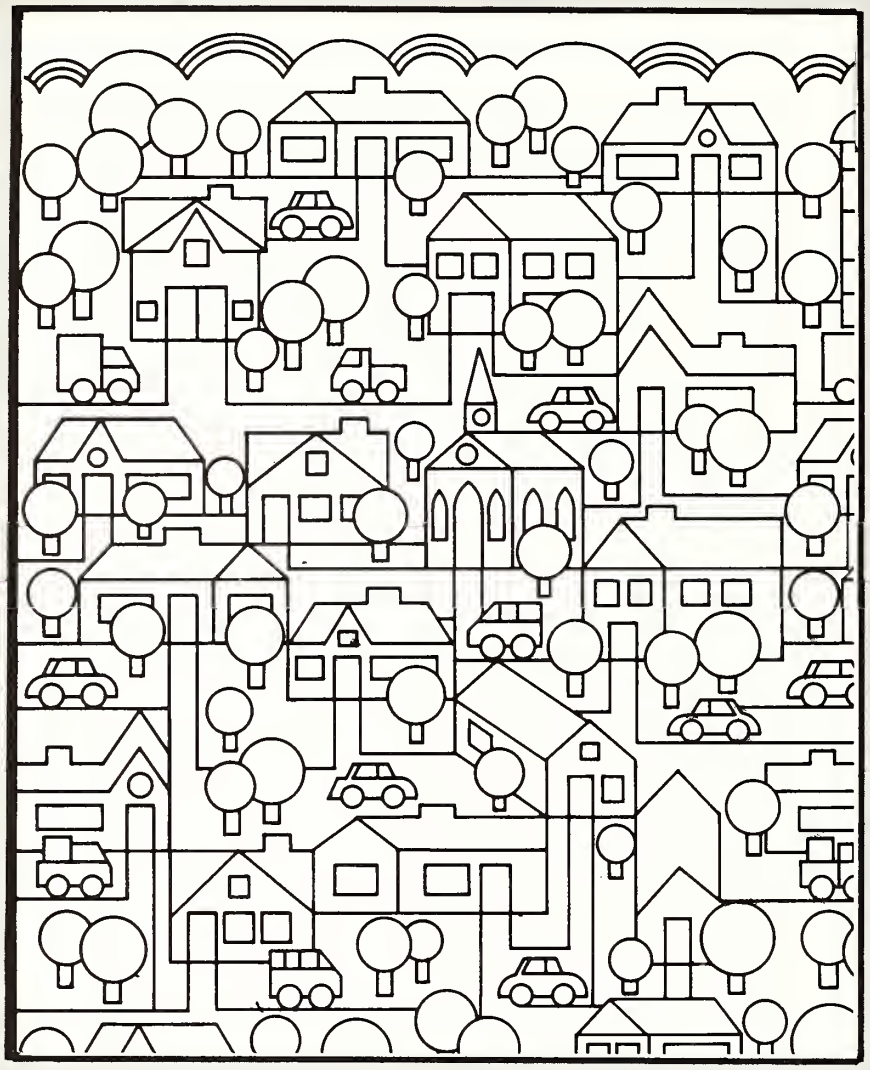
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# The Free Will Baptist

... The Servant of the Church

OCTOBER, 1987



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**ON THE INSIDE**

How often we hear about service in today's church. Each of us knows that we are to serve God and our fellow Christian. Often, though, we say we do not know how to do so; often we speak of our inabillties. This issue opens with an article which deals with lay ministry. Articles follow which center on the themes of church conflict and ministering to those with medical problems. It is felt that each of these are subjects which need to be considered today. Articles which deal with denominational happenings complete this edition.

At the time that this particular issue is being prepared, the North Carolina State Convention is taking place. Coverage of the Convention is planned for the November, 1987, issue of *The Free Will Baptist.*

Happy reading!


THE FREE WILL BAPTIST
October, 1987

Vol. 102 No. 10

Edited and published monthly by the Free Will Baptist Press Foundation, Inc., 811 North Lee Street, Ayden, North Carolina 28513-0159. Second-class postage paid at Ayden, North Carolina (USPS 2094-4000).

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The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist.* The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

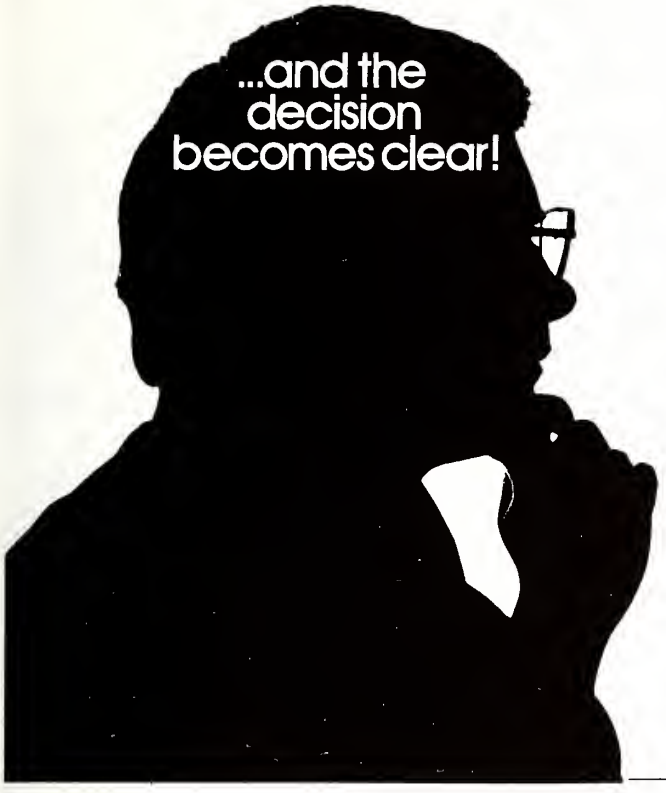
**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern, and Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.



**Board of Directors**—Adrian Grubbs, President; James Billy Hardee, Vice President; Joe Griffith, Secretary; Ruth Taylor, Assistant Secretary; Marice DeBruhl; De Wayne Eakes; Darrell Horne, Lynette Sumerlin, Carlee Stallard; David W. Hansley, Chairman Emeritus.

**Free Will Baptist Press Foundation, Inc.:** Cliff Gray, Executive Director; Bobby Pennington, Financial Director; Janie Jones Sowers, Editor of Literature.




# SEVEN BENCHMARKS FOR LAY MINISTRY

*by Tom Warren*

*The following is an address delivered by Tom Warren as the keynote of Ministry Learning '87, a conference on lay ministry held in Boston recently. Mr. Warren is executive director of GALILEE: Ministry Learning Network, a clearinghouse on lay ministry training based in Mansfield, MA.*

I thank you, LORD, with all my heart;
I sing praise to you before the gods.
I face your holy Temple,
bow down, and praise your name
because of your constant love and
faithfulness,
because you have shown that your
name and your commands are supreme.
You answered me when I called to you;
with your strength you strengthened me.

All the kings in the world will praise
you, LORD,
because they have heard your promises.
They will sing about what you have done.
and about your great glory.
Even though you are so high above,
you care for the lowly,
and the proud cannot hide from you.

When I am surrounded by troubles,
you keep me safe.
You oppose my angry enemies
and save me by your power.
You will do everything you have promised;
LORD, your love is eternal.
Complete the work that you have begun
(Psalm 138, *Today's English Version*).

This article is entitled, "Seven Benchmarks For Lay Ministry." I'm going to suggest seven key criteria by which you can evaluate your ministry and that of your local church.

To begin with, I would like to define what I mean by lay ministry. For purposes of this article, lay ministry includes both the work of church volunteers and the challenge of living out the Christian message in the world. So according to my dual definition, a lay person volunteering in a church homeless program would be doing lay ministry, as would the person trying to be a just supervisor in the workplace. A father concerned about the welfare of his children would be doing ministry as would a woman visiting elderly members of her parish. We do not live dichotomized lives—we are active in both our local church and out in the world, and therefore I've chosen to include both these aspects of ministry under the heading of lay ministry. The common element in both of these arenas is a Christian lay person responding to the message of Jesus. This dual definition for lay ministry means that Christian ministry is the full-time job of laity as well as clergy and religious. Our

(Turn the Page)

whole lives are ministry and we need to be aware we are doing ministry all the time. This is not said to in anyway diminish the ministry of clergy and religious, but rather to enhance and awaken the ministry of the laity.

Lay ministry is one aspect of the universal call of all Christians to work for the building of God's Kingdom here on earth. While there are particular ministries for each Christian vocation—lay, clergy, and religious—they are all part of the one mission of building the Kingdom. All Christians have an important part to play in the Christian mission, and all of us are significant in God's plan. It is really important to avoid seeing lay ministry as something separate and apart. Rather it should be viewed as connected to the overall ministerial challenge that belongs to the whole of Christian people. Lay ministry is not something that should divide Christian churches, rather it should be a force that awakens Christian people to the common challenge we all share.

This article will be based largely on personal experience. As a Christian in the world, I am a husband and father of three teenage children. Before starting Galilee, I spent eighteen years in the business world in such things as management consulting, magazine publishing, conference management, and marketing. My work experience includes five years with a multinational corporation and ten years of self-employment. As a ministry volunteer, I've spent over twenty years in a variety of adult religious education activities, mostly in leading small spiritual growth groups such as in the Christian Family Movement.

## Seven Benchmarks

In reflecting on these experiences, I'm convinced there are some standards which we can use to evaluate the effectiveness of lay ministry in the local church. First, I'd like to enumerate seven benchmarks for lay ministry. Secondly, I want to take each one, develop the idea, and give some examples. As I talk about each of the seven standards, I would ask you to consider your own situation and evaluate either your personal ministry or that of your local church. Before I start, I'd like to make the point that there are other ways of evaluating lay ministry, and there is nothing magical about the number seven. What I'm going to present, however, represents my convictions about what's important in lay ministry in the local church.

First, let's look at the list of these seven benchmarks for lay ministry. In each case, a key word is underlined for emphasis. The significance of this underlining will become apparent during the course of your reading. Let's review these benchmarks together.

*The need to **balance** prayer life and Christian action
*The need for inclusiveness in **all** its meanings
*The need to **celebrate** the victories
*The need to recognize and **affirm** the gifts of others
*The need to **integrate** secular tools into your ministry
*The need to commit to **lifelong** ministry **learning**
The need to see **community** as an **essential** element in Christian ministry

Let's examine each of these items in depth and let me give examples.

## Balance Prayer and Action

First, the need to balance prayer life and Christian action. The effort to establish balance in one's life is a continual challenge for most of us. For many, myself included, there is an orientation towards action—let's get on with it!—let's see some results! I'm one of these people who when stuck in a traffic jam, envy the people headed in the other direction. I'd rather be driving in the wrong direction than find myself tied up in traffic. Sometimes this action orientation takes over and causes us to lose our balance, eventually resulting in ministerial burnout. In the worst possible case action oriented people suffer from what's called a Messiah complex. What's a Messiah complex? It is the self-delusion that the pursuit of the Kingdom depends on me and me alone! Someone suffering a Messiah complex can be found asking the question, "How will I ever find enough hours in the day to help **everyone?**" Now I'm sure that you don't suffer from the Messiah complex, but perhaps you have friends who have the problem.

I've talked about one end of the spectrum—the excessive bias towards action. How about the opposite end of the spectrum? Is it possible to overemphasize prayer? It may seem heretical to even ask the question, but the answer is yes indeed! Some people see the need for prayer or other spiritual activities and nothing else. For them, there's little or no connection between prayer life and the world. These people seek prayer as a total end in itself and fail to see how prayer can help us gather our strength for the challenges of building the Kingdom here on earth. I suspect that an overemphasis on prayer life is less common today than excessive bias towards action.

What's needed is a dynamic balance between prayer life and action. Each element should feed the other. There needs to be sufficient prayer and reflection to nourish our Christian action. There also must be Christian action to inform our prayer and other spiritual efforts. The relationship between prayer life and Christian action is synergistic and dependent. We each need to evaluate whether these two aspects of Christian life are in dynamic balance within us.

I mentioned earlier that for me the problem has

often been too much emphasis on action and measurable results. Let me tell you a story to illustrate the point I'm making concerning the importance of balance and how difficult it can be to maintain.

When I was a child growing up in Arlington, Massachusetts, I was strongly encouraged to say a daily prayer. I'll read a portion of this daily prayer to communicate the idea.

> *Eternal Father,*
> *I offer you everything I do this day:*
> *my work, my prayers, my apostolic efforts;*
> *my time with family and friends;*
> *my hours of relaxation;*
> *my difficulties, problems, distress,*
> *which I shall try to bear with patience*
> . . . .

To encourage us in this practice, we were given little leaflets on which the prayer was printed.

This morning prayer is designed to remind people to offer up their lives to God. It also helps busy Christians put their lives in context. After leaving school I stopped this spiritual practice and never gave it much consideration.

Now comes the intriguing part! One Sunday evening several years ago, I was in a church discussion group when somehow the topic of the morning prayer as a spiritual practice came up. I hadn't thought about it in fifteen or twenty years. I can remember saying, "Gee, I wonder if they still print those little leaflets." I didn't act on that thought, but merely put the idea in the back of my mind.

On Thursday of that very same week, I was in New York City on business and happened to be walking by a religious bookstore just across from Grand Central Station. I was looking for a particular book and went in to see if they had it. The book I wanted was in the store; I bought it and quickly went off to a meeting with a business client. When I got back to my hotel room, I opened the bag to look at my purchase, and lo and behold, also in the bag was a copy of the morning prayer leaflet that I hadn't seen in so many years and had been just talking about a few evenings before. The person at the cash register had put a copy of the leaflet in with my book purchase.

Now I'm not going to try to convince you that God arranged all that. That God arranged for me to be in New York. That I would want to purchase a religious book. That I would walk by a religious bookstore. And that the store in question handed out copies of a prayer I hadn't seen in years. I'm not going to try to convince **you** that God arranged all that just for me, but I do now say the morning prayer. I'm just not willing to take any chances that it wasn't all set up by God to get me to pray more often. That was a major turning point in my spiritual life. That event caused me to assess the need for more prayer in my life; you can't convince me that finding that prayer leaflet was just a strange coincidence. I like to think that incident has had a major impact on the balance between prayer and action in my life.

How would you see yourself on this issue of the balance between prayer life and action? Do you set aside sufficient time for prayer or do you merely try to squeeze it in if you have time? Do you regularly look to the Bible for spiritual nourishment? Do you reflect prayerfully about your attempts to live out the Christian message in the world? Does prayer ever become for you a method for escaping from the world and thereby putting off opportunities for Christian witness? In essence, is there balance between prayer and Christian action in your life?

## Inclusiveness

The second of my benchmarks for lay ministry is the need for inclusiveness in all its meanings. Jesus, our model for ministry, was a radically inclusive person. He upset practically everyone at one time or another with His emphasis on including all peoples within His vision of the Kingdom of God. He reached out to the lepers, to the children, to the Samaritans, to the women, to the tax collectors, to a Roman officer, to the religious officials, and yes, He reached out even to us. Jesus was disturbingly inclusive! He was more interested in saving the outcast, the downtrodden, and the disenfranchised than He was in preaching to the already converted. Jesus' message of salvation was and still is for all humankind. As a Christian people, can we afford to be any less inclusive than Jesus?

This sounds great as a theory? But if we are to be inclusive today whom do we need to reach out to with the "good news" of salvation? Who are the outcasts, the downtrodden, and the disenfranchised of our world? Who are the people who don't feel at home in our Christian communities? As contemporary Christians, the list of groups needing inclusion is indeed very long. Among the groups that are in particular need of our "outreach" are teenagers, women, divorced people, homosexuals, newcomers, people with AIDS, political refugees, single adults, minorities, and the handicapped. On this issue of inclusiveness I'm merely going to discuss how we might respond more effectively with respect to two of these groups—teenagers and women.

With respect to teenagers, we are in danger of losing the future church. The key question is how can we truly involve teenagers in our worshiping communities? Those of us who remember our teenage years, may have memories of frequently feeling "out of it." We didn't feel we fit in with the adult world and adult interests, yet sometimes we surely didn't feel comfortable with the teenage world either. Today's teenagers live in a world far more complex and troublesome than the one that we remember as kids. The Rev. Billy Graham said recently in a television

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**"U2 is what the church should be."**

interview that he does not know whether he would make it as a teenager in today's world. I appreciate Billy Graham's honesty in that comment. Drugs, alcohol, and extramarital sex weren't as prevalent when we were young. In growing up I was a pretty naive teenager. In today's society it is pretty difficult to find a naive teenager. Because of the challenges they are facing, young people need to be included in our Christian communities more than ever. But how do we include them when sometimes it's a struggle to even get them to go to church? One key is involve them **actively** in the local church. I'm not just talking about youth groups which are indeed fine activities. It's great to have special programs for teenagers, but we also need to involve them in all the other aspects of the life of the Christian community. I'm talking about involving them in leadership positions in our religious services, involving them in our decision-making bodies, and involving them in our social justice programs. We need to show young people that church is relevant to the world and to their lives. And, it's important to catch their interest early before they leave the church for good.

Recently I was reading a story in *Time* magazine about the rock group called U2. For those not familiar with rock music, U2 is no longer just the name of an American spy plane shot down over Russia, but rather it is also a rock group from Ireland and they are extraordinarily popular here in the United States. U2 is a rock group with a difference, however; they are basically a rock group with a social justice message. Their music talks about justice and their fan club newsletter encourages fans to become involved in the work of Amnesty International. I was particularly struck by what one expert on rock music said in the article in *Time* magazine. He said, and I quote, "U2 is what church should be." Perhaps some of us might like to take issue with that comment; however, I think that statement contains an interesting message for the Christian community. U2 is popular because it involves its fans in the movement for social justice. U2 has found a way to reach out to young people, catch their attention, and give them something relevant to do. That's basically what the churches need to do as well: reach out to teenagers, grab their attention, and give them something relevant to do.

It's not that teenagers don't want religion. Because many of them do want religion. It's not that teenagers don't want a relationship with God. Because many of them do want a relationship with God. It's not that teenagers don't want their lives to

have meaning. Because they are looking for meaning in their lives. It's just that many teenagers are afraid they're not going to find any of these things in church.

A second group to consider with respect to inclusiveness is women. The need for churches to be more inclusive with respect to women is something that has received considerable mention in both the religious and secular press. Much of the attention has centered around the issue of whether or not women should be allowed to be ordained.

While the ordination of women to the clergy is a key symbolic issue, it is not the only area where churches need to work on inclusiveness with respect to women. For example, do women have access to all types of volunteer ministries within the local church or are they relegated to those ministries deemed most fitting for women—baking goodies, serving coffee, and cleaning the church? Are women represented on the decision-making committees of the local church? Are women well represented in liturgical roles in our Sunday worship services? While the issue of the ordination of women has received the bulk of the media attention, the question of the role of women in lay ministry affects far more people. To my knowledge, there are no church norms that prohibit women from equal access to positions of lay ministry within Christian denominations. Even if a person or denomination does not accept the ordination of women to the clergy, there can be no excuse for a lack of inclusiveness in lay ministry. Sexism is a major injustice facing not only our churches but our entire society. Inclusiveness with respect to women is one way churches can witness to society. Gender is not the issue in choosing persons for ministry; the issue is one of talent and giftedness for the work in question. We need all the talented ministry people we can find.

There are many other groups worthy of mention on this issue of inclusiveness, but it's time to move on to other benchmarks for lay ministry. Suffice it to say, on the issue of inclusiveness, the news of salvation is for **everyone.** The questions to ask are, does everyone feel welcome in your Christian community or local church? What are you doing to reach out to the people at the margins of society? Does everyone in your community feel welcome to volunteer for any of the ministry volunteer positions in your church? In terms of your ministry in the world, what are you doing as a Christian to promote inclusiveness at work, in your neighborhood, in the social organizations to which you belong? Christians are called to be radically inclusive!

## Celebrate the Victories

My third benchmark for lay ministry is the need to celebrate the victories. We are indeed an Easter people! But as a friend of mine says, if we are truly saved, why doesn't it show on our faces? Do we really believe in the Resurrection? Do we exude the enthusiasm of salvation? Do we truly witness to the world by our sense of celebration that we are saved? Jesus enjoyed a good time. The Gospels indicate that He spent time eating with and enjoying the community of His friends. Some of us would like to think that Jesus sought the company of others merely so He could teach. Could it be that Jesus sought out His friends because He wanted their company? Could it be that He needed community or enjoyed festive celebrations? Perish the thought! Could it be that Jesus actually had a good time when He went to a party?

I can remember once being struck by a comment a friend made at a local church small group meeting. She said, "Boy, if people only knew how much fun we have in this group, everyone would want to join!" Most people enjoy a good time. If they hear a good time is going to happen, they want to be included. Perhaps more people aren't involved in Christian churches, because we make it look so boring. Christians can have a good time, and we have plenty to celebrate! We can celebrate our salvation. We can celebrate our religious seasons and feasts. We can celebrate community. And most relevant to the topic of lay ministry, we can celebrate our successes. Heaven knows we don't always succeed in ministry, so when we do succeed we should celebrate good times. Maybe we should take our most talented ministry people and put them in charge of the celebrations. Jesus calls on us to celebrate. Yet, many of us are reluctant to join the party.

We need to celebrate not only because we need each other but also to strengthen us for the challenges of the future. Ministry people who don't take time to "fill their own cup" will soon run out of something to give others. I'm convinced that one of the major causes of ministry burnout is that we don't spend enough time celebrating the victories. Each of us needs to get a sense of accomplishment from our ministries; celebrating our victories is an important part of that positive reinforcement. For those in church leadership helping other people celebrate their successes is especially important.

Key questions to ask include, how often do you celebrate good times? If you're in charge of ministry volunteers, do you help them celebrate their victories? Is anyone likely to be attracted to your church because it looks like you have a good time? Is anyone likely to envy your salvation spirit?

## Recognize and Affirm Gifts

My fourth benchmark for effective lay ministry is the need to recognize and affirm the gifts of others. There's a passage of Scripture that I have hung up over my desk at the Galilee office in Mansfield. It's from 1 Corinthians 12. While you've probably heard it

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before, I'd like for you to ponder it once more. It makes the point about the need to recognize gifts far better than I could ever say it. It goes like this:

> There are different kinds of spiritual gifts, but the same Spirit gives them. There are different ways of serving, but the same Lord is served. There are different abilities to perform service, but the same God gives ability to all for their particular service. The Spirit's presence is shown in some way in each person for the good of all. The Spirit gives one person a message full of wisdom, while to another person the same Spirit gives a message full of knowledge. One and the same Spirit gives faith to one person, while to another person the Spirit gives the power to heal. The Spirit gives one person the power to work miracles; to another, the gift of speaking God's message; and to yet another, the ability to tell the difference between gifts that come from the Spirit and those that do not. To one person the Spirit gives the ability to speak in strange tongues, and to another the ability to explain what is said. But it is one and the same Spirit who does all this; as he wishes, the Spirit gives a different gift to each person.

This particular passage brings two points to mind for me. One, I like that line that says, "The Spirit's presence is shown in some way in each person for the good of all." Basically that says to me that everyone has something to contribute to the building of the Kingdom. Those of us in leadership positions, therefore, need to concentrate on drawing out people's giftedness. The gifts are indeed there: we need to find ways to call them forth. Secondly, since everyone has different gifts, we need each other in order to have a quality community life. The Spirit has set it up so that we have to work together in order to have a viable Christian community.

I keep this passage from 1 Corinthians hung above my desk as a reminder to be ever looking for the gifts that others bring. It is very easy in ministry to see yourself as the solution to every ministerial challenge, yet in reality we truly need each other if we ever hope to accomplish anything.

This fourth benchmark is a double barreled criteria, because while the first part deals with recognizing gifts, the second part deals with affirming them in others. Affirming the gifts of others is something that doesn't take much time; however, it is an essential ministerial skill particularly for people who lead others. Many people we meet in the course of our daily lives need our affirmation: people in the workplace, people we serve, ministry volunteers in our churches, and the people who serve us as leaders in the local church. Each of us has his/her own unique level of need for affirmation. Some of us need much more affirmation than others. My experience of people in ministry is that most of us need a truly healthy dose of affirmation. Sometimes ministerial people are broken themselves. They are in need of the same healing and affirmation they offer to others. Our clergy are one group that is in special need of affirmation from those of us who are Christian lay people.

Clergy need our affirmation. If we are leading volunteers, they need our affirmation. The people we serve in Christian ministry need our affirmation. Very few of us suffer from an excess of affirmation. Many people don't feel very affirmed at all.

As I've done with the other benchmarks for lay ministry, I want to identify some key questions for you to consider in evaluating your ministry and that of your local church. For example, do you recognize the varieties of ministerial gifts present in your local church? Do you truly appreciate that in diversity of gifts there is the basis of strength in community? How do you personally affirm the gifts of people you see on a daily basis? Is your local church a truly affirming community?

## Integrate Secular Tools

The fifth benchmark for lay ministry is the ability to integrate secular tools into your ministry. What I'm talking about here is the use of "so-called" worldly tools to build up the Kingdom of God. I say "so-called" worldly tools because in reality everything comes from God. We need to continually look at which of the world's tools and techniques have application to the work of ministry. While there are many examples I could give, I want to briefly mention two. They are needs surveys and professional management tools. Needs surveys can be as simple as one page printed questionnaires or face-to-face interviews. Survey techniques can help you get a handle on the challenges you are facing in your ministry. Knowing what people want, the problems they are trying to solve, how you can be of help are all important prerequisites to effective ministry. My experience with survey techniques in church settings is that the simplest approaches work best. For example, simply asking people what adult religious education programs they want and then delivering what they request is one of the best ways to insure a decent attendance at education sessions. Knowing your target audience in ministry is an excellent place to start.

The second example of worldly tools I cited was professional management techniques. I'm talking about things such as goal setting, team building, and conflict resolution strategies. Christian communities should be managed in a Christian manner. That sounds simple and straightforward, but, as we all know, it is often very difficult to achieve. Tools from the field of management can provide help in making our church communities truly Christian in the way they operate. Many management tools and leadership techniques are truly people-centered and can assist us in making the best use of limited resources. My experience is one of congruence between good management and Christian values. Is it too much to ask that we live in community according to the Christian principles we proclaim on Sunday morning?

What key questions might you ask with respect to

this benchmark of integrating "so-called" worldly tools into your ministry? For lay persons involved in the world of business, government, and social services, do you bring your organizational skills and other career talents to bear on your ministerial activities? Do you help church professionals keep abreast of new ideas from the world of business by passing on information and magazine articles that might help them in their ministry? Do you see yourself as the local church's bridge to the world of technology and other futuristic trends that will affect the Christian community? The bottom line is this: the local church needs all the good ideas it can get. The church's resources are limited, and good stewardship of those resources demands that we use whatever legitimate ideas we can find to maximize the return on our ministerial efforts.

## Lifelong Ministry Learning

My sixth benchmark for lay ministry is a commitment to lifelong ministry learning. One of the most exciting things about the ministry field is that there is always something new to learn. Maintaining the "state of the art" in your ministry skills requires a willingness to regularly take courses, attend conferences, listen to tapes, read ministry books, and dialogue with other ministry people. More and more, lay persons are being asked to become involved in sophisticated aspects of ministry such as pastoral care, liturgical planning, and leading Bible studies. Whether you're a volunteer or full-time church professional, it isn't enough to be well-intentioned in

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ministry. It really helps if you know what you're doing. It's very frustrating as a ministry volunteer to be spinning your wheels for lack of skills and knowledge.

One of the reasons I entered theology school several years ago was that I was becoming more deeply involved as a ministry volunteer. Specifically, I was conducting a program for inactive members of my church, and I quickly realized I didn't have the slightest idea what I was doing. Working with inactive Christians frequently involved getting into areas of religious counselling, something about which I knew absolutely nothing. While attending theology school didn't provide me with all the answers, it did give me a greater appreciation for the uniqueness of each person's journey of faith. I became aware of what skills for ministry I had and which ones I would need to develop. It also gave me a renewed appreciation for the relationship between spirituality and ministerial work. Theology school provided me with new friends, and I truly enjoyed the learning experience. It was a time of tremendous spiritual and intellectual growth.

Now I'm not suggesting that all ministry volunteers should go out and get a degree in theology or ministry. That would be unrealistic, expensive, and impractical. There are, however, many ways in which you can keep up-to-date with developments in your practical interest area of volunteer ministry. There are excellent newsletters, books, tapes, workshops, etc. Just because you're a volunteer doesn't mean you can't be very good. We all need to continually build on our God-given gifts for ministry. Your reading this today is one indication of your interest in lifelong ministerial learning.

What are some questions to examine with respect to the benchmark of lifelong ministerial learning? First, have you ever taken an inventory of your skills for ministry and determined specifically where you need to enhance your knowledge? Do you ask for feedback from people as to how you can improve your ministerial skills? What is your local church doing to develop the skills of its ministry volunteers? Are people being asked to volunteer without the local church providing the training they'll need to be effective? It seems to me if we're asking people to volunteer their time the least we can do is provide them with adequate training for the task. In the area of workplace ministry, what types of skill development would help you be more effective in sharing your Christianity with people you meet in your daily life? For example, are you comfortable discussing what Jesus has done in your life with fellow workers or do you hope and pray that no one ever asks? Are you able to raise issues of ethics or social justice in the workplace, neighborhood, or community? There's so much to learn, and learning can indeed be exciting! As someone who's spent most of his life as a trainer and adult educator, I could go on forever on the topic of lifelong learning, but it's time to move on to the final benchmark for lay ministry.

## Community as Essential

The seventh and final benchmark for lay ministry is the need to see community as an essential element of Christian ministry. Christianity is not a "do it alone" religion. Therefore in ministry, we don't need "do it myself" Christians, we need "do it together" Christians. It is too easy to succumb to the Messiah complex, leave the Christian community behind, and accomplish the ministerial task by yourself. As Christians, however, we are called to pray together, work together, and celebrate together. What is supposed to set us apart is our obvious love for one another. This means that the process of community is where it starts for Christians. People called to Christian leadership need to be especially sensitive to "bringing the community with them." There is no leadership without followers. Going out and "doing your own thing" is not Christian leadership. Christian leaders need to focus on the process of community building and leave the content issues (exactly what's to be done) up to the Christian community itself. This requires extraordinary patience, especially for those of us, like myself, who have very little of that commodity. In Christianity it's not just the task that's important, but also the process—the community process.

For a contemporary world the most powerful and necessary witness we can offer is that of a caring, loving Christian community. It's a witness that is hard for people to resist. It is a unique contribution that we as Christians have to offer the world. It is what Jesus asked us to do!

In evaluating your own ministry and that of your local church, I would ask you to consider the following questions. Are you a do it yourself Christian, or a do it together Christian? Are you willing to take the time to build community first and then go out into the world for mission? Is your local church a caring, loving community or a disparate group of do it yourselfers? In the workplace, and in your neighborhood are you seen as a builder of community?

Jesus didn't ask us to do it alone; He asked us to do ministry as community. Community is both the difficult challenge and the tremendous strength of Christian witness. The contemporary world needs our witness as community more than ever.

## Our Challenge

I've highlighted seven key benchmarks for effective lay ministry. I designed them to give you a set of standards to assist you in evaluating your ministry and that of your local church. It is my hope that they might be helpful to you and your local church as you establish the ministerial challenges facing your Christian community.



# CONFLICT
## IN THE CHURCH

Can there be a winner in the pastor/church tug-of-war?

*by Norman Shawchuck*

How may we explain the apparent escalation of conflict in the church? Certainly contributing factors are the pervasive breakdown of basic social structures within our society, such as marriage and the family, and the shift in our cultural value system toward the use of violence in settling disagreements.

Further, confidence in leadership in general has greatly eroded since the Viet Nam War and Watergate. No longer are clergy and lay leaders trusted simply because of their position. Rather, they are more likely to be distrusted until they have proven themselves under fire to be trustworthy.

Put briefly, church members and leaders are not immune from the sociological and political influences within our society. They carry these influences with them into the church. Major trends within society will be mirrored within the church.

### HISTORY OF CHURCH CONFLICT

Conflict in the church is not a new thing. Indeed, it is old as the church itself. Jesus engaged in conflict with the religious leaders of His day. The Apostolic Church was no stranger to conflict. So much did Paul disagree with Peter that they apparently found it best to spend little time together. Acts 15, the great conflict chapter of the New Testament, illustrates the intensity of conflicts between Paul and the "council," and later between himself and Barnabas.

**People tend to support what they have helped create. This method is effective because it allows the conflicting parties to create the solutions to their own problems.**

James must have witnessed many damaging conflicts in the

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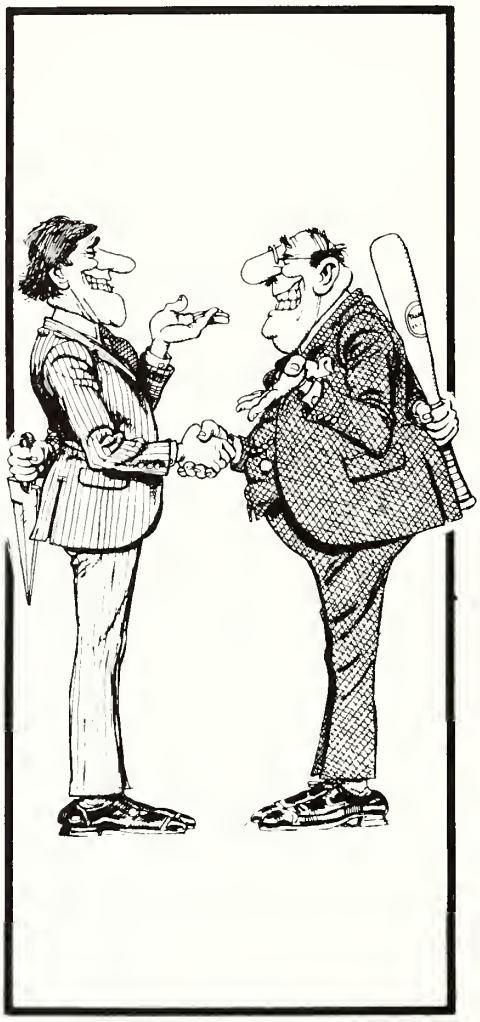
church, finally compelling him to complain, "What is the cause of all these conflicts among you?" (James 4:1).

**DEVELOPING A THEOLOGY OF CONFLICT**

The church is a theological institution, and our theology greatly influences our choices regarding the materials and the methods we utilize to carry on our programmatic and administrative ministries.

Just how a particular conflict theology may influence different approaches to conflict can perhaps be illustrated as follows: Some churches hold a theological understanding of the nature of the church that places high value upon pluralism and diversity of people and opinions. As a result, these denominations, and their local churches, experience a great many conflicts. In spite of (or perhaps because of) these many conflicts, these congregations almost never split over their disagreements.

On the other hand, conservative evangelical theology



places high value on homogeneity and unanimity. As a result there are fewer conflicts openly admitted, but when conflict does erupt it is usually volatile and guilt producing. Many evangelical congregations split because of it.

Your first step toward becoming an effective manager of conflict in the church should perhaps be to develop a theology of conflict which enables you to view conflict as normal and useful in strengthening the church and its ministries.

**UNDERSTANDING CONFLICT STYLES**

A second necessary step toward becoming a conflict manager is to assess your own preferred conflict management style, and its long-term results in your own life and ministry. In addition, you must learn to employ a variety of conflict styles, and find under what circumstances each may be most appropriate. There are at least five different styles which may be described as follows:

| STYLE | BEHAVIOR | INFLUENCING CONFLICTS | LONG TERM RESULTS |
|---|---|---|---|
| Turtle | Avoiding | Conflict is so dangerous it is to be avoided at every cost. Everyone loses in conflict. | Short tenure pastorates. Weakened ministry, insipid organization. |
| Teddy Bear | Accommodating | People are too fragile to survive criticism or disagreement, so I must "give in" to their wishes. They must win, I must lose. | Weakened ministry, inferior decisions. Internal resentment, ulcers. |
| Shark | Competing | In every conflict someone must win and another must lose. Winning is more fun than losing, so I might as well win. | Broken relationships, church splits. Leadership through power tactics, and manipulation. |
| Fox | Negotiation and Compromise | Conflict is a signal that everyone must lose a little, in order to win a little. | Second best, insipid decisions. Ministry less effective than it might be. |
| Owl | Collaborating | Everyone can be a winner, there need be no losers. Conflict can have positive results. | Creative decisions, strong ministry. Everyone grows through the process. |

Each of the styles are appropriate in certain situations. Fully effective conflict management requires that you know when and how to utilize all of the styles, while developing major commitment to the Owl, and secondary commitment to the Fox.

**THREE STEPS TO CONFLICT MANAGEMENT**

After many years of working with hundreds of people in conflict, I have come to recognize that all conflict management depends upon three steps.

**1. Generate Valid and Useful Information About the Conflict Issues.**

Generating and sharing information is the first step to managing conflict. There are many ways to generate information. The process used in a particular conflict should be selected after considering such issues as: Will the parties talk face-to-face or only through an intermediary? Do they still trust each other enough to believe what they hear? The important thing to remember here is that the first step in conflict management is to generate valid information with all of the other involved parties.

**2. Allow Free and Informed Choice.**

The second step is to allow the conflicting parties to make free and informed choices regarding their behavior, based upon the information. This involves joint problem solving and decision making. The joint decision making involves two levels:

a. Identify the areas where there is sufficient agreement between the parties to enable them to collaborate in reaching resolutions and decisions.
b. Identify the areas where there is no agreement or room for collaboration, in order that each party may reach its own independent decisions. These decisions are made as to how the two parties will live and work together in spite of differences.

This step can only be accomplished in a collaborative or compromising approach to the conflict. The other three approaches cannot allow everyone free and informed choice.

**3. Motivate Personal Commitment to Agreements Reached.**

Establish covenants between the parties (written or verbal) which will motivate personal commitment to carry out the agreements which are made.

Although agreements can and should be explicitly made, the personal commitment necessary to carrying out the agreements is a result of steps one and two. If the first two steps are not followed, there will be little or no commitment to any agreements which may be made.

Steps one and two result in agreements to which persons are committed because they have had an active part in generating the information, in making the problem solving decisions, and they have been given the freedom to stand apart in the area of disagreement.

Step three is the process of turning agreements and differences into covenants (serious promises) of support and action.

People tend to support what they have helped to create. This method is effective because it allows the conflicting parties to create the solutions to their own problems. Only the collaborative and compromising approaches will allow you to follow the three-step conflict management process completely.

**CONCLUSION**

You will not be effective in conflict management unless you learn the skills necessary to carry out these three steps. However, you cannot bring peace to others if you are at war with God, yourself or others. Do not fail to tend to your own life and spirit, so that you will be competent and confident in saying to others locked in their conflicts, "Do not be afraid. I am with you, and I share my peace with you." You cannot bring peace to others if you have none to give.

Managing conflict is not simple, but neither is it as difficult as most people assume. No magic is needed. What is essential is that you learn how to follow the steps listed above—and that you stick to them.—Reprinted from *Action,* May-June, 1986.

Norman Shawchuck has prepared a home study kit, *How to Manage Conflict in the Church,* which is available from Spiritual Growth Resources, Box 977, Indianapolis, Indiana 46206.





# "Suffer the Little Children . . . ."

*by Niki Rasberry*

Joseph Ridgeway once said, "Youth is the gay and pleasant spring of life, when joy is stirring in the dancing blood, and nature calls us with a thousand songs to share her general feast." For most children, this statement is true. The word "child" itself conjures up images of cotton candy and messy hands and joyous laughter. And these images are quite accurate—for *most* children, but not for all. For there are the little ones that we sometimes overlook. The ones whose lives are not cotton candy and laughter, for this laughter has been replaced with x-ray machines and sterile hospital walls. There are parents who do not know the privilege of being distracted from their work by inquisitive little voices, parents who may look toward tomorrow, but certainly not as far forward as a high school graduation.

The people we speak of are the many children who are afflicted with serious illnesses, such as cancer, heart disease, cystic fibrosis, and prematurity. We also speak of the parents and families of these children. As the parents and families of healthy, happy, glowing children, it is sometimes hard to conceive of the pain these children are faced with and the agony their families go through. But their struggles are real, their fears are real, and their needs are real.

In 1973, the daughter of Philadelphia Eagles football player Fred Hill was diagnosed as having leukemia. Her illness literally brought home the trauma and shock, plus the financial burden, that children and families victimized by terminal illnesses invariably experience. This realization prompted Hill to do something to help other families going through the same ordeal. He and his teammates, with the help of local McDonald's operators, launched a fund-raising drive to build a support facility for the Children's Hospital of Philadelphia. This facility was named the Ronald McDonald House because of the support of the McDonald's franchises and the cheerful personality of Ronald McDonald, the clown. Today, there are Ronald McDonald Houses all over the country. On June 21, 1987, the 105th House opened up right here in eastern North Carolina.

The need for a Ronald McDonald House in this part of the state was first perceived by the medical personnel at the Children's Hospital of Eastern North Carolina/Pitt County Memorial Hospital and the ECU School of Medicine. These workers witnessed first-hand the needs of family members of children being treated at area medical facilities, especially those traveling long distances to obtain medical treatment.

The House itself serves as a home for families while their children are being treated, and perhaps more importantly, it puts these family members in direct contact with other families facing similar circumstances. You can't find that kind of emotional support and mutual understanding at the finest of luxury resorts.

The House building is a large, home-looking, tastefully decorated structure located on a two-acre site adjacent to Moye Boulevard, and across the street from PCMH. The land was donated by Pitt County, and the House was built by hundreds of benevolent businesses, civic organizations, and individuals from all over eastern North Carolina. The House employs a full-time manager, Mr. Tony Price; an assistant manager to relieve him; a bookkeeper; and a part-time housekeeper. Aside from these few essential workers, the entire operation of the House is carried out by volunteers.

Located on the first floor are the communal living areas. There is a playroom for small children, and a game room or "teen room," for all ages. The first floor also boasts a spacious double kitchen, laundry facilities, a "great room" for gathering, and a dining room. The reception area and office facilities, the manager's apartment, and a small, private "quiet room" can be found there, too.

There are a total of twenty guest bedrooms in the House, eighteen of which are on the second floor. Each bedroom has its own combination door lock for assured security and privacy, and each has a private bath. Four of the rooms are fully handicap-equipped, and all are accessible by stairway and elevator.

For the families of children facing serious illness, the Ronald McDonald House is often the answer—be the question one of financial concern, moral support, or simple convenience. The House

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*"The House That Love Built"*



is usually contacted by a doctor, nurse, or other medical personnel when a need for its services is recognized. This initial contact person is responsible for letting House employees know such specifics as the medical condition of the child involved, how many people will need lodging, and approximately how long lodging may be needed. If by chance the House is filled to capacity, then it uses a "priority system" to decide which families are granted rooms. First priority goes to outpatient cancer victims. In such cases, it is possible for families to make reservations in advance. Second priority is given to those with children in the neonatal or pediatric intensive care units, third to those on the regular pediatric floors, and fourth priority is given to adults. Since its opening on June 21, the House has had 326 "family nights," with an average length of seven nights per family. The House has served North Carolinians from the mountains to the coast, as well as families from Maryland, Washington, DC; New York, and Virginia. All of these families have enjoyed the comfort of this $1.2 million facility for $10 per night per family—a fee that may be reduced or waived if needed.

While the House does provide the above mentioned "quiet room" complete with Bibles and spiritual literature, it is considered the privilege and responsibility of House guests to seek out any other religious nourishment they may need. Families seeking this kind of counseling are often referred to the Rev. Lewis Lint, the director of Pastoral Services at Pitt Memorial. Mr. Lint, who has been in the ministry for over 20 years, is a Methodist, but readily assists all who come to him for aid. As chaplain for Pitt Memorial, he has learned to watch the pendulum swing between life and death on a daily basis, and often faces tough questions such as those concerning the use and abuse of life-support systems, what being "brain dead" means spiritually, and the implications of organ donation. However, where the families of the seriously ill children of the House are concerned, he admits there is often a stronger challenge. For the parents of terminally ill children, there is the sense that the promise of the future is gone, and that the parents are losing a part of themselves. Sometimes there are even feelings of guilt. He encourages churches to educate their people on visiting the sick, on being "good listeners," and to support what he calls a "much needed" institution—the Ronald McDonald House.

Granted that corporations and clubs have done a large part in the building of the House, the local church community has also participated in making the House a reality. The Cornerstone Missionary Baptist Church was responsible for the $3,000 "quiet room." The men of St. James Methodist Church brought in $700 with their biscuit breakfast fundraiser. Memorial Baptist Church of Greenville contributes volunteers to run the House desk, and there have been thousands of dollars in miscellaneous love offerings. Reedy Branch Free Will Baptist Church graces the House with a homecooked meal for the visiting families one Sunday night per month. The event is headed up by Janet Joyner, who comments that the families are very appreciative of this gesture of love and concern by the local Christian community. (Anyone wishing to organize such a program for his or her own church may contact Ms. Joyner at 758-0696.)

At this point in time, it would be easy to deem the Ronald McDonald House of Eastern North Carolina a success, praise the job it is doing, and leave it at that. What we must realize, however, is that what the House needs now is the on-going support of the surrounding community. For the Christian community, the House offers an opportunity to house the homeless, to feed the hungry, and to comfort those in need—does this sound familiar? The House has a Wish List that includes such simple goods as light bulbs, Ziplock storage bags, and staple food products for the kitchen. For a complete listing, please contact Tony Price or Jan King at 830-0062. The House also welcomes volunteer workers, easily prepared microwaveable dinners for incoming families, and of course, monetary gifts. During the month of October, McDonald's will match every dollar contributed to the House. In addition to this, it is important to remember those without a turkey in the oven and presents under the tree during the upcoming holiday season—sickness does not obey our calendars.

Jesus said, "Suffer the little children, and forbid them not, to come unto me." In a like manner, the Ronald McDonald House invites children and their families into its care—and invites you into its service. After all, it is "The House That Love Built," and who knows more of love than a Christian?

The above article was written by Niki Rasberry, as part of a community service project. Niki is a senior at the North Carolina School of Science and Math at Durham, North Carolina. Niki is the daughter of Mr. and Mrs. Paul Rasberry; she has one brother, Paul II. The Rasberry family are all members of Marlboro Church, Farmville.





# FEAR LIMITS MINISTRY TO CHRONICALLY ILL

*by Norman Jameson*

Afraid to shake the hand of a man with cancer? No kiss for a grandma with Alzheimer's?

People suffering with chronic illness know the pain of gradual withdrawal, the subtle severing of friendships, the chasm when friends fear touch.

"Everyone has friends who come and go, but when you're sick, they go faster—and they come slower," says Pat Roberts, wife of Doyle Roberts of Coalgate, Okalahoma, stricken with polycystic kidneys since 1966.

Cysts began forming in Roberts' kidneys, greatly enlarging them and cutting off their normal function. Normal kidneys weigh about four ounces each. Doctors estimate Roberts' kidneys weigh 25 pounds each.

Since his kidneys do not function, Roberts "changes" his own waste water four times daily. He pours a two-liter bag of solution into the peritoneal cavity surrounding his intestines, leaving it there to leach the waste water through his peritoneum, then drains it through a tube surgically implanted in his abdomen. The treatment is called "continuous ambulatory peritoneal dialysis."

Roberts, a former Southern Baptist pastor in Kansas, Missiouri and Oklahoma, endured the typical emotional roller coaster when he learned of his illness—anger, denial, deep depression and finally acceptance and determination.

But in the 21 years he has danced with death—he was revived twice on the operating table just last year—Roberts, 44, still grapples with the inability of healthy people to minister to the chronically ill.

When a serious illness first is diagnosed, friends "go overboard" to help. They bring food, collect money, help around the house. "But when you don't die, you get the impression they're upset that you didn't," Roberts says. "Then they go overboard in ignoring you."

People respond to a crisis. But chronic illness lingers. The chronic and terminally ill person's needs aren't resolved with a single, immediate action, but the person is caught in a long, continual slide.

To help people understand and minister to the chronically ill, the Robertses developed a seminar in which they help people overcome their fears of the chronically ill—what to say, what to do: Will I get the illness by touching the ill? How do I get past the appearance? Will the sick person become dependent on me, become a leech?

"Treat the chronically or terminally ill like normal people on a casual basis, like you do everyone else," suggests Mrs. Roberts. "Be as free to speak to them about casual things or their problems. A listening ear is a big help."

The Robertses feel strongly about the children in a home where illness is the order. Their 16-year-old daughter, Sarah, has participated in two seminars and says that too often, the children are ignored.

"Encourage them, take them into your home," Mrs. Roberts says. "Provide emotional support. They need an older friend to talk to when Mom or Dad aren't available."

Frequent long stays in the hospital take the parents away from home, leaving children to grow up fast and independent. Although Roberts belies the severity of his illness, many other chronically ill people suffer an appearance that offends or frightens the uninformed.

Mrs. Roberts encourages friends: "Look through the physical disfiguration. Accept us like we are. Love us like we are.

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That's all anybody wants.

"Until you break the barrier of the physical disfiguration, you can't really be a friend, and you can't really help someone."

Roberts, medically retired since 1976, has outlived his prognosis by 10 years.

He and his wife are sensitive to the level of sincerity behind inquiries to their health.

"We've learned to say, 'We're fine,' and go on," she says. "We know that's what they want to hear."

They object to people who say "call me if I can do anything."

"Nine times out of ten that's a cop-out," she says. "They feel you never will call them. When someone says that, we don't have a need."

For that one in 10 who sincerely wants to help but doesn't know what to do, the Robertses say make the sincerity known.

"You know there are things to do," she says. "Do them. If you see dishes need to be done, do them, unless they object. Do laundry, mow grass, shine shoes.

"If you get closely acquainted, you know a person well enough to discern a need," she says. "If you maintain only a casual acquaintance, you never learn."

Each bout with infection, each loss of strength, change of blood chemistry or depression jangles a tiny buzzer just beneath the surface that reminds the Robertses that no matter how free they feel with the ambulatory treatment, no matter how long they have denied death, Roberts' time is limited.

For them, that means "getting up with the right attitude and achieving at least one purposeful thing each day so you can look back and say, "I accomplished this."

"God didn't put this on me," Roberts says. "I turn to (the Apostle) Paul who asked God three times to relieve him of his thorn in the flesh; God said His grace is sufficient. This illness is not a punishment."

"We don't feel God is cursing us," she says. "This is an avenue of service. It took us awhile to get there to that thought. But the more we do for other people the more satisfaction we have for ourselves. If we had not reached out to other people, I don't think we'd have the satisfaction we do, nor be as content as we are."

Reprinted from *The Biblical Recorder*, August 29, 1987.

## SUGGESTED WAYS TO HELP ILL, FAMILIES

Concerned Christians who want to help the chronically ill and their families can do so, Doyle and Pat Roberts maintain.

They offer biblically based advice in three areas:

**✓ Your attitude (Philippians 2:1-4)**

1. Be a friend—in good times and bad.
2. Discuss illness with patient and family—let them talk.
3. Allow them the freedom to express fears about the future—or even death.
4. Treat them like "normal" people.
5. Give sympathy and understanding—not pity.
6. Remember: A physical problem affects the entire family.
7. A chronic illness results in unpredictable times of alternating good and bad health.

**✓ Ways to help—keeping in touch (Proverbs 3:27)**

1. Phone call—when the patient is well and when he is not.
2. Home visit—especially when the patient is better and can enjoy your company.
3. Hospital visit—make it short and cheerful.
4. Include hospital patient in conversation with the family and friends present in the room.
5. Send cards—anytime—not just when the patient is hospitalized. Include the family. Give a Bible verse.
6. Give a gift.
7. Offer to do specific chores, run errands, babysit.
8. Invite family for a meal when patient is hospitalized—or bring them a prepared dish.
9. Sit with patient—give the family a break to relax.
10. If you offer to help, be willing to honor a request.
11. Tell the family you're praying the Lord will comfort and strengthen them, then be sure to honor that promise.

**✓ Don'ts (Colossians 3:17)**

1. Judge health by appearance.
2. Repeat information about patient's condition unless you know it is a fact.
3. Ask family to call you about doctor's visit—you call them.
4. Say you understand, or know just how they feel, when you haven't had a similar experience.
5. Ask how they are, unless you're willing to listen.
6. Condemn the patient's activities—encourage them.
7. Ask family if patient's hospitalization is the "same old thing." (Each hospitalization creates its own fears and needs.)
8. Whisper in patient's presence. (He will wonder what bad news they're withholding.)



# THE CHURCH AND THE FAMILY

A survey was taken recently by Dick Wamsley of Nebraska Christian College concerning church teens—those who are a part of the church, not merely the average teen. According to this survey:

"Out of every ten teenagers in your youth group, chances are that:

a. Three will have drug or alcohol problems

b. Two will be sexually active

c. Two will see their parents divorce

d. Two will be physically abused by parents

e. One will plan to commit suicide.

"When kids are in 'the system' only one to four hours per week, the church is limited in her influence in the lives of young people. As a general rule, young people who come from families that are strong (in the sense of committed, dedicated, positive, Bible readers, etc.) tend to be strong themselves (sharing the same qualities)."

In other words, the most important aspect is their own immediate family. One congregation found that where both parents are faithful to the Lord, and that includes active interest in the local congregation's programs, ninety-three percent of the kids remained faithful. On the other hand, if only one of the parents were faithful, that figure dropped to seventy-three percent. Where the parents were what we would call only reasonably active in the Lord's work, only fifty-three percent of the young people maintained their faith. And in those cases where both parents attended only infrequently, the percentage of their children who remained faithful in the Lord dropped to just six percent. These statistics speak a loud and clear message. Your children will follow your leading. Blessed are the children who are guided by those with faith in a loving God . . . for they will find Him early and will walk with Him through life.

Reprinted from *Toledo Tidings.*



# WHY DOES GOD ALLOW SUCH A MESSED-UP WORLD?

## Part Two

*by Jay Kesler*

I've heard some Christians respond to such questions by arguing that natural disasters show the power of God at work in the world. Or that God triggers tragedies like the flash flood that killed Kay's sister to somehow teach us a valuable lesson about Him or about life.

I once faced an example of this kind of thinking at a funeral. A young girl and a friend had fallen off a mountain in an avalanche. Rescue workers didn't find the bodies buried in the snow until many hours too late.

But at this funeral, the minister stood up and said, "Isn't it wonderful how God in His marvelous love has covered these two girls with a blanket of His beautiful white snow?"

I wanted to jump up and scream, "No! That's false!"

Those girls' deaths weren't beautiful. The girls were crushed and suffocated as they screamed in terror. They died horrible, agonizing deaths, as did Kay's little sister.

If a loving God does that as an act of love, then we have to redefine love.

I've struggled with this kind of thinking all my life. And I've known many others, who've shared the same struggle. If God really loves people, how do you explain disasters, disease, and accidents that destroy people in such awful ways?

I don't think there are any easy answers. But after discarding some unacceptable explanations. I've come to a more comfortable conclusion: Believing God is the sovereign creator and in control of the world doesn't mean He is directly, casually connected with everything that happens on this earth. He doesn't make the decision to reach down and shake loose a rock to start every avalanche.

When some people hear this kind of thinking, they get nervous. They feel God's control of the universe is being threatened. They think I'm limiting God. I'm not. But I am saying God doesn't ordinarily interfere with the natural course of the universe any more often than He directly interferes with man's choices.

Perhaps the best way to explain what I mean is to introduce an idea I've found very helpful in hassling through this issue—the idea of conflicting autonomies.

The best discussion of conflicting autonomies I could recommend is in Langdon Gilkey's book, *Maker of Heaven and Earth.* But I'll try to explain the idea briefly here.

We've already talked about how God's creation includes various projects—the human project being only one. We've discussed how, when God started the human race, He gave us the ability to choose our own course—right or wrong. In giving us that power, He provided mankind with autonomy. But there were many other autonomies involved in creation.

God set our solar system in motion and gave it autonomy to keep it going. He doesn't have to whack the earth like a giant tetherball to keep it traveling in orbit. He doesn't have to give it an occasional spin on His fingertips to keep it revolving. The whole thing keeps moving because God set its course at the beginning and established lasting laws, such as gravity, to keep it all running without His constant attention.

God created countless other autonomies. Our weather system, geological processes that change and shape our earth, the growth and reproduction of cells, our ecological system, and life itself, are a few examples. And all these autonomous systems continue running because God created them and set them in motion, providing the impetus and the laws to keep them all operating.

Sometimes some of these autonomies come into conflict. The world's pollution problem is an example of the conflicting autonomies of mankind and the world's ecological system. A tidal wave that wipes out all the villagers of a Pacific island is an example of the conflicting autonomies of nature and human beings.

A natural tragedy—whether it's a lightning bolt that kills a telephone lineman or a cancer that has eaten away the life of someone you love—should not be viewed as punishment or a capricious act of God. A much better explanation, one more consistent with everything else we know about God, is the idea of conflicting autonomies. Electricity and cancer cells are part of autonomous systems set in motion at the creation of the world—systems that sometimes come into conflict with human life.

That leaves us with another question: How could a perfect God create conflicting autonomies? Maybe this is where we have to apply that verse, "How great are God's riches! How deep are his wisdom and knowledge! Who can explain his decisions? Who can understand his ways?" (Romans 11:33, *TEV*).

Perhaps, just as it's impossible to have a beautiful sculpture without chipping, breaking, and reshaping stone, it's also impossible to have a created world without autonomies that bump and grate against each other in occasional conflict.

Historically Christians have believed there is a mysterious connection between a person's decision to sin and such conflicts as natural disaster and disease. In other words, fallen mankind brought about a fallen world. Maybe if mankind hadn't chosen to alienate himself from God, we might be so in tune with God and His creation we wouldn't have come into conflict with other autonomies.

I don't know how all this fits together. But I do know the idea of conflicting autonomies helps me understand that God isn't sitting up in Heaven trying to decide whether to stir up a tornado, an earthquake, or some new kind of disaster to punish the world or teach it a lesson. It also helps me believe I'm not the only one who thinks it's rotten that a little girl drowned in a flood, her head banged against pilings and trees, her lungs searing as she suffocated in water. God thinks it's rotten, too. He weeps! Jesus wept at the death of Lazarus, His friend. He sweat blood thinking about His own death. He thought death was awful.

But He also thought there were worse things. One worse thing would be for His Father to forfeit the chance to have people willingly, voluntarily love Him by interfering with their power of choice. He could have asked His Father to make a physical assault on the earth, wiping out death and forcing people to acknowledge Him. But He considered our humanness more precious than anything else.

With this in mind, I can help a girl like Kay, whose sister drowned, to understand that God still loves her, and even loves her little sister. He's not punishing her for something by killing her sister, and He's not a savage, hostile God. Kay doesn't have to believe it's great that her sister died, either. Understanding who God is and how He's involved with her should let her see God's unimaginably glorious scheme: the voluntary love relationships between man and his God, the cooperation with God that's more than a plant's—the willing giving of ourselves to God because of who He is.

It's for sure there aren't any simple answers. But by asking the questions and digging deep, we learn a lot about God and the way He wants to relate to us. It gets us away from a flippant, easy-answer approach to Jesus, and draws us closer to the real God who made this universe—and us.

What a fantastic thing this is! We have the chance for a love relationship—an intimate, giving friendship—with the God who made the vastness of the galaxies. He respects us as men and women. He will not violate our right to refuse Him, yet He stands ready to welcome us into His family.

Taken from *Break-Through*, Zondervan Publishing Co.

# A LOOK AT RESOLUTIONS—NOW!

*by Lynette Sumerlin*

Remember back in January you were encouraged to make worthwhile New Year's resolutions. The year will soon be drawing to a close. How well have you done? One of the resolutions that was suggested was to learn several Bible verses. If you happened to choose this one, I'm sure you have been blessed by your efforts. That is, if you followed through with your resolution!

Here are eleven verses from the Book of Matthew only that you may have already memorized. Can you identify these well known Scriptures (all of which are written in red, in some Bibles, because they are the direct words of Jesus)? Each letter is the first letter of a word. The chapter of each verse as well as another clue are given to help you. (You might want to give this little quiz to your parents to see how well they do!)

1. T.A.T.W.Y.W.T.M.S.D.T.Y., D.Y.E.S.T.T.: F.T.I. T.L.A.T.P. (Matthew 7; Golden Rule).

2. J.N., T.Y.B.N.J. (Matthew 7; judging).

3. G.U.T.D.O.D.B. (Matthew 6; model prayer).

4. A., A.I.S.B.G.Y.; S., A.Y.S.F.; K., A.I.S.B.O.U.Y. (Matthew 7; asking and knocking).

5. B.Y.T.P., E.A.Y.F.W.I.I.H.I.P. (Matthew 5; perfect).

6. B.S.Y.F.T.K.O.G., A.H.R.; A.A.T.T.S.B.A.U.Y. (Matthew 6; seeking first).

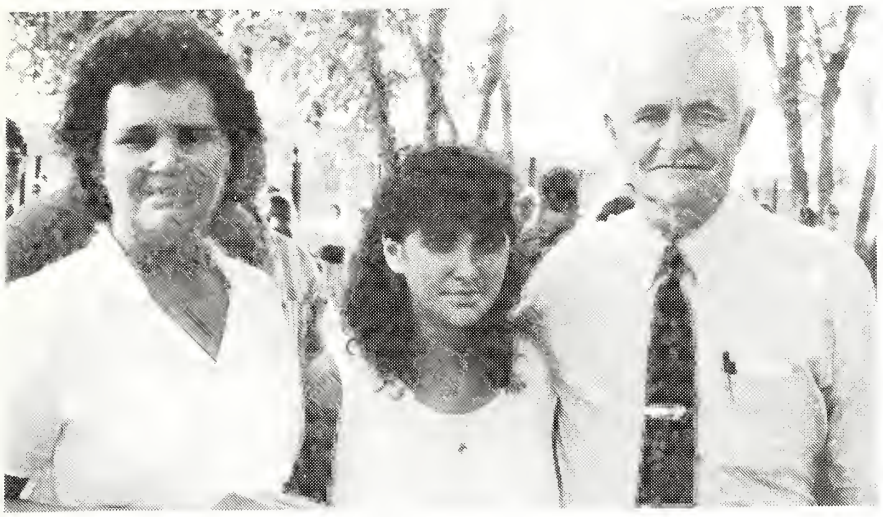
7. C.U.M., A.Y.T.L.A.A.H.L., A.I.W.G.Y.R. (Matthew 11; promise from Jesus).

8. B.M.T.A.F.S.B.L.; A.T.L.S.B.F. (Matthew 19; first and last).

9. H.A.E.S.P.A., B.M.W.S.N.P.A. (Matthew 24; something shall not pass away).

10. G.Y.T., A.T.A.N., B.T.I.T.N.O.T.F., A.O.T.S., A.O.T.H.G. (Matthew 28; Great Commission).

11. B.A.T.P.I.H.: F.T.S.S.G. (Matthew 5; Beatitude).



**Mitchell Family at MOC's freshman picnic**—Polly and John Mitchell and daughter Renee, center, of Bridgeton, enjoy the picnic for incoming MOC freshmen and their families on the first day of fall semester. Renee is one of five Mitchell children to attend Mount Olive College. Bass, who is the associate pastor and Sunday School superintendent at Stoney Creek Church in Goldsboro, graduated in 1976; and Danny, class of '78, is a graduate of Duke Divinity School. Two other daughters attended MOC before Renee. Ida, a cosmetologist, attended in 1978; and Sherry, who graduated in 1984, is a registered nurse. Mr. and Mrs. Mitchell are members of Bridgeton Church. Mr. Mitchell proudly reports, "All my children are members of the Free Will Baptist Church" (photo by Patti O'Donoghue).

## REFLECTION

*by Willem van der Plas*

In these last two months I have been able to reflect on our life and service in the Philippines. Our view is changing because we are away from the actual facts and life-style of the so-called "Far East." Many Christians, Germans, Dutchmen and Americans asked me, "How is it now in the Philippines?" This is an open question and difficult to answer.

When I tried to narrow the question into a more specific one, I learned that most of the people were interested in the political and the economical situation. In many cases the answers were not satisfactory, because we lived in the biggest city, Manila, and on one of the lesser developed islands, Palawan. I also missed all the information which comes to the world by means of television. The Philippines are so different from any continental nation, because on the many islands live many "peoples" with different traditions, cultures and development. I have not traveled enough to give the right answer, but I know that many struggle to secure the basic needs of life like food, drinking water, a roof as shelter and health.

However, from Christians, I expect a different question in the first place, though it is very good that we are CONCERNED about the material facts. As a Christian, I am concerned primarily about the spiritual side of life; I am concerned about how people balance their **love life** with God. What is their heart condition, their soul condition, their mind set, and how do they master their strength? These are the physical, material parts of life. Then I see the answers again attacked by difficulties of being accurate: Is it not arrogant to say that there is a great need in the Philippines? And is it not arrogant to state that many in the Philippines are lost as we in our own world? We see that many in our world are in the same position. Christ came not to condemn but to save the lost, to seek and to save. Therefore, we received a worldwide task; Christ sent His disciples into the world, that means the world close by and far.

What I know is that the people in the Philippines are struggling to live their lives, much harder than we do, because they live in poverty since ages, they miss the macro-technical and economical approach as we have it in the western world; they get training and education to remain unemployed, their mind-set is put on western models which come to them through movies, the press, advertisements and very limited radio and television exposure. The most impressing fact which I discover now is that we lived there in a divided world, where concern and care cannot come much further than the church door, because the means to show concern in practice are very scarcely available. I have seen how poor Christians mastered their **strength** by contributing financially to help a brother or sister in need. This is an outward sign of spiritual growth.

We enjoyed our work in the Philippines and we were richly blessed during our service there; and we learned that we can live with a lot less materially than we thought.

This understanding moves me to develop a deeper willingness to support people in their primary daily needs, to develop a stronger commitment to be of more benefit to the Filipino brothers and sisters who called us to serve with them, to be part of them and to share their problems. This awareness makes me change personal priorities into the priority of God's mission in our world.

I have learned not to build **our** mission, but that it is grace to serve in God's mission. I needed to remember this fact. The realization of this teaches me to love God above all and my neighbor as myself, that means to be practical in loving my neighbor, that means not to see him with sensational feelings offered by the news media, but to see him as he is a person with dignity. In loving God as commanded, I can love my neighbor

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through the same channels; through my heart, through my soul, through my mind and strength. These are the channels for revival and these channels make us spiritually, emotionally and intellectually aware that fulfilling God's mission, is a **command.**

### FALL CONVOCATION: THREE GUIDING LIGHTS FOR LIFE'S JOURNEY

*by Dr. Pepper Worthington*
Professor of English

"What is the most important thing I can say to our College family? In what way can I be more helpful to our students?" asked Dr. Burkette Raper as he addressed the excited souls attending the Fall Convocation. College Hall glistened in the morning sunlight, its wide inner space a reminder of the many unseen presences who contributed to make this moment—the moment of a new journey—possible for some 550 students.

Turning to the eager student body, Dr. Raper smiled, "A college education is much like a journey. College, like life, is difficult. It introduces a series of problems which demand that we ask of ourselves—Do we want to moan about them or to solve them?"

In order to focus upon the solutions of problems, Dr. Raper elaborated. "There are two ways to approach problems. We can **drift,** be carried along by the tide in whatever direction the current is sweeping. As we drift, we give in to peer pressure and we deny ourselves the privilege to select our own goals. We forget to ask ourselves—Where do we want to go? Do we drift or do we **chart** our course?"

Asking this question of himself when he was reared in the Free Will Baptist Children's Home, he knew no inheritance awaited him, no ticket to the future sat at the box office for him, no one would be at the end of the graduation



line to give him a check for $100,000. "What do you say to people at the moments in life when they are determining their goals, when the future is unknown?" asked Dr. Raper.

Pausing, he suggested three lights to guide students through the unknown road ahead—perhaps a road less travelled, or a march to a different drum—either making all the difference. "First," he said, "find the biggest thing, the greatest cause, the **most noble purpose** for which to live and work. Your life should not be wasted on something not worthy. Regardless of your own sense of fear, **you can live for as great a cause as anybody in the world.** Why should you live for something little when you can live for something big? Why should you live for something perishable when you can live for something that will last all of your life and beyond your life? Why drift when you can choose your own destiny? By using your mind, you can be **transformed** into the greatest person of **becoming."**

Thinking of the second light by which students might guide themselves, Dr. Raper stated emphatically, "Second, give of yourself **fully.** If you choose something big as your goal, then it demands your best, your all."

The third light lay in faith. "Trust God for your future," declared Dr. Raper as he eyed the new students embarking upon their collegiate journey. "Transform your life by renewing your mind, by undergoing a metamorphosis. You have a choice. Are you going to drift or to chart? Are you going to be a worm or a butterfly?"

Poetically put:

> Unknown maps waited to be charted
> like cocoons,
> as if daily threads left imprints,
> reminders of the power of choice
> across the wooded roads of each
> journey into the future—
> the home of worms and butterflies—
> wings but a choice—
> or not—

### FALL SEMESTER IN FULL SWING

Fall semester is in full swing at Mount Olive College with an all-time high enrollment of 563 students. With the four-year program in place, the evening program, as well as the regular schedule, has been expanded.

Expansion has also taken place at the Seymour Johnson Air Force Base extension program in Goldsboro where 329 students are enrolled. Mount Olive College has been authorized to offer its Bachelor of Applied Science Degree on the base with classes

on a convenient weekend schedule. Civilians are allowed to attend classes along with active duty military and veterans.

For more information about the regular schedule and evening programs, contact Dianne B. Riley, director of admissions, Mount Olive College, Mount Olive, North Carolina 28365 (telephone 919/658-2502).

To obtain information about the SJAFB extension, contact Don Leacott, director of special programs for Mount Olive College, Seymour Johnson AFB 27531 (telephone 919/734-8585).

### NEW PARTICIPANTS JOIN PROGRAM

*by Walter J. Sutton*

The Free Will Baptist Retirement Homes ministry is happy to welcome two new participants.

Mr. Olive Dunn, a retired layman, came to us from Wilmington, having lived there for the last twenty years. He is a lifelong Free Will Baptist, holding membership with the First Church/Mission in Wilmington. He resides in Apartment B, located at 102 Power Street, Ayden. He will be attending the Ayden Church, pastored by the Rev. J. B. Narron. Mr. Dunn has sons and daughters who reside in Washington, New Bern, and Seven Springs.

Mr. Dunn took residence at the apartment on August 22.

Mr. Jasper Bunnell, a retired Free Will Baptist minister living at Route 2, Bladenboro, is a member of the Pee Dee Association. He and his family are members of Oak Grove Church, where the Rev. Billy Hardee pastors. Mr. Bunnell was admitted into our care according to the terms of our fourth plan of admissions. Mr. Bunnell has held pastorates here in North Carolina. His major contributions have been to the churches of the Pee Dee Association.

It is with pleasure that these



*Olive Dunn*

men are welcomed into the care of the Retirement Homes ministry. Each will receive retirement benefits from our ministry in the months ahead. In order that these benefits might not be interrupted, Free Will Baptist Retirement Homes, Inc. encourages your continued prayer and gift support.

### RUIZ NAMED FULL-TIME PROFESSOR OF SPANISH AT MOUNT OLIVE COLLEGE

Olga R. Ruiz of Goldsboro, after teaching on a part-time basis for 14 years, has been named a full-time professor of Spanish at Mount Olive College.

Mount Olive has expanded its foreign language program as a result of growing importance of the Spanish language in eastern North Carolina and the United States. Mrs. Ruiz notes that Spanish speaking people are becoming the largest minority in the United States.

"By expanding our program, MOC is meeting the needs of its students locally and as they go into the job market," she says.

"A lot of corporations are hiring bilingual personnel, not only for business overseas, but also because our neighbors in this hemisphere are Spanish speaking."

Mrs. Ruiz was a member of a mission Free Will Baptist Church in her home town of Pinar del Riv, Cuba, in 1959. The Ruiz family left Cuba in 1961; and from then until 1963, the family attended a Free Will Baptist Church in Miami, Florida. When they moved to North Carolina, the family began attending church services at Mount Olive College. She still corresponds with Mrs. Mabel Willey of Bryan, Texas, the wife of her pastor in Cuba.

A graduate of the University of Havana where she received a Bachelor of Arts Degree, Mrs. Ruiz also received a Master of Arts Degree and has done further study at the University of North Carolina at Chapel Hill.

She taught in the public schools in Havana, Cuba, for 15 years before coming to the United States. Mrs. Ruiz has also served as a Spanish teacher at Southern Wayne High School since 1969.

Her work has been published in *Cancionero De Romances, Sin Ano* (Madrid, 1945), a lexicographical study of Spanish language ballads.

### SCHEDULE SET FOR 1987 MOC DINNERS

Free Will Baptists, alumni and friends of Mount Olive College are encouraged to attend the gift support dinner in their area. The 17 county dinners, which are held each year during October and November, generate gift support for Mount Olive and also foster a spirit of Christian fellowship.

Since the dinners began in 1963, gifts through the dinners have totalled approximately $2.5 million. These gifts have helped Mount Olive grow from a two-year to a four-year college and provide scholarship funds for qualified Free Will Baptists.

For more information contact the local chairman. The schedule for the October dinners is listed below.

**Nash County,** Thursday, October 1, 7:00 p.m., Middlesex Elementary School, Middlesex, Lester Duncan, Chairman, (phone, 237-0659). Goal: $5,020.

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**Lenoir County,** Saturday, October 3, 7:00 p.m., Lenoir County Shrine Club, Kinston, Stanley Jenkins, Chairman, (phone, 522-3246). Goal: $10,000.

**Jones County,** Monday, October 5, 7:00 p.m., King's Barbecue Restaurant, Kinston, Mildred Jenkins, Chairman, (phone, 448-3111). Goal: $2,350.

**Onslow-New Hanover-Brunswick Counties,** Thursday, October 8, 7:00 p.m., Folkstone Church, Folkstone, Ronnie Parker, Chairman, (phone, 327-2741). Goal: $3,300.

**Beaufort County,** Saturday, October 10, 7:00 p.m., Beaufort Community College (Learning Resource Center), Washington, Billy Gurkin, Chairman, (phone, 758-2676). Goal: $8,510.

**Greene County,** Monday, October 12, 7:00 p.m., West Greene School, Snow Hill, Randy Beaman, Chairman, (phone, 753-4263). Goal: $15,750.

**Duplin County,** Saturday, October 24, 6:00 p.m., East Duplin High School, Beulaville, William D. Thigpen, Chairman, (phone, 298-4196). Goal $10,250.

**Edgecombe-Halifax Counties,** Monday, October 26, 7:30 p.m., Peace Church near Pinetops, David Ricks, Chairman, (phone, 827-5348). Goal: $6,800.

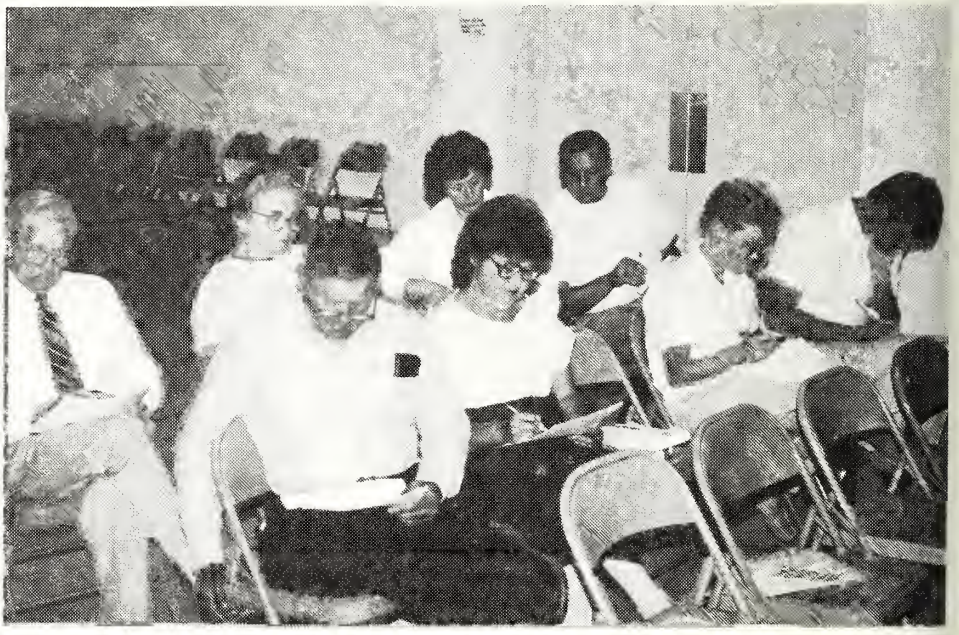
**Wayne County,** Tuesday, October 27, 7:00 p.m., Mount Olive College (College Hall), Mrs. Tempie Jones, Chairman, (phone, 734-5117). Goal: $25,440.

## FREE WILL BAPTIST CHILDREN'S HOME SERVES THE FAMILY

Marriage is a God-ordained relationship and institution. It can be a relationship in which each person develops and enhances his own life and helps his partner do the same: or it can be marked by stagnation, which leads either to a miserable coexistence or to dissolution of the marriage. For a marriage to develop to its full potential, the partners must communicate.

The Children's Home is pleased to announce another service available to our churches: **More Communication Keys to Your Marriage.** In four one-hour sessions, this seminar is designed to build and enrich the marriage relationship through the process of communication. This is not a lecture series, but one in which the couples will do most of the thinking, communication, planning, and working together.





**More Communication Keys to Your Marriage** is an extension to the Family Enrichment Seminar which began in January. Through these seminars the Children's Home is able to minister to families and serve your church. Six Family Enrichment Seminars were conducted during the first half of this year and more are scheduled for the remainder of 1987.

Winterville Church hosted the first **More Communication Keys to Your Marriage** seminar on August 17 and 24. Twenty-eight people attended and participated during the two sessions.

Many churches are spending hundred of dollars a year to bring in speakers to conduct marriage seminars and classes. The Free Will Baptist Children's Home offers these seminars as part of our ministry. Every church can benefit by hosting either of these seminars. If our families are strengthened our churches will be strengthened. Contact the Children's Home for more information.

THE FAMILY . . . GOD'S MASTERPIECE.

## PRAYER THAT LEADS TO SUSTAINED REVIVAL

*by Harold Jones*

Some of the questions that many people ask concerning prayer are: When should I pray? Where should I pray? How long should I pray? For what should I pray? These are good and valid questions that we will look at separately.

*When should I pray?* The Bible says, "Pray without ceasing" (1 Thessalonians 5:17). Obviously this does not mean that we are to abandon everything and steal away to some isolated place and remain in prayer forever. I believe this is talking about our spiritual attitude, where we constantly acknowledge the presence of God and express praise in and dependance upon Him.

This, however, cannot be our only means of prayer and fellowship with the Father. There must be time set aside for Bible study and prayer on a regular basis. Jesus set an example as described in Mark 1:35, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." The ideal time for Bible study and prayer is early in the morning before the noise and busy activities of the day begin. I know there are some people that will be hindered from this practice because of work schedule, etc. They will need to select another time, but for those who can this is a healthy spiritual practice.

George Muller, one of the great prayer servants of the nineteenth century, discovered the secret of early morning prayer. He wrote the following in his autobiography: *(The Autobiography of George Muller,* Whitaker House, publisher, copyright 1984, pp. 117-119).

> I want to encourage all believers to get into the habit of rising early to meet with God. How much time should be allowed for rest? No rule of universal application can be given because all persons do not require the same amount of sleep. Also the same persons, at different times, according to the strength or weakness of their body, may require more or less. Most doctors agree that healthy men do not require more than between six or seven hours of sleep, and females need no more than seven or eight hours.
>
> Children of God should be careful not to allow themselves too little sleep since few men can do with less than six hours of sleep and still be well in body and mind. As a young man, before I went to the university, I went to bed regularly at ten and rose at four, studied hard, and was in good health. Since I have allowed myself only about seven hours, I have been much better in body and in nerves than when I spent eight or eight and a half hours in bed.
>
> Someone may ask, "But why should I rise early?" To remain too long in bed is a waste of time. Wasting time is unbecoming a saint who is bought by the precious blood of Jesus. His time and all he has is to be used for the Lord. If we sleep more than is necessary for the refreshment of the body, it is wasting the time the Lord has entrusted us to be used for His glory, for our own benefit, and for the benefit of the saints and unbelievers around us.
>
> Just as too much food injures the body, the same is true regarding sleep. Medical persons would readily agree that lying longer in bed than is necessary to strengthen the body actually weakens it.
>
> It also injures the soul. Lying too long in bed not merely keeps us from giving the most precious part of the day to prayer and meditation, but this sloth leads also to many other evils. Anyone who spends one, two, or three hours in prayer and meditation before breakfast will soon discover the beneficial effect early rising has on the outward and inward man.
>
> It may be said, "But how shall I set about rising early?" My advice is: Do not delay. Begin tomorrow. But do not depend on your own strength. You may have begun to rise early in the past but have given it up. If you depend on your own strength in this matter, it will come to nothing. In every good work, we must depend on the Lord. If anyone rises so that he may give the time which he takes from sleep to prayer and meditation, let him be sure that Satan will try to put obstacles in the way.
>
> Trust in the Lord for help. You will honor Him if you expect help from Him in this matter. Pray for help, expect help, and you will have it. In addition to this, go to bed early. If you stay up late, you cannot rise early. Let no pressure of engagements keep you from going habitually early to bed. If you fail in this, you neither can nor should get up early because your body requires rest.
>
> Rise at once when you are awake. Remain not a minute longer in bed or else you are likely to fall asleep again. Do not be discouraged by feeling drowsy and tired from rising early. This will soon wear off. After a few days you will feel stronger and fresher than when you used to lie an hour or two longer than you needed. Always allow yourself the same hours for sleep. Make no change except on account of sickness.

I would encourage you to do this beginning tomorrow. The spiritual rewards will far exceed the physical inconvenience.

*Where should I pray?* Jesus said, "But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly" (Matthew 6:6). Jesus is instructing us to have a specific, private place to pray. I believe everyone needs a place like this. A place where you go regularly, early in the morning, to meditate on God's Word and pray. There is something about a place like this that makes it special, and you will enter that place with anticipation each day. Usually early in the morning before the house becomes busy, you can find a place to meet the Lord.

*How long should I pray?* I would like to suggest that you set aside one hour each day to spend in prayer. When Jesus was agonizing in prayer in the Garden of Gethsemane, He came to His disciples and upon finding them asleep, He said: "What, could ye not watch with me one hour?" (Matthew 26:40). I believe a minimum goal of every Christian should be to pray and study the Scriptures one hour a day. This sounds difficult, but give it a try

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and see how rich that hour will be. You will receive tremendous spiritual strength from this discipline and prime time with the Lord.

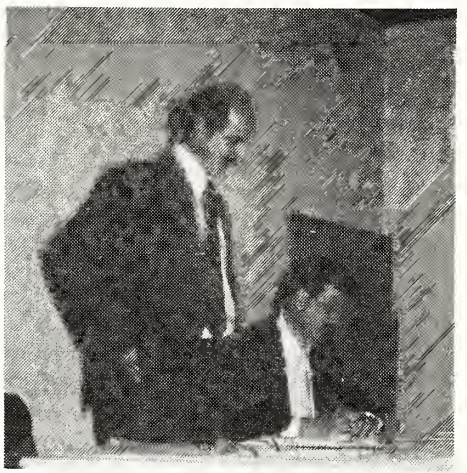
*For what should I pray?* The best model for prayer is the prayer we call "The Lord's Prayer" (Matthew 6). This is actually a model prayer for us to follow. Within this prayer you will discover the deep riches of prayer. Take it one word at a time, or one phrase at a time and think about all it covers and expand on what you find. You will soon discover that one hour is inadequate to cover the scope of this prayer. This model prayer contains worship, praise, confession, yielding, petition, spiritual and physical needs, seeking, forgiveness, intercession, missions, etc. Used daily as a guide, it will reveal to you the very heart of God.

I want to ask you as you begin this exciting journey in prayer that you follow this guide and to be specific in your prayer for revival. There is a stirring in our church and land, but as more and more people join the great army of prayer warriors, we are going to see revival in our church and worldwide that will restore life to millions of Christians and millions of lost people will be brought into the Kingdom of God.

God bless you and help you in a deeper more meaningful prayer life, prayer that leads to sustained revival.

Prayer requests from the Board of Foreign Missions:

1. For revival in Free Will Baptist Churches;
2. For laborers;
3. For God's wisdom for the Board and all our workers;
4. For the financial needs of the Board to be met;
5. For souls to be brought to a saving knowledge of Jesus Christ;
6. For good health and safety for all our workers;
7. For a deeper understanding of God's Word.



**ANNUAL MEMBERSHIP MEETING HELD**

The annual membership meeting of the Free Will Baptist Press Foundation, Inc. was held on Tuesday, September 8. President Adrian Grubbs reported of the progress taking place and highlighted the events of the year.

During the meeting, the following were elected to serve on the Board of Directors: the Rev. Mrs. Carlee Stallard, Piedmont Conference; the Rev. Joe Griffith, Albemarle Conference; and Mr. Darrell Horne, Western Conference.

## TOUR TO THE PHILIPPINES 1988
## February 29—March 12

The Board of Foreign Missions is sponsoring the second tour to the Philippines in 1988. The 1987 tour was such a great blessing to those who took the tour that we want to give you an opportunity to visit our work there and experience life on the mission field.

The cost of the tour is $1,495. This includes round trip air fare, hotels, ground transportation and tour fees. You will be responsible for the cost of food. The average cost for food on the 1987 tour was $50.

There are nine people already scheduled for the tour. The maximum number that we can take is twenty. If you plan to go or are interested in going, we need to hear from you as soon as possible. We have to confirm our number by October 25.

We urge our churches to send their pastor. It will be a blessing to him and your church. Please contact Harold or Sandra Jones as soon as possible, if you are interested in joining the tour.

Fill out the information below and mail to: Board of Foreign Missions, P.O. Box 39, Ayden, NC 28513.

**RESERVE A PLACE FOR ME ON THE TOUR TO THE PHILIPPINES!**

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

CHURCH _____ PHONE NUMBER _____

I understand that reservations will be made on a first reply basis. The Board of Foreign Missions cannot accept any responsibility for injury, sickness, etc., for anyone who signs up for the tour.



**DEDICATION AND HOMECOMING AT NORTHEAST CHURCH, MOUNT OLIVE:** The Rev. A. B. Bryan, pastor of Northeast Church, Route 5, Mount Olive, stands in front of the church's new fellowship hall. The building was used for the first time Sunday night, June 7. Groundbreaking ceremonies were held on November 7, 1986.

Dedication of the new building will take place at the annual homecoming celebration on October 4. Dr. W. B. Raper, president of Mount Olive College, will preach the homecoming sermon and take part in the dedication ceremony.

The new all-purpose fellowship building has a modern kitchen, serving area, double rest rooms, and storage area, and is connected to the church's educational building and sanctuary at the back by a modern covered walkway. This addition represents a $100,000 investment, but was constructed at a much less cost because of the help of the local congregation in areas of construction.

Revival services will begin on Monday night, October 5, with Dr. Edmundo Gonzalez as the visiting evangelist. The visiting minister is pastor of Hopewell Church, located near Smithfield, NC. Services will begin at 7:30 each night and continue through Friday night, October 9. The public is invited.

THE WESTERN DISTRICT WOMAN'S AUXILIARY CONVENTION will convene on Wednesday, October 7, at Piney Grove Church, Kenly. The theme will be "Our Mission—Seeking the Lost," with the theme Scripture taken from Luke 15:4.

The planned program is as follows:

9:15—Registration
9:45—Hymn, "Rescue the Perishing"
—Devotion, Gaye Renfrow
—Welcome, Louise Cuddington
—President's Remarks, Donna Holland
10:15—In the Service of the King
—Our Mission in Benevolence, Esther Barnes
—Youth Are Our Mission, Nancy Boykin
—The World—Our Mission, Mattie Braswell
—Special Offering for Purchase of Jeep for Dr. Lall in India
11:00—Hymn, "Bring Them In"
—Convention Offering
—Message, Willem and Lydia van der Plas
12:00—Lunch
1:15—Hymn, "Bringing in the Sheaves"
—Devotion, Shirley Corbitt
—Cragmont Songs and Testimonies
—Business Session
—Closing Hymn, "Work for Night Is Coming"

*Please Note:* The location of this Convention has been changed to Piney Grove Church from its original publicized location.

THE EASTERN DISTRICT WOMAN'S AUXILIARY CONVENTION will sponsor a study course for the women in the district on Saturday, October 24.

Where: Westside Church
1205 Lynn Drive
Kinston, NC
Time: 10 a.m.
Topic: *Irregular People*
Written by Joyce Landorf
Taught by: Vickie Wade

All the women in the district are encouraged to attend. Each should bring a bag lunch. Beverages will be provided by the local auxiliary.

FREE UNION CHURCH, Route 2, Walstonburg, will have a fall bazaar on Saturday, October 3, from 10 a.m. to 2 p.m. The various shops to be featured at the bazaar are a bakery, art and crafts shop, Christmas shop, Kiddie Korner, pantry, and country store. Barbecue plates will be available from 11 a.m. to 1 p.m.

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MR. GARY BAREFOOT, librarian at Mount Olive College, is desperately seeking a copy of the 1896 Eastern Conference minutes. He would also like to have a copy of the minutes of the 1903 meeting. These two issues are the only ones lacking for a complete set of the Eastern Conference minutes. Once they have been secured, the set can be bound.

Many such valuable documents can be found in the Free Will Baptist Historical Collection. This data is available to anyone doing research on Free Will Baptist church history.

If you have copies of the needed minutes, would like to do research on a church, or would like to contribute historical material, contact Mr. Gary Barefoot at Moye Library. The Library phone number is 658-2502.

THE ONE HUNDRED AND FIRST ANNUAL SESSION OF THE WESTERN CONFERENCE will convene with Mt. Zion Church, Wilson County, on October 15. The scheduled program is as follows:

9:30—Hymn
—Scripture and Prayer, the Rev. David Kriger
9:50 Welcome, the Rev. Robert Strickland
—Response, the Rev. Lloyd Hargis
—Roll Call of Ministers, Clerk
—Roll Call of Churches, Clerk
—Recognition of Visitors, Moderator
—Moderator's Remarks, the Rev. Floyd Cherry
—Partial Report of Credentials Committee
—Business Session
10:45—Report of Executive Committee
—Report of Mount Olive College
11:00—Hour of Worship
—Offering
—Special Music, Host Church
—Conference Message, the Rev. Boyd Shook
12:00—Lunch
1:00—Scripture and Prayer, the Rev. James Joyner
1:10—Report of Church Finance Association
—Report of Carolina Bible Institute
—Report of the Children's Home
—Report of Retirement Homes
—Report of Foreign Missions Board
—Report of Home Missions Board
—Report of the Board of Ordination
—Report of Obituary Committee
—Report of State Convention
—Report of the Treasurer
—Final Report of the Credentials Committee
—Report of Nominating Committee
—Final Business Session

PLEASANT PLAIN CHURCH, Route 2, Selma, has scheduled a series of revival services for September 28—October 1. The Rev. Keith Cobb, pastor of St. Mary's Church, Kenly, will be the guest evangelist. Services begin each evening at 7:30. The Rev. Ernie Price, pastor, invites everyone to attend.

The church will observe its annual homecoming service on Sunday, October 11. The Gospel Ambassadors will perform during the morning worship service and Richard McKeel, a member of the church, will speak. Lunch will follow in the Fellowship Hall. No afternoon service has been planned.

FIRST CHURCH, PLYMOUTH, located on Highway 64, Plymouth, has scheduled revival services for October 5-9. The Rev. Luther Swinson, pastor, will serve as the evangelist. Services begin each evening at 7, with special singing being featured nightly. The public is cordially invited.

THE CAPE FEAR WOMAN'S AUXILIARY CONVENTION will meet with Riverside Church on October 14. The theme of the Convention is "Joy Cometh in the Morning," with Psalm 30:5 serving as the Scripture for the day. The scheduled program is as follows:

9:30—Registration
10:00—Hymn 195, "I Will Sing the Wondrous Story"
—Devotions, Lynette Sumerlin, Palmer Memorial Church
—Welcome, Host Church
—Response, Margaret Lassiter, St. Mary's Grove Church
—Greetings, Linda Jackson, Shady Grove Church
—Business Session
—Joy Cometh in the Morning Through:
Missions
Mount Olive College
Retirement Homes
Free Will Baptist Press
Children's Home
Cragmont
11:15—Morning Worship
—Chorus, "Joy, Joy Down in My Heart"
—Hymn, "Ring the Bells of Heaven"
—Offering
—Special Music, Host Church
—Convention Message, Lydia van der Plas, Philippines
12:00—Lunch
1:00—Hymn 214, "When We All Get to Heaven"
—Life Membership Award, Esteline Tart, Lee's Chapel Church
1:20—Miscellaneous Business
—Hymn 111, "Glory to His Name"
2:00—Adjournment

MARLBORO CHURCH, Route 1, Farmville, has planned a series of revival services for this fall. The services will begin on Sunday evening, October 18, and continue nightly through Wednesday, October 21. The Rev. Keith Cobb will be the guest evangelist. Services begin each evening at 7:30.

The church will celebrate its annual homecoming service on Sunday, October 25. The day's activities will begin with Sunday School at 9:45 a.m. The morning worship service will follow at 11, with the pastor, the Rev. Scott Sowers, bringing the morning message. Lunch will be served afterwards. A memorial and song service will be held during the afternoon.

Everyone is cordially invited to take part in these special services.

THE CAPE FEAR UNION MEETING will convene with Bethel Church on Saturday, November 21. The scheduled program is as follows:

10:00—Hymn, Congregation
—Devotions, the Rev. Jeff Scarborough
—Welcome, Host Church
—Response, Carolyn Lee
10:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes of Last Union Meeting
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Hymn, Congregation
—Special Music, Host Church
—Offering and Offertory Prayer
—Message, the Rev. Dennis Pollock
12:00—Report of Treasurer
—Report of Committees
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

THE CAPE FEAR UNION MEETING met August 29, at Yelverton Grove Church. During the business session the body voted to change the date of the Cape Fear Union Meeting to convene on the Saturday before the fourth Sunday in the months having a fifth Sunday.

SPRING BRANCH CHURCH, Walstonburg, will have its annual homecoming on October 4. The Rev. Royce Reynolds will be the guest speaker. Fall revival services have been planned for the week of October 19-23, with the Rev. Ray Wells as the guest evangelist.

Everyone is cordially invited to attend.

BLACK JACK CHURCH, near Greenville, will hold its fall revival October 19-23, at 7:30 each night. The Rev. Marvin Waters will be the evangelist, with the Rev. Dan Rivers, pastor, assisting. The public is invited to attend.

STEPHEN MINISTRIES, St. Louis, Missouri, has just released the 1988 schedule of Stephen Series Leader's Training Courses. The Stephen Series is a system of organizing and training lay persons for caring ministry in and around congregations. Congregations that enroll in the Stephen Series send one or more representatives to a Leader's Training Course. These trained leaders then go back to their congregations to set up a lay caring ministry system.

The six Stephen Series Leader's Training Courses in 1988 range from coast to coast, and will take place at the following locations:

ORLANDO, FLORIDA
January 10-22
Holiday Inn, International Drive

LEESBURG, FLORIDA
January 31-February 12
United Methodist Life Enrichment Center

ST. LOUIS, MISSIOURI
April 10-22
Breckenridge Frontenac Hotel

PLEASANT HILL CHURCH, Route 2, Pikeville, awarded Sunday School pins to the members of its Christian education program who had attended regularly (or who had perfect attendance) for the last year. As you can see, all ages are represented, pointing to the fact that Sunday School is not just for kids!



DUKE UNIVERSITY LIBRARY
PERIODICALS

DURHAM NC 27706

DENTON, TEXAS
June 12-24
North Texas State University

BERKELEY, CALIFORNIA
July 10-22
University of California

BALTIMORE, MARYLAND
July 31-August 12
Loyola College

Thus far, there are 1,780 congregations involved in the Stephen Series representing over 51 denominations; 377 of them enrolled in 1987 alone, a 27% increase in overall participation. These congregations are from 49 states, seven Canadian provinces, and four other countries. More than 1400 individuals attended one of the six 1987 Leader's Training Courses.

Registration for the 1988 Leader's Training Courses is already under way. For further information contact: Stephen Ministries, 1325 Boland, St. Louis, Missouri 63117; 314/645-5511.

THE ALBEMARLE CONFERENCE will convene with Mount Zion Church, located about two and one-half miles from Roper on Mill Pond Road, on Wednesday, October 7. The Conference will begin at 9:30 a.m.

WEST CLINTON CHURCH, Clinton, will observe homecoming services on October 11. The morning message will be delivered by a former pastor, the Rev. C. M. Coats, of Smithfield. Lunch will be served, after which an afternoon service will be held.

The Rev. Earl Johnson, pastor, and the congregation invite all former pastors, and members to attend the day's activities.

**MINISTER AVAILABLE**

The Rev. Todd Pierce wishes to announce that he is available for full-time and part-time pastoral responsibilities. A member of the Eastern Conference, Mr. Pierce can be contacted by writing to him at 1001-B Kingsway, New Bern, NC 28560; or by phoning, 637-6491.

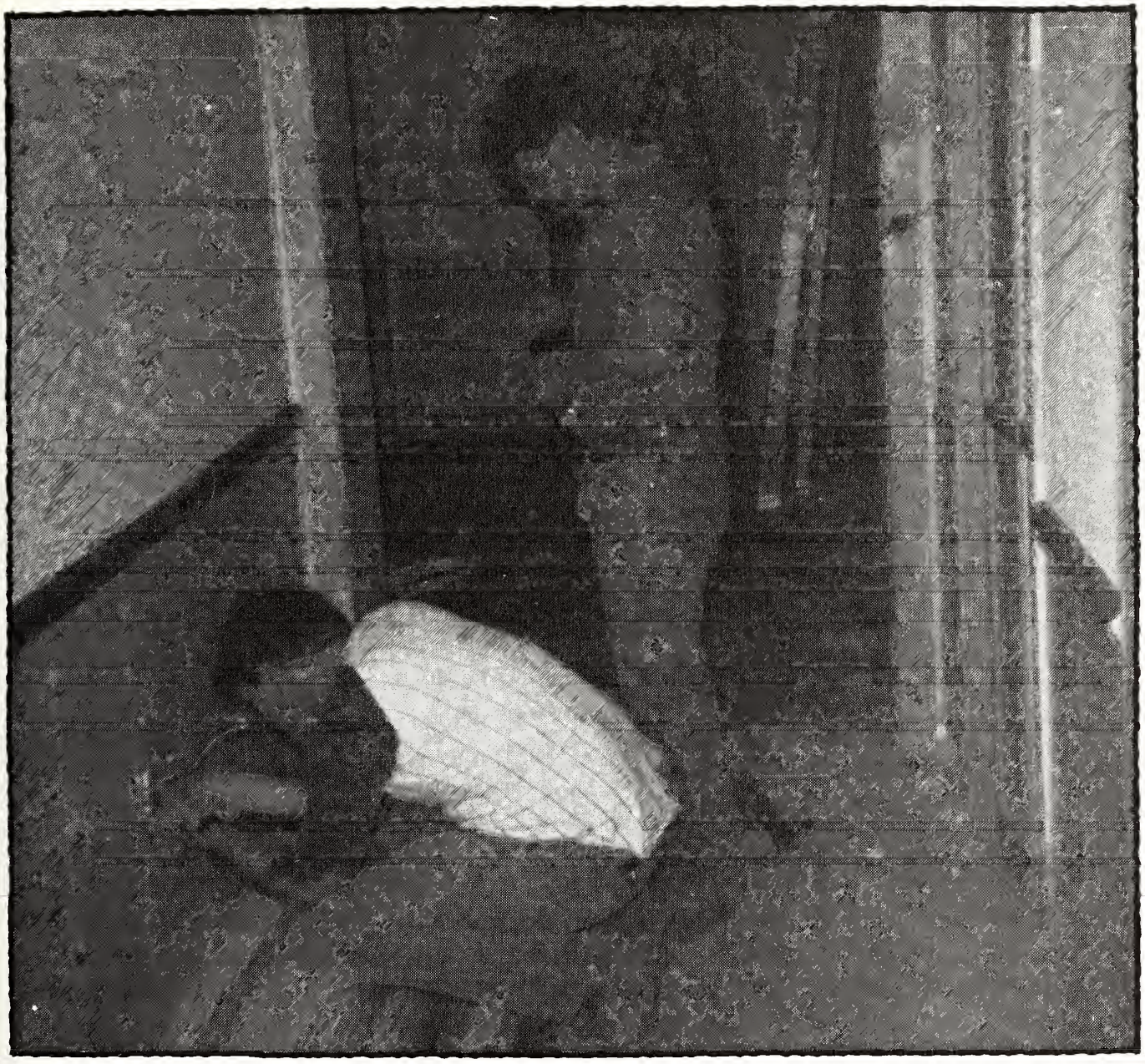


*Route 1, Box 22-A*
*Snow Hill, NC 28580*

*1937* *1987*

*With gratitude to God*
*the children of*
*the Rev. and Mrs. C. L. Patrick*
*request the pleasure of your company*
*at a reception to celebrate the*
*Fiftieth Wedding Anniversary*
*of their parents*
*on Sunday, the eleventh of October*
*nineteen hundred and eighty-seven*
*from three to five o'clock*
*Free Union F.W.B. Fellowship Building*
*Walstonburg, North Carolina*

*Please omit gifts.* *Regrets only.*



# The Free Will Baptist

. . . The Servant of the Church

NOVEMBER, 1987



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**ON THE INSIDE**

Two events share the focus of this month's publication: the 1987 State Convention and the Headquarters Improvement Project.

The 1987 Convention has been heralded by many as being the "most peaceful, most productive" in many years. A synopsis of the various reports given at the Convention is provided for you here.

One of the major items of business passed by the Convention was a motion to renovate the Headquarters. Established in 1982, the Original Free Will Baptist Headquarters has been located within the Free Will Baptist Press facility building from the outset. Because of the availability of space within the Press and the need for space and improvements of present Headquarters facilities, agreements were made between the Free Will Baptist Press Board of Directors and the North Carolina State Convention Executive Committee which paved the way for the Headquarters Improvement Project.


THE FREE WILL BAPTIST
November, 1987
Vol. 102 No. 11

Edited and published monthly by the Free Will Baptist Press Foundation, Inc., 811 North Lee Street, Ayden, North Carolina 28513-0159. Second-class postage paid at Ayden, North Carolina (USPS 2094-4000).

All materials for consideration in any issue must be in the hands of the editor thirty days prior to the publication date of that issue. Items for publication should be addressed to the Editor, *The Free Will Baptist*, P.O. Box 159, Ayden, North Carolina 28513-0159.

The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50, $15.50 and $30 respectively (plus sales tax where it applies).

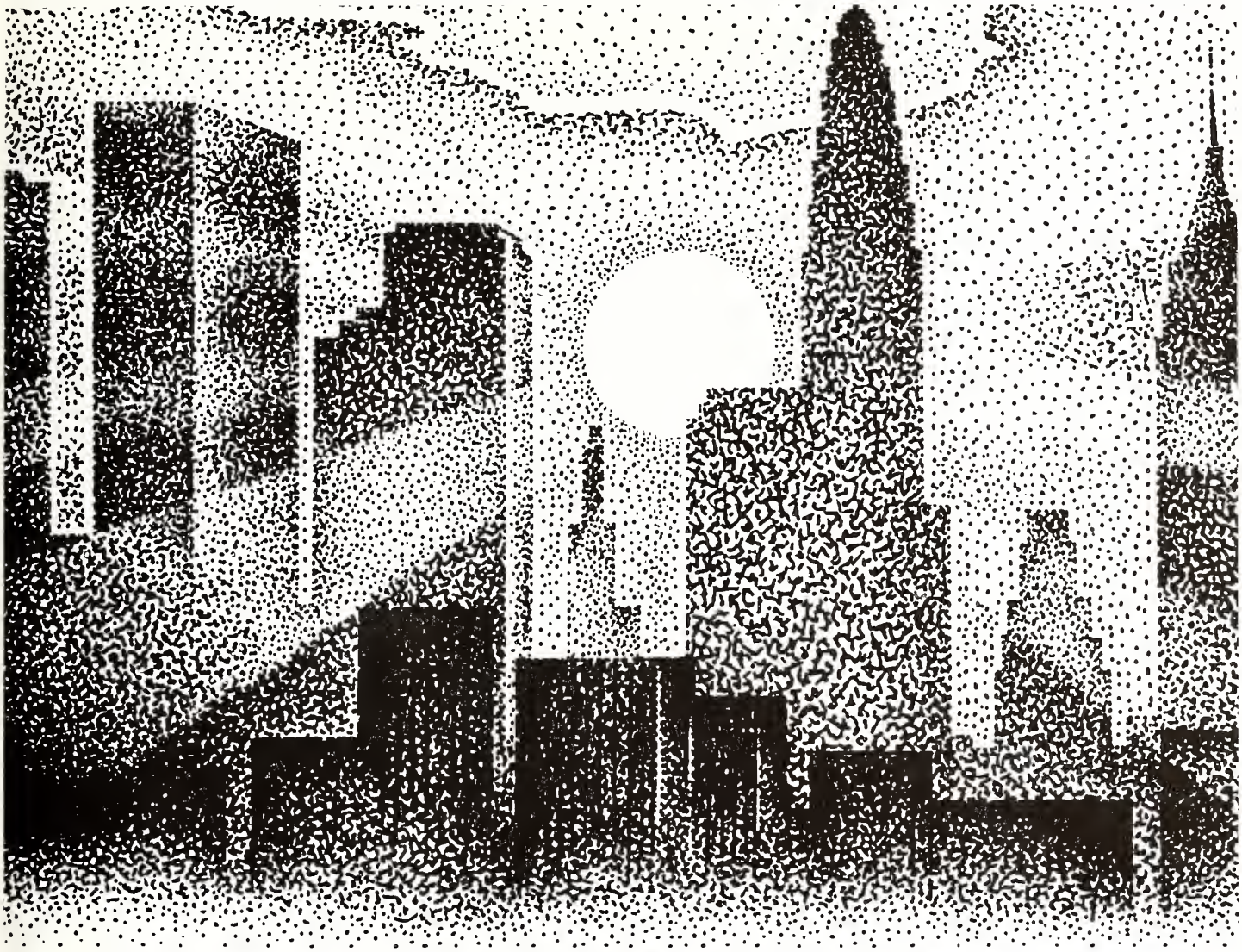
**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden**, 9 a.m.—5 p.m., Monday—Saturday; **Wilson**, 10 a.m.—6 p.m., Monday—Saturday; **New Bern**, and **Kinston**, 9:30 a.m.—5 p.m.; Monday—Saturday.



**Board of Directors**—Adrian Grubbs, President; James Billy Hardee, Vice President; Joe Griffith, Secretary; Ruth Taylor, Assistant Secretary; Marice DeBruhl, De Wayne Eakes, Darrell Horne, Lynette Sumerlin, Carlee Stallard; David W. Hansley, Chairman Emeritus.

**Free Will Baptist Press Foundation, Inc.:** Cliff Gray, **Executive Director**; Bobby Pennington, **Financial Director**; Janie Jones Sowers, **Editor of Literature**.



# SOME FOLKS ARE SATISFIED

Some folks are satisfied, but I don't believe that God is.

Some folks are satisfied with themselves. How perfect they are in their own eyes. How easily they sing, "O, How I Love Jesus," while they never spend time in study, prayer and meditation. "Stand Up, Stand Up for Jesus" they challenge while these spineless individuals are swayed to and fro by every "religious" group that comes along. "I am resolved no longer to linger," they proclaim while they wouldn't change themselves or anything around them for any reason. How sanctimoniously they sing, "I Surrender All," while inwardly thinking, "everything but . . . ."

Some folks are satisfied that they have all the answers. They firmly believe they know how to handle everyone else's problems. Many times, though, these same individuals are part of the problem, not part of the solution!

In the "game of life" these individuals can be called "losers."

A winner says, "Let's find out"; a loser says, "Nobody knows."
When a winner makes a mistake, he says, "I was wrong"; when a loser makes a mistake, he says, "It wasn't my fault."
A winner isn't nearly as afraid of losing as a loser is secretly afraid of winning.
A winner works harder than a loser and has more time; a loser is always "too busy" to do what is necessary.
A winner goes through a problem; a loser goes around it, and never gets past it.
A winner makes commitments; a loser makes promises.
A winner says, "I'm good, but not as good as I ought to be"; a loser says, I'm not as bad as a lot of other people."
A winner listens; a loser just waits until it's his turn to talk.
A winner respects those who are superior to him, and tries to find chinks in their armor.
A winner explains; a loser explains away.
A winner feels responsible for more than his job; a loser says, "I only work here."
A winner says, "There ought to be a better way to do it"; a loser says, "That's the way it's always been done here."
A winner paces himself; a loser has only two speeds—hysterical and lethargic.

—Anonymous

(Turn the page)



Well, some folks are satisfied with themselves just the way they are. But I don't believe God is, for each of us should be becoming more like Christ every day.

Some folks are satisfied with their families. How typical it is for parents to love their children, to believe in the best for them. But I believe it is time for parents to understand that no one is perfect. No one is born equipped with halo and wings. We must come to terms with our humanity and what that means—and one thing that means is we are imperfect individuals. Many parents are overprotective and cannot believe that their children could ever do anything wrong. They just fail to believe their children have the potential for erring.

Some folks are satisfied in believing that they—and their household—are perfect. But I don't believe God is, because anyone who says he is not a sinner lies and the truth is not in him.

Some folks are satisfied with their church. They are satisfied with things being done the way they have always been done. It's fine for others to be concerned about winning the lost, but well, everyone in their family is a good person. Their Sunday School class is all right the size it is; everyone knows everyone else. And the church doesn't need to grow—if it did, they might lose some of their power. They see no need for children's, youth and young adult ministries. Classes and/or activities for singles are not seen to be their business. And why be concerned about ministering to senior adults?

Some folks are satisfied with their church. But I don't think God is, especially when sinners are not being brought into the fold. He can't be happy when churches are sitting in the midst of population booms and doing nothing to reach out with the message of salvation.

Some folks are satisfied when visitors come and go without ever being welcomed and ministered to, but I don't believe God is.

Some folks are satisfied when others leave the church. They are so satisfied they never venture to find out why and express their regrets. But I don't believe God is because Jesus taught about the shepherd who left the ninety-nine sheep in search of the one who had wandered off.

Some folks are satisfied with the state of our denomination and its ministries. They have no problems saying that the Original Free Will Baptist Church is a little church. I, for one, am not satisfied. For years I have heard that there are 35,000 Original Free Will Baptists. Well, at best I believe we have approximately 15,000 active members, if churches have accurately reported to the Convention. Since these are the members who carry on the work of the church on a fairly regular basis, I believe we are in real trouble. And until we become more mission minded, in our focus and giving, we can not grow; we are too self-centered.

I believe one of the biggest steps the denomination has taken in a long time took place when it determined to improve the Headquarters. For too long those ministries housed therein felt "pushed back" and "hidden away." The carpet put down in 1982 when the Headquarters was first established had long since become stained (beyond cleaning). Bathroom facilities were shared with the Free Will Baptist Press. In and of itself this presented no real problem during Press working hours, but many groups met at night. And what about growth?

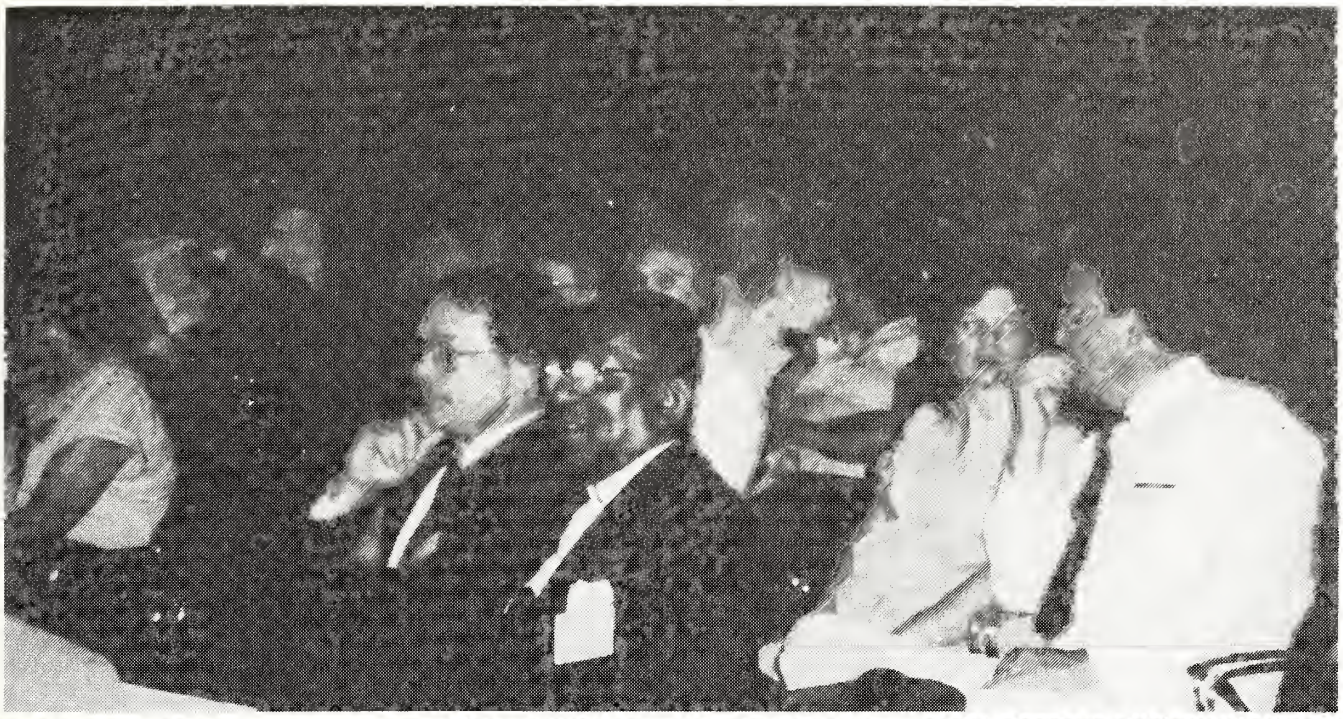
With the planned improvements, all the ministries are located within a blocked-off area, not as before. Of course some lament, "What we had was good enough. They should have been satisfied." I see little need of arguing with such a mentality, for either we move ahead or we regress further—and I'm not for further regression.

The Headquarters Improvement Project is a project every Original Free Will Baptist should back and be proud of. The projected cost of $21,961 is nothing in comparison to our available options: closing the Headquarters, operating at status quo, building a new building, purchasing an existing building and making necessary renovations. The Headquarters Improvement Project seeks to further the cause of the State Convention, while utilizing space within the Free Will Baptist Press facility which was not needed. The Headquarters Improvement Project speaks of good stewardship and makes sense to me. If each church would contribute at least $100 to the project, it would be paid for.

Some folks are satisfied that we can rest after this project is completed. But I don't believe we can sit around on past victories and watch the world pass by, many dying daily without Christ.

Some folks are satisfied. But I'm not.

And I don't believe God is either.



*by De W. Eakes, president*

The 75th Annual Session of the North Carolina State Convention of Original Free Will Baptists was a great experience! Original Free Will Baptists are a great people! Many persons deserve a note of gratitude for a very successful convention.

The persons who served on the appointed committees performed their assigned tasks thoroughly and expeditiously. A great deal of time, thought and effort went into their work.

The Convention officers all worked together very well in the planning of the Convention and in the execution of assigned responsibilities. My sincere thanks go to the members of the Executive Committee of our Convention for their input and work for the Convention.

The staff and personnel of Mount Olive College gave us invaluable assistance and suggestions for the smooth operation of our Convention. My genuine gratitude for the gracious manner in which our College continues to host our annual Convention. A special thanks to Mr. Gary Barefoot for providing and setting up our historical display on Thursday.

The ministry and auxiliary heads were prompt in giving their reports, cooperative in adjusting their scheduled times and stayed within their allotted time frames. The various ministries were very cooperative in getting their reports to our Convention office on time.

The information included in the reports provided a wealth of material for our people. All of our ministries provided the desired financial status reports and budget proposals! We appreciate this cooperation.

The devotional leaders for the prayer breakfast and for the Wednesday and Thursday sessions provided excellent leadership in guiding our devotional thoughts.

The Evangelism Conference began our Convention on a very challenging and inspiring note. I believe that this year saw the best attendance for our Evangelism Rally. Both speakers brought excellent messages. The worship service on Wednesday was a unique experience for our Convention. The celebration of the Lord's Supper and Washing of the Saint's Feet proved to be a tremendous worship experience for our Convention. Four hundred seventy-eight persons participated in the Lord's Supper and over four hundred took part in Washing the Saint's Feet. The Rev. Gary Bailey brought an excellent message and did a very good job officiating in the ordinance being celebrated. Thirty ministers served the congregation in a very orderly and efficient manner.

The Missions Rally was attended by over seven hundred persons. The Rev. Bob Harber, a home missionary; the Rev. Willem and Lydia van der Plas, our foreign missionaries home on furlough; and the Rev. Ray Wells, chairman of the Home Missions Board, gave inspiring statements. "Faithful Hands," from the Wilson Deaf Church, shared a very meaningful presentation as a part of the Missions Rally. As usual, a very good offering in excess of $25,000 was received (this offering was for both Home and Foreign Missions).

The Thursday worship service was a special blessing. The Rev. W. S. Burns, the scheduled speaker, was unable to preach due to some serious physical problems. The alternate, the Rev. T. Bruce Dudley, brought a challenging and inspiring

(Turn the page)

message to the Convention on short notice.

The entire Convention was characterized by a spirit of unity and cooperation that was a credit to all attending and a glory to our God. We appreciate every Original Free Will Baptist who helped to make our 75th session a very good experience.

The report of our Credentials Committee revealed a total of 234 ministers, 286 delegates and 72 visitors registered at the Convention. We had an increase over last year of forty ministers and about fifteen or twenty delegates. This is very encouraging. We hope to see an ever increasing number of our ministers and full church delegations representing at our annual Convention. Each properly registered minister and delegate has a direct voice in our Convention. It is necessary to attend in order to help guide the work of our Convention. This is the very best way to keep yourself and your church abreast of what is taking place within our Convention.

We continue to urge all of our ministers and delegates to register each year at our Convention. The registration fees ($5 per delegate and $10 per minister), as well as the suggested $1 per member per year offering, and the Convention offerings are the only sources of income for the work of the State Convention. This year the Executive Committee is asking each of our Convention churches to send an offering of $100 for the Headquarters Improvement Project. We are improving our present offices, adding more office space, building in some much needed storage space and bathroom facilities, improving our Conference room and rearranging the lounge area. As soon as space is available, the Ministers' Program office will be joining the Home and Foreign Missions, the Retirement Homes and Church Finance Association offices, which already share our Headquarters Building with the State Convention office. We plan to have an "Open House" as soon as we are able to, after construction is completed. Our Headquarters Building is fast developing into a place we can be proud to call our "headquarters." It also serves to better coordinate and unify our ministry programs.

In order to meet all of the requests for funding, a per capita giving of $51.26 will be required of each Original Free Will Baptist (using a figure of about 35,000 members of our Convention Churches). This brings up the matter of stewardship, which is an essential part of our Christian discipleship. Our Convention theme for the year is "Opportunities for Service." God has given us many great and wonderful opportunities for service through our Convention and its ministries. I believe that when God presents an opportunity or challenge to us that He also provides the resources with which to meet the challenge. Suiting the available resources to the opportunities for service which God gives us is what we mean by "stewardship being an essential part of discipleship!"

Our seventy-fifth Convention was a very good experience! Let us make our 260-261st year as Original Free Will Baptists a great year. We do this as we avail ourselves of the marvelous opportunities for service God gives to us! Have a great year in your services to the Lord.

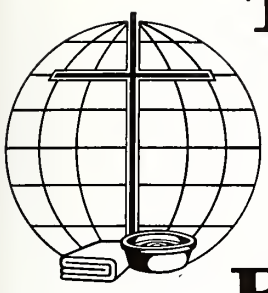
## MINISTRY CONTRIBUTIONS

The following chart from our Convention Program Book shows what Original Free Will Baptists gave to our ministry programs last year, what is requested this year and what percentage of total requests is directed to each ministry program.

**CONTRIBUTIONS FROM ORIGINAL FREE WILL BAPTIST CHURCHES AND INDIVIDUALS**

| MINISTRY | 1986-87 CONTRIBUTIONS | 1987-88 REQUESTS | PERCENTAGE |
|---|---|---|---|
| State Convention | $ 9,270.00 | $ 17,450.00 | 1.0% |
| Headquarters Project | | 20,000.00 | 1.1% |
| Ministers' Program | 21,928.00 | 22,000.00 | 1.2% |
| Retirement Homes | 29,252.00 | 35,904.00 | 2.0% |
| Cragmont | 83,913.00 | 90,000.00 | 4.9% |
| Home Missions | 157,522.00 | 158,092.00 | 8.6% |
| Children's Home | 197,990.00 | 225,000.00 | 12.3% |
| Foreign Missions | 285,229.00 | 313,892.00 | 17.1% |
| Mount Olive College | 618,114.00 | 950,000.00 | 51.8% |
| TOTAL | $1,403,218.00 | $1,832,338.00 | 100.0% |

The above information was obtained from a compilation of the reports in the book. It is given to provide a total picture of the denominational support. Based on a total reported membership for last year, per capita giving was $39.26. When Original Free Will Baptists respond to the new requests, per capita giving will be $51.26.



# THE CONVENTION IN REVIEW

Following are highlights of the various reports given at the 1987 State Convention of Original Free Will Baptists.

## STATE CONVENTION EXECUTIVE COMMITTEE

### The Headquarters Improvement Project

History was made on February 12, 1982, when the State Convention signed the first three-year lease with the Free Will Baptist Press Foundation for a portion of the Press Building to be used as a Headquarters for Original Free Will Baptists. Though the stroke of the pens marked the significant moment, it was in fact a culmination of several years' work. It was an important event in that for the first time Original Free Will Baptists had a central location for those ministers whose own facilities did not establish an office.

The Rev. Fred Rivenbark, then president of the Free Will Baptist Press Board of Directors, stated at the signing of the lease, "This is progress!" In fact, it was the beginning of progress. Home Missions, Foreign Missions, Church Finance, Retirement Homes, and the State Convention all have offices within the Headquarters Building. (And the Ministers' Program will soon be moving back!) A second three-year lease was signed when the first lease came to a close.

### The Headquarters, A Reflection of Who We Are

During the past year, the members of the Executive Committee of the North Carolina State Convention of Original Free Will Baptists have spent a great deal of time looking at our churches and our ministries. They also turned their attention toward our Headquarters. After a great deal of study and discussion with the present residents of the Headquarters, it was determined that we needed a more permanent Headquarters and some improvements over the present layout.

A number of options were explored. In the final analysis, it was found that an extended lease with the Free Will Baptist Press for existing space, along with some additional space, and improvements would best serve our needs. Meetings with the Press Board again found them eager to assist the Convention in providing the needed space at a reasonable fee. The end result was the signing of a new ten-year lease, with the option to renew for another ten years. The Press Board also approved projected plans for construction and changes as proposed by the Executive Committee.

The Headquarters Improvement Project provides the needed changes to make the leased area more suited to the use of the Headquarters, provides an opportunity to meet the needs of the anticipated need of additional small offices, and gives us the opportunity to improve the appearance of the Headquarters. The Headquarters is a reflection of who we are, therefore the improvements are designed to make the Headquarters useful and attractive but not extravagant. In addition to the construction of walls to better utilize the space, the Headquarters Improvement Project includes painting of existing space, replacing unsightly and worn carpet, and other small but significant improvements.

The Headquarters Improvement Project provides us with a well defined and separate portion of the Press Building for use as a Headquarters, the needed office space, a conference room, an employee lounge, work and storage areas, and restroom facilities. It will continue to provide a base of operations for the work and ministry of Original Free Will Baptists.

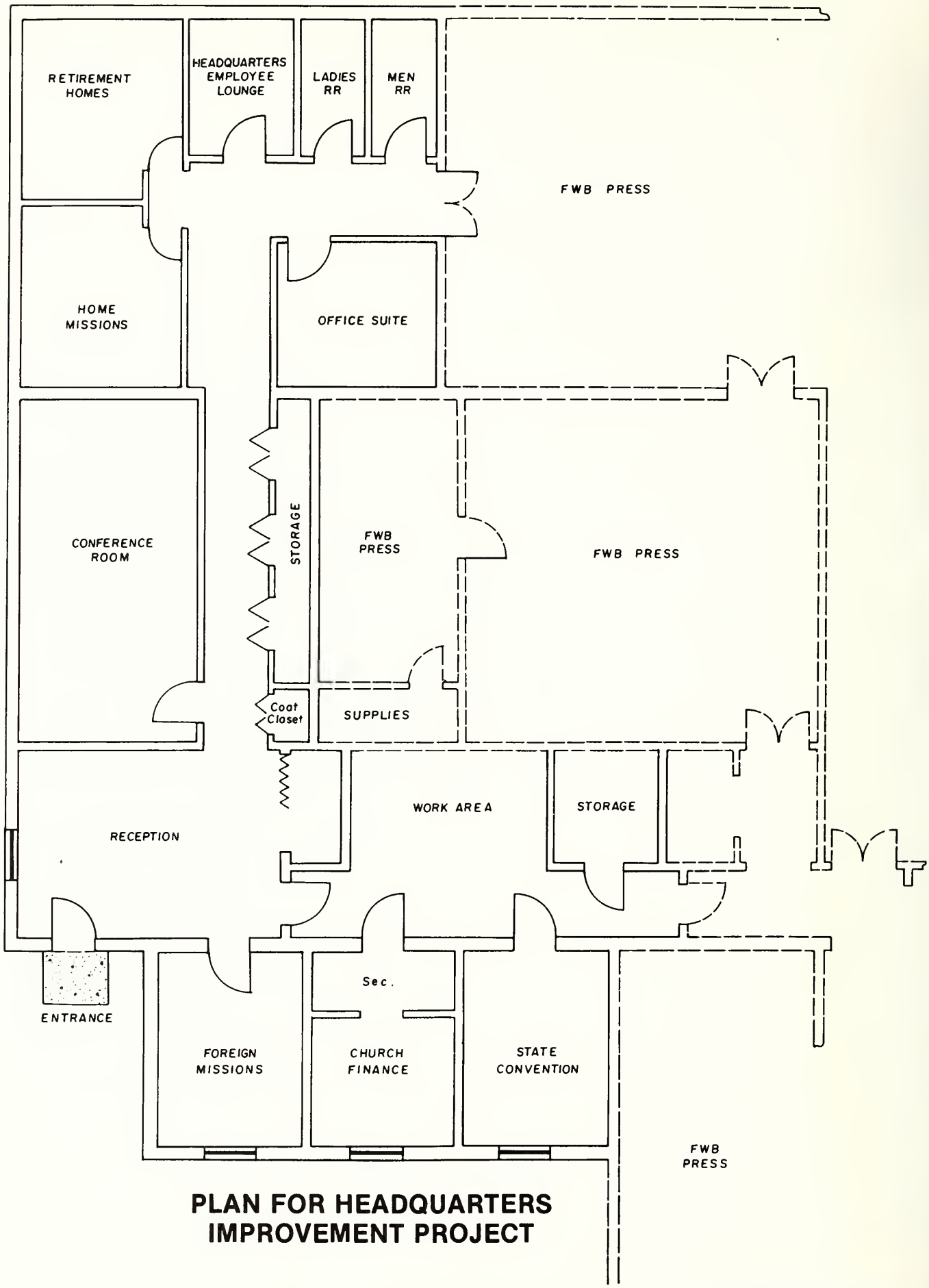
### What Are the Costs?

The Headquarters Improvement Project has an approximate cost of $21,961. The work will be divided into three phases as follows:

| | |
|---|---|
| Phase I: General Construction | $14,355.00 |
| Phase II: Furnishings and Carpet | 4,256.00 |
| Phase III: Restrooms | 3,350.00 |

### What Do We Want You to Do?

We are asking that churches and individuals contribute to the Headquarters Improvement Fund. Each church is requested either by vote or special offering to give $100 toward the project. Bulletins and materials for the promotion of the project are available for your use upon request. Send your request to State Convention Office, Box 39, Ayden, NC 28513.




**PLAN FOR HEADQUARTERS IMPROVEMENT PROJECT**





**BOARD OF FOREIGN MISSIONS**
**Highlights of the Year**

1. A stronger prayer base was developed. This is vital and must continue to expand.
2. Six hundred seventy-six decisions for Christ were made on our fields (348—Philippines, 238—India, 89—Mexico). We rejoice with the angels in Heaven.
3. Our financial needs were met through your faithful giving.
4. The Grubbs Family went to the Philippines in September, 1986.
5. The Revs. Pio dela Rosa and Roger Malinao visited us in September and visited many of our churches.
6. Palawan Bible College had its best year. The total enrollment for the year was 89. There were 24 graduates in March, 1987.
7. The official *Free Will Baptist Hymnal* for the Philippines was published. This book was compiled by Lydia van der Plas.
8. A new library and classroom building was constructed on the Palawan Bible College campus.
9. Successful World Missions Conference.
10. First tour to the Philippines in April, 1987.
11. *The Free Will Baptist Statement of Faith and Discipline* was submitted for publication into Spanish for Mexico.
12. The pastors in Mexico completed their second year of Bible training and are now heading toward completion of the course in December, 1987.
13. Several new church buildings are under construction in Mexico.
14. The number of workers in India has increased to 76. There are 41 teachers, 31 pastors, 2 school supervisors, Dr. E. M. Lall, president; and Pramod March, secretary.
15. We now have 20 elementary schools in India. Eight buildings have been completed. We need 12 more just to meet the present need. Cost at present is $5,000 per building.
16. On June 4, 1987, the Board of Foreign Missions entered a cooperative agreement with Slavic Gospel Association to help provide support for Dwight and Aileen Hawley, missionaries to eastern Europe. We are excited about this opportunity to expand our vision and ministry to the world.
17. Paul and Teresa Grubbs have completed language school, have moved to Palawan and are now involved in the ministry there.
18. The van der Plas Family is home on furlough. Invite them to visit your church.

**Opportunities for Service for 1987-88**

1. Prayer Partners needed. "Prayer is what gives power to missions."
2. Pray for revival in the Free Will Baptist Church. Please do this daily.
3. Give to support your Foreign Missions program.
4. Join the 1988 tour to the Philippines (February 29—March 12).
   For information call 746-4963.
5. Build a school-church building in India.
6. Support the Hawleys. Faith Promise Partners needed.
7. Attend the World Missions Conference on February 26, 1988. The Rev. Dick Eastman, with Change the World Through Prayer Ministries, will be our speaker.

**Recommendations**

1. That this report to the 1987 State Convention be adopted.
2. That the Convention encourage every member to faithfully pray for world missions and revival.
3. That the months of December and March continue to be designated as "Foreign Missions Months" in our State Convention calendar.

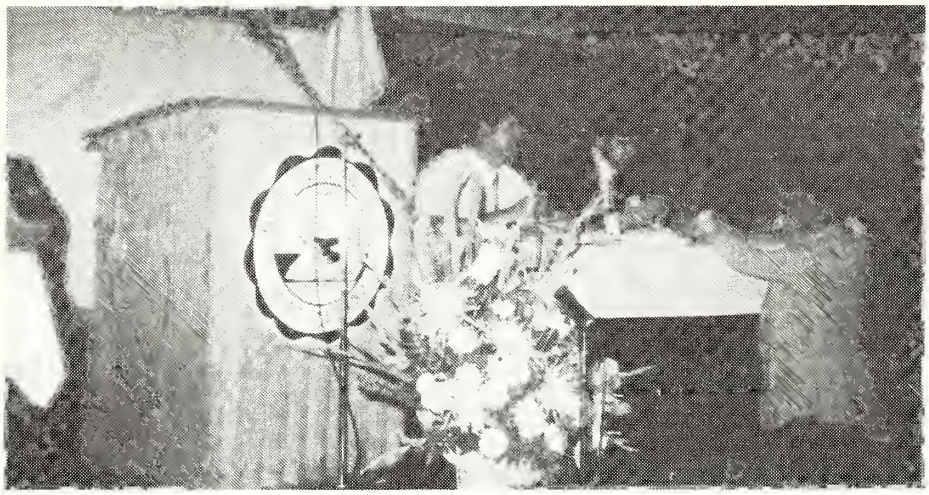
**MOUNT OLIVE COLLEGE**

Below are three examples of new heights of growth and service to which the College is committed.

**Education for Ministers**

The four-year curriculum in religion was designed to provide a

(Turn the page)





program of depth, breadth and quality for ministers who wish to serve in the Free Will Baptist Church. Special scholarships and grants are provided to assure that every pastor who wishes to prepare himself for more effective service has that opportunity. In addition to the excellent work already being done by the Rev. Frank R. Harrison and Dr. Michael R. Pelt, the College plans to add a new faculty member in the fall of 1988 whose duties will include:

a. Serving as director of Ministerial Education:
b. Supervision of a practical experience program for ministerial students and others who wish to prepare for church-related vocations;
c. Designing and administering programs in church growth and evangelism; and
d. Serving as director of the Paul Palmer Institute of Christian Studies, a special program for both ministers and lay persons.

To assist the College in planning and carrying out the above program, an advisory board broadly representative of Original Free Will Baptists will soon be appointed. This board will seek the cooperation, support and participation of the conference boards of ordination, the State Ministerial Association, the Board of Home Missions and Evangelism, the Board of Foreign Missions, and other denominational ministries in planning a program specifically designed to meet the needs of Original Free Will Baptists.

**Plant Development**

During the past five years (1982-87), the on-campus enrollment has grown from 357 to approximately 550, an increase of fifty-four percent (54%). In addition, the College has gone from a two-year to a four-year institution. During this period of time College Hall was constructed, but additional buildings are urgently needed.

a. This fall it became necessary to purchase a mobile unit for office space.
b. Our senior college accreditation requires that we proceed at the earliest possible date with the construction of a college union building for food services and student activities.
c. By 1989, when we reach the goal of 50,000 volumes, our library will be filled to capacity and plans for additional space must be formulated and put into place.
d. A fine arts building for music, art and drama is critically needed and must be provided before senior level programs can be developed in these areas.

**Alumni Affairs**

As a two-year college, Mount Olive served approximately 5,000 students from 1952-1984, and with the four-year program this number will rise rapidly. Now is the time to develop a program that will retain and strengthen the interest of our alumni in the future of the College. To help achieve this goal, a full-time director of Alumni Affairs, Roger Buchanan, was added to the College staff this fall.

**Recommendations**

The following specific recommendations are submitted for action by the Convention.

1. That this report including its goals and plans be approved.
2. That the Convention continue to designate February and July as "Christian Education Months for Mount Olive College" and recommend that our churches and Sunday Schools observe Fifth Sundays as "Mount Olive College Scholarship Day."
3. That this Convention pledge its prayers and support for the work of Mount Olive College.

## FREE WILL BAPTIST CHILDREN'S HOME
### Ministry Services and Statistics

The following is a report of services and statistics of your child care ministry:

| | |
|---|---|
| Number of children served | 66 |
| Group care | 44 |
| Independent living program | 19 |
| Higher education | 1 |
| Alternative education | 1 |
| Foster care | 1 |
| Professions of faith | 8 |

| | |
|---|---|
| Baptisms | 4 |
| Number of cottages operated | 4 |
| Total number of inquiries | 62 |
| Referrals | 29 |
| Other cases handled | 124 |
| Number of children presently in care | 30 |
| Family clarification | 2 |
| Supplemental parenting | 10 |
| Independent living | 8 |
| Adolescent development | 9 |
| Foster care | 1 |
| Higher education | 0 |
| Alternative education | 0 |

**Recommendations**

The following recommendations are submitted for consideration of the Convention:

1. That the 1987 report to the State Convention be adopted.
2. That the Convention continue to designate May and November as "Children's Home Months," and recommend that our churches observe Children's Home Days on November 15, 1987, and May 15, 1988.
3. That the Convention and representing churches continue to pray for the ministry of the Children's Home.
4. That the Convention support our 1987-88 budget.

## FREE WILL BAPTIST RETIREMENT HOMES

Our retirement ministry is moving its benefits and services closer to our people—closer to where they are. Let me explain. Recently, the Board of Directors approved a *fourth plan of admission.* The broad terms of this plan are: The resident can continue to live in his own home or apartment and qualify for retirement benefits through our office. We will pay the resident each month a sum of money equal to what it costs us to operate one of our homes or apartments. The amount would be fixed, based on our cost of operation at the time the resident is admitted and would be reviewed each succeeding year. The resident would use this money to pay toward his monthly living costs—utilities, repairs, home insurance, yard maintenance, and so forth. In return, the resident would pay the Retirement Homes ministry each month 30% of his retirement income, which would be fixed at the time of admission.

The Retirement Homes Admissions Committee recently met and approved the Rev. James A. Evans' application to be admitted according to the terms of our fourth plan. We are happy to have him in our care. He has contributed in many ways to the success and well-being of our denomination and its ministries. He deserves the benefits offered through our retirement program and he will be receiving them in the months ahead. As funds are available, we hope to be receiving more in our care.

**RECOMMENDATIONS**

1. That January, 1988, be designated as "Retirement Homes Month."
2. That Sunday, January 23, be designated as "Retirement Homes Sunday," and that Convention churches receive an offering for Retirement Homes.
3. That the Convention adopt our proposed budget for the 1987-88 church year.
4. That Convention churches be requested to use printed material available through the Retirement Homes office to better inform Free Will Baptists of Retirement Homes services and benefits.

## BOARD OF HOME MISSIONS AND EVANGELISM

**Proposed New Work and Projects Under Consideration**

1. Belmont, North Carolina—new mission
2. Albemarle, North Carolina—new mission—H'mong congregation
3. Fayetteville, North Carolina—church for the deaf
4. Triangle Research Area—new mission
5. Establishment of more migrant missions
6. Clothes drop for the H'mongs—1988 California
7. Bibles for H'mong youth—California
8. Beginning of Sowers Club

**Recommendations**

1. That the 1986-87 report to the Convention be adopted.
2. That the Convention support our 1987-88 budget.
3. That the Convention continue to designate April and September as "Home Missions and Evangelism Months" on our promotional calendar.
4. That our Convention go on record in support of our All-Night Prayer Service to be held on January 15, 1988, at the Marsh Swamp Church, Rock Ridge, North Carolina, beginning at 10 p.m. and concluding at 6 a.m.

## FREE WILL BAPTIST MINISTERS' PROGRAM

**The Year in Review**

During the past year we have served through our various programs over 200 ministers of this Convention. The scope of our program includes *retirement, insurance, planning, seminars* and the *Ministers' Widow's Fund.*

We have also expanded our service into a new area which is called the *Hardship Grant.* This program was developed for the minister who finds himself in an extreme hardship with no resources to deal with the problems at hand. This grant will be available to all ministers of the denomination without regard to their participation in any of the programs currently offered.

Another area in which we have made progress this past year is in helping the individual minister in his personal planning and also in his planning with the church. We have met with churches and ministers to help them put together a solid program for the minister's benefit.

**Recommendations**

1. We ask that October be designated "Ministers' Program

(Turn the page)

Month." Also, we ask that the second Sunday in February be designated as *Former Pastors Sunday* and that the third Sunday in June be observed as *Ministers' Program Sunday.*

2. We ask the continued prayers and support of this Convention.

### CHURCH FINANCE ASSOCIATION

**A Report of the Activities of the Association for 1986:**

Membership increased by 21.

Deposits decreased by $33,464.

New loans made in the amount of $108,200.

| | |
|---|---|
| Albemarle | $13,200 |
| Cape Fear | 35,000 |
| Central | 10,000 |
| Western | 5,000 |
| Institutions | 45,000 |
| Total | $108,200 |

### FREE WILL BAPTIST PRESS FOUNDATION

The Free Will Baptist Press Foundation, Inc. had its beginning in 1873. From that time, the Press has grown into a company with assets worth nearly $1,000,000. More important than the value of the assets, we have, through the printed page, witnessed to thousands for the cause of Christ.

The Press is composed of the printing plant located in Ayden, North Carolina, and Bible and Bookstores in Kinston, New Bern, Wilson and Ayden. The company employs twenty-five full-time and seven part-time employees.

Income to the Press consists of sales from Sunday School literature, job printing, Bibles, books, gifts and many other "Christian" items.

### CRAGMONT ASSEMBLY

Cragmont has been described as our "Summer Youth Camp." Certainly it is, but it is so much more. From its inception, it was designed to accommodate all our people. Today, there are six youth weeks, two woman's auxiliary weeks, plus a weekend; one week for Original Free Will Baptist ministers and one week for General Baptist ministers. The use of Cragmont by church groups for spring and fall retreats is increasing in popularity. Vacationers are invited to use Cragmont for overnight lodging, as space is available, except in the winter. Cragmont has much to offer people of all ages. Plan to use it this year!

Cragmont's future is as bright as we allow it to be. Your support with gifts, prayers, and presence must be continuous to ensure its future growth, progress, and ministry.

We have nine weeks of conferences each year.

### THE OBITUARY COMMITTEE

It was reported that three ministers had passed away during the last year: Colon Hudson, Piedmont Conference; A. L. Duncan, Pee Dee Association; Wilson Dowdy, Eastern Conference.

### ADOPTED CONSTITUTIONAL CHANGES

Change to Article II, Section 1: "The officers of this convention shall be a president, vice president, recording secretary, and treasurer."

Changes to the Bylaws, Section 4: To be deleted; Section 16—changed to read as follows: "The executive committee shall be composed of a president, vice president, recording secretary, treasurer, and one representative elected by the Convention from each member conference. The representative from each conference shall be elected for a term of two years. The recording secretary and treasurer, and half of the representatives shall be elected on odd years and the president, vice president, and half the conference representatives be elected on even numbered years. In the event of an uneven number of conference representatives, the simple majority be elected on odd numbered years."

Section 4 of Article III of the Bylaws was deleted.

### THE NOMINATING COMMITTEE

*Secretary:* G. C. Bryan (89)
*Treasurer:* J. B. Narron (89)
*Albemarle Representative:* Robert May (89)
*Cape Fear Representative:* Dola Dudley (88)
*Central Representative:* Leon Harris (88)
*Eastern Representative:* Justin Kornegay (88)
*Pee Dee Representative:* Jackie Godwin (89)
*Piedmont Representative:* Charles Crisp (89)
*Western Representative:* Craig Simmons (89)

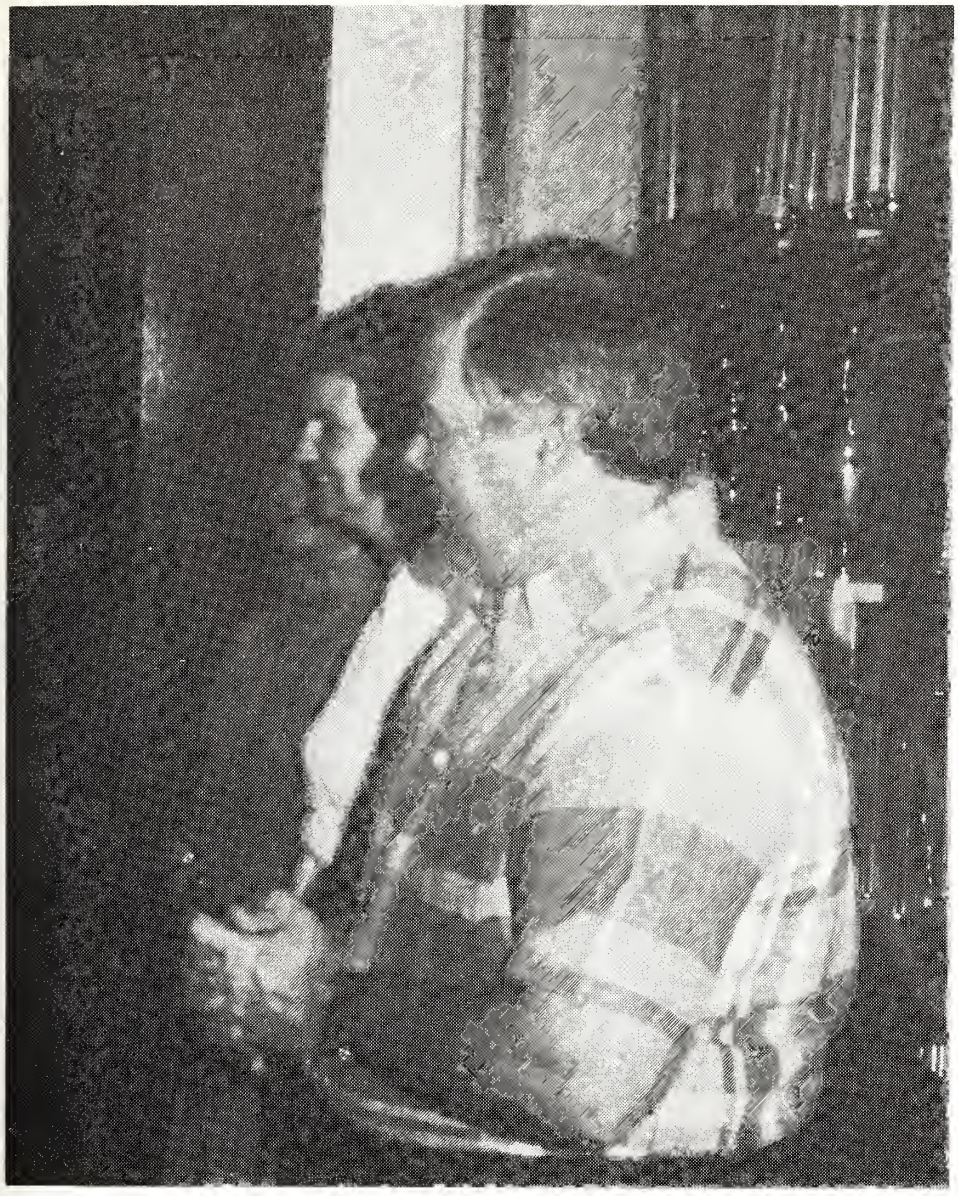
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### FINAL REPORT OF THE CREDENTIALS COMMITTEE

The figures used representing ministers on roll by conference are taken from the *1987 Yearbook.*

| Conference | Ministers on Roll | Ministers Present | Delegates Present |
|---|---|---|---|
| Albemarle | 17 | 10 | 17 |
| Cape Fear | 49 | 30 | 45 |
| Central | 58 | 46 | 64 |
| Eastern | 112 | 66 | 66 |
| Pee Dee | 29 | 9 | 18 |
| Piedmont | 41 | 5 | 3 |
| Western | 90 | 68 | 73 |
| Total | 396 | 234 | 286 |

Total registering as members of the Convention: 6
Total visitors: 72
162 ministers failed to register at this Convention.
22 ministers pre-registered and failed to attend.
Total registered attendance at this Convention: 576



*Children's Home:* Francis Garner (91), Hazel Brown (91), Foy Futrelle (91)

*Foreign Missions:* Wayne King (92)

*Home Missions:* William Futch (94)

*Ministers' Program:* A. B. Bryan (92)

*Commission on Free Will Baptist Fellowships:* Frank Ray Harrison (90), unexpired term of Craig Simmons: Harold Swinson (88)

*Mount Olive College:* Mack Pierce (93), Felton Godwin (93), William L. Hennessee (93), Lloyd Jones (93), Danny McPherson (93)

*Retirement Homes Board:* James B. Hardee (92), Walter Sutton (92)

*Historical Commission:* Edmundo Gonzales (89)

*Scouting Commission:* Leon Grubbs (90), Rose Raper (90)

*Chaplain's Commission:* Alan Lamm (92)

*Cragmont Assembly Stock Representative:* Bobby Pennington (90)

*Board of Trustees:* James Joyner (90)

*Church Finance Association Representative:* Ralph Sumner (88)

*Free Will Baptist Press Representative:* Keith Cobb (88)

*Layman's League Board:* J. M. Langley (90), Stanley Jenkins (90), Raymond Gray (90), J. T. Beddard (90)

*Board of Publications:* C. H. Overman (92)

**RESOLUTIONS COMMITTEE**

WHEREAS, the idea of a second definite work of grace (evidenced by speaking in tongues) has always been an unacceptable teaching in the Original Free Will Baptist Church; and

WHEREAS, some churches and pastors are now teaching and adhering to this idea; and

WHEREAS, this teaching has caused and is causing much confusion and division in our churches;

BE IT RESOLVED, that this Convention reaffirm its stand against a second definite work of grace and that all ministers and churches who hold to that teaching are doing so in conflict and violation of Free Will Baptist doctrine;

BE IT FURTHER RESOLVED, that a copy of this resolution be printed in *The Free Will Baptist* paper and that copies of this resolution be sent to the moderator of each conference and chairman of each conference ordaining council.

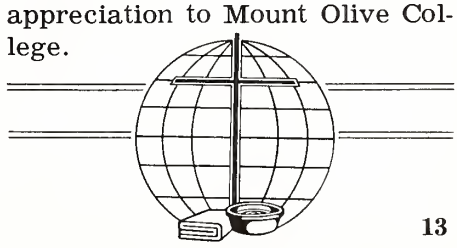
WHEREAS, the Revision Committee was appointed to do its work of revising the *Statement of Faith and Discipline* in 1976; and

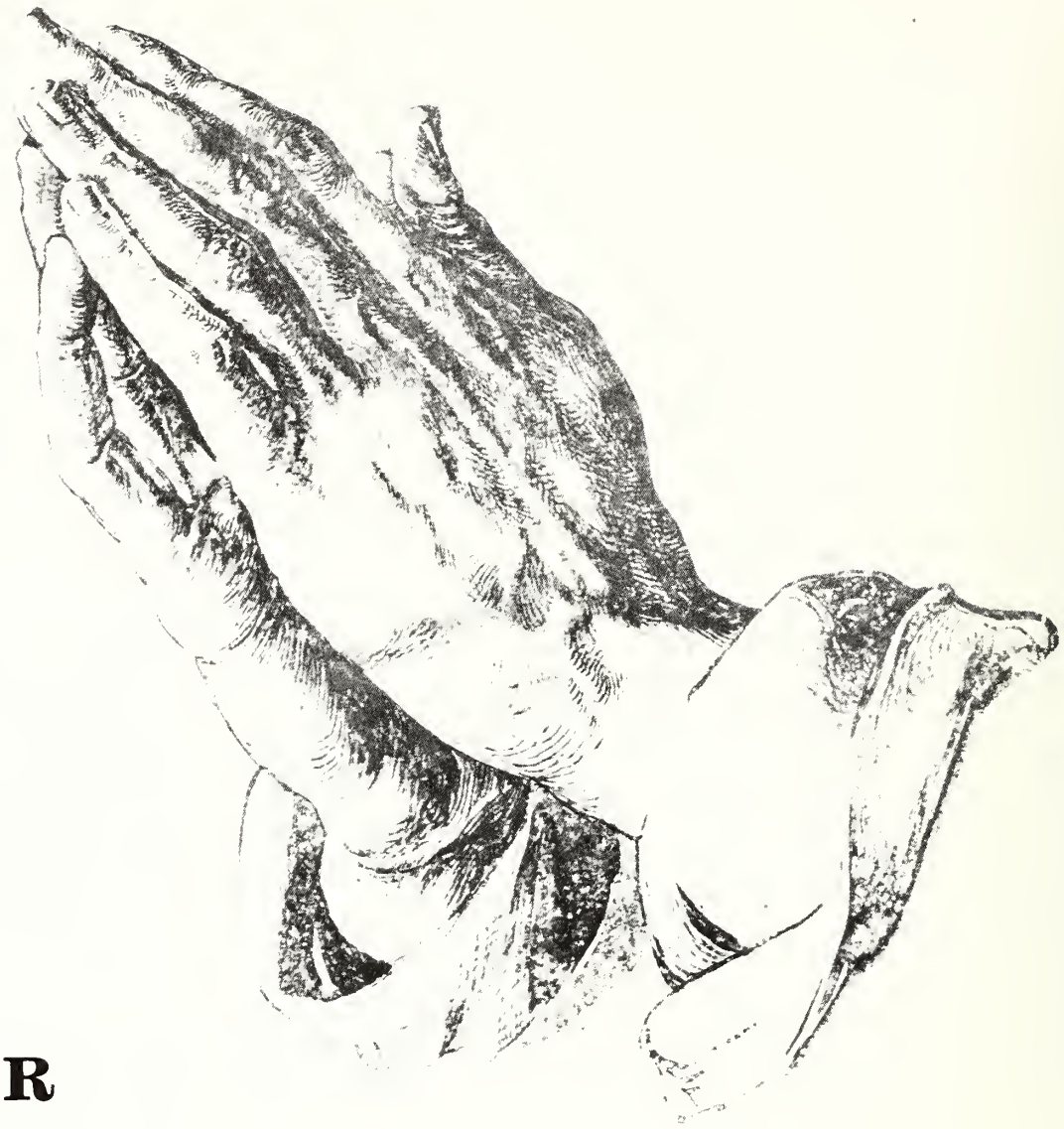
WHEREAS, the North Carolina State Convention of Original Free Will Baptists adopted the revised *Articles of Faith* in 1981; therefore

BE IT RESOLVED, that future printings of the *Articles of Faith* reflect this on page 3 which presently states this is the 1976 revision of the *Statement of Faith and Discipline.*

WHEREAS, Mount Olive College has been a gracious host in providing this facility for the State Convention; therefore

BE IT RESOLVED, that this Convention give a rising vote of appreciation to Mount Olive College.





# JOIN US IN PRAYER

*by De W. Eakes, president*

The following is a list of the various prayer requests shared by our denominational ministry heads at this year's Convention Prayer Breakfast. Each ministry head was present, as were most of the chairpersons of each ministry board. We urge each of our ministers and laymen to join us in prayer for these items throughout this 1987-88 church year. We know that God will honor our united prayers.

**PRAYER REQUESTS FOR DENOMINATIONAL MINISTRIES**

**STATE CONVENTION**

1. The unity and spiritual growth within our Convention member churches.
2. The numerical growth of our churches.
3. The vision of our Convention to reach beyond our present bounds.
4. The participation and support of **all** of our member conferences, churches and ministers in the work of the Convention.
5. The growth and development of each of our ministry programs so that their goals and dreams may be realized.
6. That we may continue making progress in the direction of securing a full-time General Secretary for our denomination.

**FREE WILL BAPTIST PRESS**

1. The management and staff in their day-to-day work.
2. That the writers of our Sunday School material might come to understand the awesome responsibility of their work.
3. That the true purpose(s) of this ministry might be understood both by the facility's employees and those on the field.
4. For a new vision of the areas of service available to the Press.

5. That new areas of service might be explored.
6. For our continued recovery.

**FREE WILL BAPTIST CHILDREN'S HOME**

1. The total ministry.
2. The children and staff.
3. Jennifer, who is a freshman at Mount Olive College.
4. The outreach ministries: families, video tape ministry, etc.
5. The families of the children currently in our care.

**FREE WILL BAPTIST RETIREMENT HOMES**

1. The senior citizens (retired) of the denomination.
2. The retirement ministry of the Convention will continue to provide its service and benefits to the retired of the denomination.
3. For those families who are presently in our care:
   Mr. and Mrs. Clyde Vowell
   Mrs. Essie Huggins
   Miss Bonnie Farmer
   Mrs. Thelma Rulli
   Mr. and Mrs. J. B. Patterson
   Mrs. Rose Bowen
   The Rev. James A. Evans
   Mr. and Mrs. Jasper Bunnell
   Mr. Oliver Dunn
4. For increased funding that those requesting our benefits through their applications can be received in our care soon.
5. For retired ministers who need our help **NOW,** and who are asking for our help.

**CHURCH FINANCE**

1. Pray for the Board of Directors of the Church Finance Association that God would give wisdom in making all decisions especially those having to do with loan applications.
2. Pray for God's direction in the matter of inadequate funds to meet the loan requests coming from our churches.
3. Join with us in thanking God for all that He has enabled us to do, in assisting our churches and denominational institutions, with the limited funds we have available.

**FOREIGN MISSIONS**

1. Proper relationships with God, which include a right understanding of His work and enlightenment of the Holy Spirit for all churches in the USA and worldwide; understanding of God's plan for us.
2. Participation in worldwide evangelism.
3. For a deeper spiritual life for all 133 workers of the Board of Foreign Missions.
4. For the protection of our workers, since most of them are working in troubled spots.
5. For boldness to present the gospel.
6. For the Lord to open doors and prepare the hearts of the lost to receive the gospel.
7. For revival around the world.
8. For the Board, the Director, and Field Council to know the will of God.
9. Praise the Lord for His abundant spiritual and physical blessings.

**HOME MISSIONS AND EVANGELISM**

1. Our staff and missionaries
2. Home Missions
   Charlotte/Matthews—Suburban Woods: Dr. Howard Starling and Joan Starling for their continued efforts to grow a church.
3. Ethnic Missions
   A. Migrant ministries
   B. St. Cloud, Florida
   C. H'mong work, California
      1. 9,600 to move into USA in 1988
      2. Our project—clothes drop
4. Deaf Missions
   Deaf young man entering ministry this fall.
5. Mother Church Program
   That more churches will begin a Mother Church Program as there is a desperate need to open new churches.
6. Evangelism
   A. That more of our churches/pastors and lay persons will become concerned about church growth in our local-already established churches.
   B. Pray for our total program to reach out to the 73% of Americans who do not attend church.
7. New Work
   Proposed: Albemarle, NC
   Belmont, NC
   Portsmouth, VA

**MOUNT OLIVE COLLEGE**

1. For thankful hearts: That our hearts may be filled with gratitude for all that God has already done in providing a ministry of Christian higher education for Original Free Will Baptists.
2. For wisdom: That God will grant us wisdom to make the right decisions in all things. We especially ask for guidance in planning and implementing a program for the education of ministers and other Christian workers.
3. For our personnel and students: That God will give all who work and study at Mount Olive College a sense of Christian vocation to know His will and to serve Him.
4. For resources: That God will provide the resources needed to make Mount Olive a truly great *Christian* college. We especially ask for guidance in planning, in securing funds for the continued growth of the College including a Library, a College Union Building and additional instructional facilities.

**CRAGMONT**

1. For the greatest and most rewarding camping season ever.
2. For many young people to totally commit themselves to the Lord.
3. For the counselors and staff at Cragmont.
4. For safety in travel and stay at Cragmont.
5. For God to be "the director" of all the activities for His glory.



## How to Observe Thanksgiving

"Count it all joy" (James 1:2)

Count your blessings instead of your crosses;
Count your gains instead of your losses.
Count your joys instead of your woes;
Count your friends instead of your foes.
Count your smiles instead of your tears;
Count your courage instead of your fears.
Count your full years instead of your lean;
Count your kind deeds instead of your mean.
Count your health instead of your wealth;
Count on God instead of yourself.

Selected

## JOYFUL NOISES

*by Jack and Julia Bircher*

We hope each of you is experiencing a wonderful fall up-lift with your musical projects, rehearsals, etc. As you take your quiet moments of prayer and thanksgiving on these cool fall mornings and evenings, please give thanks to God for the inspiration of the many committed Christians who gave us our hymn heritage. Below we have included a short background of hymnody and the Christian faith. This synopsis is reprinted from *A Hymn Is Born* by Clint Bonner.

It has been said that man has crowded more material progress into the first half of the twentieth century than in all the thousands of years of previous recorded history. But regardless of man's progress in things material, some things he cannot improve upon. For some things are eternal—as fixed as the stars. And it is only through deeper understanding and appreciation of these things eternal that man can fully benefit from them.

Religion is eternal. And the time-honored hymns of our churches are a fixed part of religious worship. "Then sang Moses and the children of Israel this song unto the LORD" (Exodus 15:1). "All the congregation worshipped, and the singers sang" (2 Chronicles 29:28). "All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name" (Psalm 66:4). These are but a few of many biblical references to singing in worship.

Christian hymns are as old as the Christian religion—as old as the New Testament. And, of course, the Psalms were sung centuries before Christ. In Christian churches, however, congregational singing was frowned upon for fifteen centuries after Christ, and for any but the clergy to sing was looked upon as heresy and was punishable by imprisonment. It was not until after Martin Luther broke from the Roman Catholic Church and championed the Reformation that congregational singing came into general practice. Even two centuries after Luther the singing of any but the Psalms of David was regarded by some denominations as sacrilegious. Hymns of "human composure" were frowned upon as "scandalous doggerel."

During the early 1500s Martin Luther wrote thirty-seven hymns for his "Protestants" to sing. Because of ancient opposition to congregational singing and the unpopularity of singing any but the songs of David in many churches, few writers dared add to Luther's efforts. But in the seventeenth century the man and the hour met. England's infirm little literary genius, Isaac Watts, boldly set about to "Christianize" a selection of Psalms by paraphrasing them.

Watts published his "modernized" Psalms in a book entitled *Psalms of David Imitated,* and English hymns as we know them today were born. Frail, dwarfish, ingenious Isaac Watts dared to depart from an ancient custom. Where others before him had timidly failed, Watts blazed the way for August Toplady, Charles Wesley, John Newton, William Cowper, and many others.

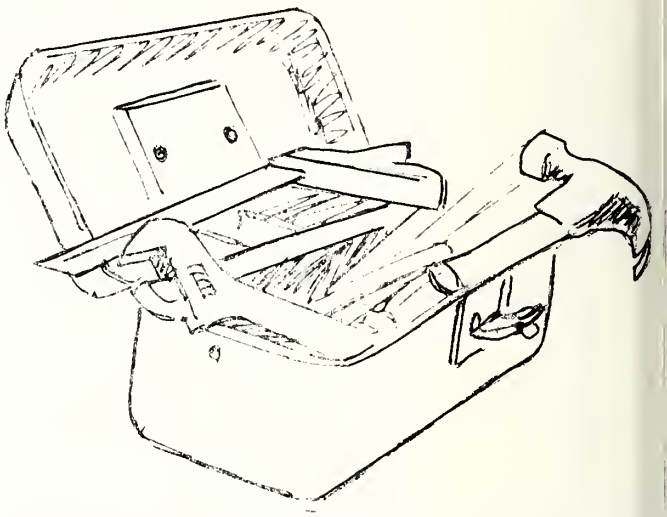
In the broad sense, all songs of worship might be called hymns. Yet in a more strict sense Christian songs fall into three general categories—hymns, gospel hymns, and gospel songs. If this seems confusing, the reader might make a few random comparisons. In the class of the stately, scholarly hymns are such titles as "Rock of Ages," "Lead, Kindly Light," and "Jesus, Lover of My Soul." Compare these words and music, with the lighter gospel song, such as "Life's Railway to Heaven," "There Shall Be Showers of Blessing," and "Brighten the Corner Where You Are." Between these two extremes falls the gospel hymn. It is not quite up to literary standards of the scholarly hymn; yet it is of higher quality than the usual gospel song. Typical of the gospel hymn are "Rescue the Perishing," "Near the Cross," and "Safe in the Arms of Jesus."

In the broad sense, the eighteenth century was the era of the scholarly hymn. Beginning with Isaac Watts, this was the era of Charles Wesley, William Cowper, John Newton, August Toplady, Samuel Stennett, and others, from whose pens came such hymns as "Majestic Sweetness Sits Enthroned," "How Firm a Foundation," "O for a Thousand Tongues to Sing," and "Rock of Ages."

The half century following 1825 is usually referred to as the "Mason Era." This was the period of Lowell Mason, the dedicated composer who did more, perhaps, than any other American to encourage interest in church singing. During this period were written such favorites as "Nearer, My God to Thee," "Just As I Am," and "Sweet Hour of Prayer." During the 1850s—the period of Stephen Foster's lilting secular melodies—there came a lighter trend in religious songs, the gospel hymn. These were followed, during the great revival campaigns of the last century, by the still lighter gospel songs. Neither of these types measures up to literary standards of the stately hymn. As a rule, they differ also in that instead of being directed to God, they express personal hope and sentiment.

Of Isaac Watts' 650 hymns, perhaps no more than twenty survive in current use. Of Charles Wesley's six thousand titles, a safe estimate of surviving numbers might be set at thirty. Of Fanny Crosby's nine thousand gospel hymns, some thirty-five promise to live through the ages. Hence it becomes obvious that our present hymnals comprise the best selections from scores of writers and tens of thousands of Christian songs—hymns, gospel hymns, and gospel songs.

# Remodeling Your Home—Missions Style



## A Practical Do-It-Yourself Guide for Building a Missions-Involved Home

*by Conrad Wilcox*

In this day of do-it-yourself home repairs, home remedies and recipes, homemade cookies, home-grown vegetables, and family do-it-together projects, is it possible that what seems to be a healthy preoccupation with family relationships has caused us to exclude an important component in building a complete Christian home? In all of our family activity have we unintentionally surrendered a focus on constructing a missions-involved home?

A Christian home without missions is tragically inadequate. How can we disregard the importance of one of Christ's final commands to all believers—the Great Commission—in our family's goals and decisions? If we have left the job of missions education to the church, the missions agency, or the Christian school, we have missed the very place to start.

**Missions begins in the home.** Any of her influence is trivial in comparison. Missionary interest, prejudices, stereotypes—one's entire outlook on world evangelization is developed largely in the home. This kind of 24-hour-a-day missions learning environment is unmatched by any other educational setting.

The missionary challenge woven into early character will begin to form attitudes which the child will carry with him all his life. As it says in Proverbs 22:6, "Train up a child in the way he should go and when he is old he will not depart from it."

Perhaps your home needs some immediate remodeling, especially if it suffers from a lack of World Christian perspective. In his book *In the Gap* (Inter-varsity Missions, 1979, p. 73) David Bryant says, "World Christians are day-to-day disciples for whom Christ's global cause has become the integrating, overriding priority for all that He is for them. Like disciples should, they actively investigate all that their Master's Great Commission means. Then they act on what they learn."

By creative design and careful planning you can build a missions vitality into your home and family activities. To ensure proper design compatibility in a building, three areas must work together; the foundation, the interior, and the exterior.

The first thing needed is the certainty that the foundation provides adequate support for a missions-style home. Is the home based upon the Word of God and love for Jesus Christ? Do the parents know Christ and have a concern for the salvation of their children? Is there a parental commitment to God's plan for their own lives as well as their children's? Does missions have the proper priority in the mind of the parents, or is it viewed as a hobby in which only a few people dabble?

Nothing calls for more fine craftsmanship in the remodeling process than the exemplary role of the parents. Where parents are not excited and challenged by missions, neither are their children. Innocent remarks about a missionary, a conference, other cultures and ethnic groups, and even the unsaved neighbors will begin to shape children's views of world outreach.

Once the foundation is proved sound, it is time to remodel the interior of the home. During **family devotions** read portions of mission books and sing songs of praise from other lands. Pray about possible missionary service for the family collectively and individually. And pray faithfully for the specific needs of the missionaries you support. Keep a family prayer notebook for recording requests, progress, and answers.

**Open your home** to furloughing missionaries, MKs, or international students for fellowship,

meals, or for the entire furlough! Host a home meeting during the church missionary conference to show your support for the church's missions program.

In the area of **correspondence,** families can compile a letter to a missionary with each member writing a portion. Children can correspond with missionary children or with an international pen pal contacted through the assistance of an MK.

**Giving and helping** are excellent ways to develop a well-rounded missions concept. Encourage your children to give a portion of their earnings to missions, or have a family garage sale and contribute a percentage of the profits to a missions project. Loan the family car or provide baby-sitting services for missionaries on furlough. They'd probably enjoy going out alone for an evening. Give them a blank check to go to the fancy restaurant in town!

Stimulating **learning activities** can be enjoyed as a family. Have your children design and maintain a missionary bulletin board. Encourage research on the country, culture, and people where your missionary is working. Prepare and serve foreign meals from favorite recipes sent by your missionary. Heighten international interest through hobbies and collections—stamps, coins, photographs, dolls, and short-wave radio listening. And you can use school work and current events to bring missions into family conversations.

These interior ideas are just a beginning. You can be even more creative as you blend your family's particular gifts with the excitement of world missions.

Remodeling the exterior of the home is necessary to complete the process. French philosopher Jean Jacques Rousseau said, "To live is not merely to breathe, it is to act." What is said and done and prayed about in the home must be manifested in action outside the home.

**Train your child to lead others to Christ,** enabling the entire family to have a community outreach. Help your child organize a backyard missions fair during the summer.

**Support the church's missions program** not only financially but also through your presence at conferences and banquets. Also, schedule one hour a week to do church visitation as a family.

Develop world awareness by planning **field trips** to local ethnic centers, foreign restaurants, and museums. Consider taking the family on a working vacation to a needy area in the States or abroad. Save money as a family and visit your missionary on the field.

To what extent does your home need to be remodeled missions-style? Take the following family analysis test. Circle the appropriate number after each statement and total your score at the end. Then check your remodeling status on the score sheet.

## DO IT YOURSELF FIX-IT KIT

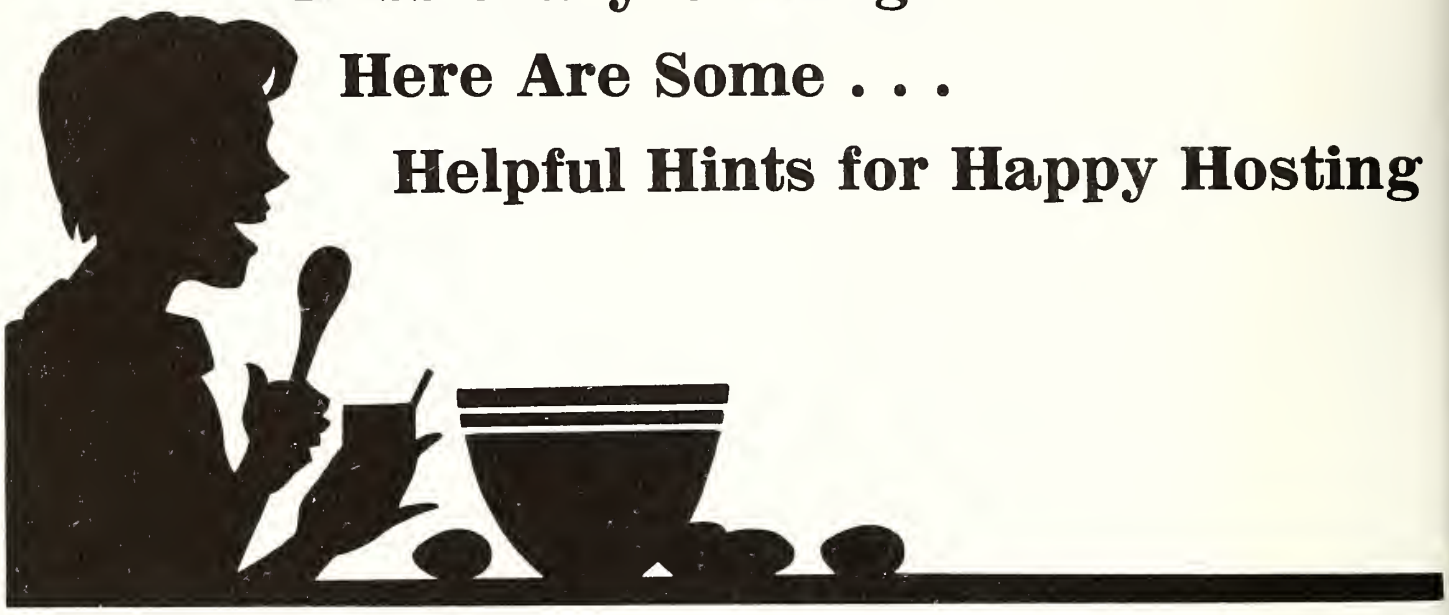
| | ALWAYS | OFTEN | SOMETIMES | SELDOM | NEVER |
|---|---|---|---|---|---|
| 1. Our family prays together about the Lord leading us collectively and individually into missionary service. | 5 | 4 | 3 | 2 | 1 |
| 2. Our family prays at least once a week for our church-supported missionaries. | 5 | 4 | 3 | 2 | 1 |
| 3. Our family reads missions books together during our devotions. | 5 | 4 | 3 | 2 | 1 |
| 4. Our family finds creative ways of supporting a missionary or a missions project. | 5 | 4 | 3 | 2 | 1 |
| 5. Our familiy corresponds with a missionary family overseas. | 5 | 4 | 3 | 2 | 1 |
| 6. Our family entertains missionaries in our home whenever we get the chance. | 5 | 4 | 3 | 2 | 1 |
| 7. Our family participates in our church's missions program and activities. | 5 | 4 | 3 | 2 | 1 |
| 8. Our family gets together with new and old friends in the neighborhood with an outreach ministry in mind. | 5 | 4 | 3 | 2 | 1 |
| 9. Our family takes field trips of different kinds to learn more about ethnic groups and foreign cultures. | 5 | 4 | 3 | 2 | 1 |
| 10. Our family discusses world missions in relation to the current events reported in the news. | 5 | 4 | 3 | 2 | 1 |

**REMODELING SCORE SHEET**

10-20: It's time to pour new cement for your foundation.
21-30: Your foundation seems okay, but now you need to completely remodel your interior.
31-40: Your house is in pretty good shape, but it still needs a few repairs.
41-50: Excellent condition! Now keep up with the upkeep!

—reprinted from *Team* Horizons Magazine, 1985.

# Missionary Coming? Here Are Some . . . Helpful Hints for Happy Hosting



*by Marjorie A. Collins*

When a missionary is about to visit your church, has your pastor asked for a home and a host for him/her during his visit? You have almost volunteered, but there was a certain holding back because you weren't sure how to treat a missionary guest.

If you are one of those who is frightened by the thought of entertaining a missionary, here is all you need to do to make such an occasion successful:

1. If there is sufficient time lag, "bone up" on the missionary before he/she arrives. If you can't find any information concerning him, at least memorize his name and the field he represents.

2. Make your guest feel at ease. Try to keep the dogs and the children away from him for part of his visit. He may be weary from several weeks of travelling.

3. Don't stuff him like a turkey. Let him eat as little or as much as he wants. Don't force-feed him. But give him permission to raid the pantry or refrigerator if and when he desires.

4. Give the missionary his own room where he can rest, prepare messages, spend quality time with the Lord, or write a letter without interruption.

5. Let him call his home at your expense. Many missionaries are away for weeks at a time; yet they do not feel they can indulge in something which costs money needed for other purposes. Watch his face light up when you allow him the joy of talking to a loved one.

6. Don't spend all your time talking about church news, or the things that interest you. Ask questions about his work, his family, his field, the language he uses, his problems, his joys, and himself. At the same time, don't pry!

7. Make tentative plans to entertain your guest: a boat ride, a visit to a museum, playing tennis, sightseeing, a ride in the country, a ball game or a concert, etc. Yet don't force him to go and do if he would rather stop and be!

8. Invite a friend, or a few friends, to enjoy the missionary with you over a buffet, barbecue, luncheon, dinner, or snack time.

9. Write down his prayer requests and remember to pray for them.

10. Offer to help with his transportation, get him to his meeting(s) on time (or direct him if he prefers his own transportation), and help map out possible shortcuts to his next area of ministry.

As with all hospitality, the basic necessities for being a happy and helpful host are to be friendly, be interested, be at ease, and be yourself. Your guest will then feel free to follow your example.

Reprinted from *Evangelical Beacon*, July 1986.



van der Plas Family with Mark Benton, left, Michele Dixon, right.

## VAN DER PLAS FAMILY BRINGS INTERNATIONAL "FLAVOR" TO MOC

*by Patti O'Donoghue*

It has been said that God works in mysterious ways. And it must be true. For how else would a Dutch family come to enroll at Mount Olive College via Arapahoe, North Carolina, and the Philippine Islands?

The family—Willem, the father; Lydia, the mother; and Dirk, their son, spice the campus with a delightful international "flavor." All three attend classes, Dirk is a member of the Mount Olive College Singers and his parents serve as directors of the apartments. The College is richer for their presence.

In 1980, the family moved to North Carolina when van der Plas was named general manager of North Carolina Export in Arapahoe. In that small community they met the Rev. Doug Skinner and the good people of Arapahoe Church.

"We began attending church," says Mrs. van der Plas. "We understood the preacher well and the children had friends there."

Members of the Dutch Reformed Church in their native land and former missionaries for their church in Kenya, Africa, the van der Plas family began thinking of becoming Free Will Baptists.

"We studied about the Free Will Baptist faith for almost a year before joining the church," says van der Plas. "Even though we were already baptized Christians, we decided to be re-baptized when we joined the Free Will Baptist Church. In the Dutch Reformed Church children are baptized as infants. This time we wanted to understand what was going on. We wanted to make the commitment as adults instead of our parents doing it for us."

Remembering their five happy years as missionaries near Lake Rudolph in a desert area of Africa, the family felt called to do mission work for their new denomination.

"Doug introduced us to Harold Jones (director of Foreign Missions) in 1981 and we talked about the missions," the couple remembers. "In 1983 we were accepted by the Foreign Missions Board and appointed to go to India. When our visas to India were rejected we accepted an appointment to the Philippines.

"We believe when you go into mission work you must be prepared to work where you are needed," explains van der Plas. The family arrived in the Philippine Islands on March 17, 1984.

The family first attended language school, and for the next two years Mr. and Mrs. van der Plas taught Filipino students at Palawan Bible College on the island of Palawan in the southern part of the country. They conducted Bible study groups in their home, set up a relief fund system, a Sunday School, and conducted workshops.

Dirk and a sister, Caroline, attended Faith Academy near the capital city of Manila. Caroline finished her studies and is in Holland studying to be a nurse.

While on furlough from their mission work, the van der Plas family enrolled at Mount Olive College. Van der Plas attends classes in Christian beliefs, elementary Greek, church management, and worship and social psychology. Mrs. Lydia is taking applied voice, hymnody, and chapel choir. Both have chosen classes that will enrich their teaching when they return to the Philippines.

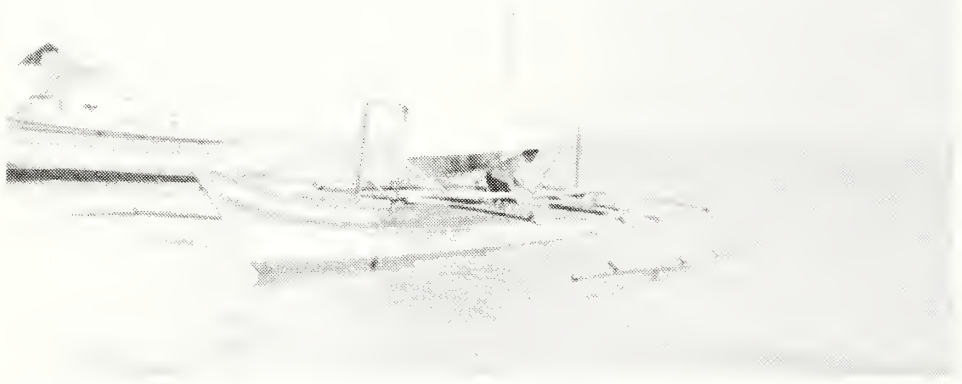
A freshman, Dirk plans to study religion and psychology. He feels that MOC is a place for serious study.

"There are resources here for obtaining knowledge, like the library and the computer lab. I also like the wide variety of teachers, all totally different and still so nice."

Dirk is looking forward to this year as a MOC Singer. "I'll enjoy the travelling, meeting new people and seeing new places." Quite a statement from someone who has lived in Africa!

A lively flow of traffic moves in and out of the van der Plas apartment each day, where students know they will find fellowship and solid advice. If exuberance and enthusiasm could be measured, Mount Olive College would have its giant share in Willem, Lydia and Dirk van der Plas.





## BANCA DEDICATION

*by Teresa Grubbs*

On Wednesday, July 8, 1987, the new boat for church use, the F.W.B.C. GOOD NEWS was officially dedicated. Commanding the ship as we went on our maiden voyage was the Rev. Pio dela Rosa, president of the Free Will Baptist Church, Philippines. Joining him on board were the Rev. and Mrs. Ludgerio Malinao, Pastor Ariston Pilapil, Allin Napila, and the Grubbs Family, Paul, Teresa, Nathaniel, and Matthew.

After boarding the boat, we went out to an area where we could see the coral and sea life beneath the boat, over head deep, and anchored. We had prayers offered for the boat, both in Tagalog and English, as was the singing. The Rev. Paul Grubbs had a devotion taken from Mark 1:14-20. He spoke of Jesus calling the disciples to be fishers of men and pointed out that we too are called. The boat, usually used as a fishing vessel, would be used this time to fish for men.

As is the custom in North Carolina to eat and drink on any occasion, we too had a "merienda" and enjoyed Christian fellowship on the boat afterwards.

In the near future, the Rev. dela Rosa hopes to be able to take the boat up north, where it will be used in the area of Taytay, Palawan. We wish God's blessings on him and those who accompany him on this journey on board the F.W.B.C. GOOD NEWS. A special thanks to the women of the State Woman's Auxiliary Convention for making it possible to replace the "Cragmont Courier."





## WILSON EXCHANGE CLUB VISITS CHILDREN'S HOME

The Wilson Exchange Club visited the Children's Home on Thursday, September 24, 1987, to share a picnic with our children. They have been visiting our campus annually for 25 years. Many comments were made about their first visit when they brought a set of encyclopedias for the children at the Home.

The Wilson Exchange Club is made up of citizens of Wilson, North Carolina, who are concerned with helping others. Exchange clubs were organized in 1910 when a group of citizens made a commitment to do good things for others.

Each Exchange Club has what it calls its "Sunshine Special." The Free Will Baptist Children's Home is the "Sunshine Special" of the Wilson Exchange Club.

All of the children enjoyed the afternoon and especially eating those juicy, char-broiled burgers and delicious chili. Thanks for sharing your afternoon with us and making it a "memory to treasure."



## HYMNALS – A GREAT GIFT

*by Dr. E. M. Lall*

We thank God and the people of our church in North Carolina for the great gift of hymn books to us in India. This was a long-standing need being felt in church worship services.

In our country all major churches have their own hymnals from the British time. But they are not so comprehensive as we have tried to constitute. We have all essential rituals, liturgy and ordinances for the use of our ministers and deacons in our churches. The set of songs are those prevalent in our churches.

This is a great job having been done for the glory of God through your generosity and we thank you so much!

The printing expenses for the hymnals were provided by Friendship Church, Farmville, NC. The Rev. Walter Reynolds is pastor.

## SPECIAL NOTE

### Goal for Jeep for India Reached

The funds needed to purchase a jeep for India have been received and transferred to India. The jeep was delivered in October. (An article will appear in the next *Command).*

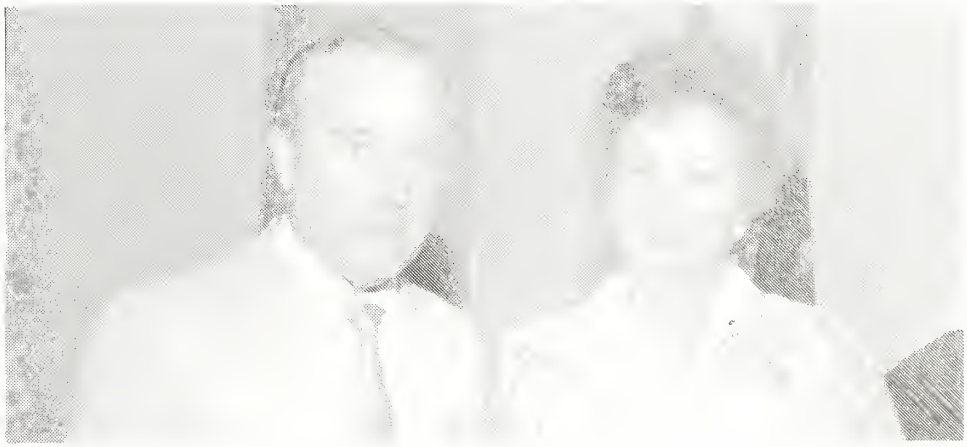
## TRENT CHURCH TOURS CHILDREN'S HOME

Nine members of the Trent Church, located in Pamlico County, visited our campus on Saturday, September 19.

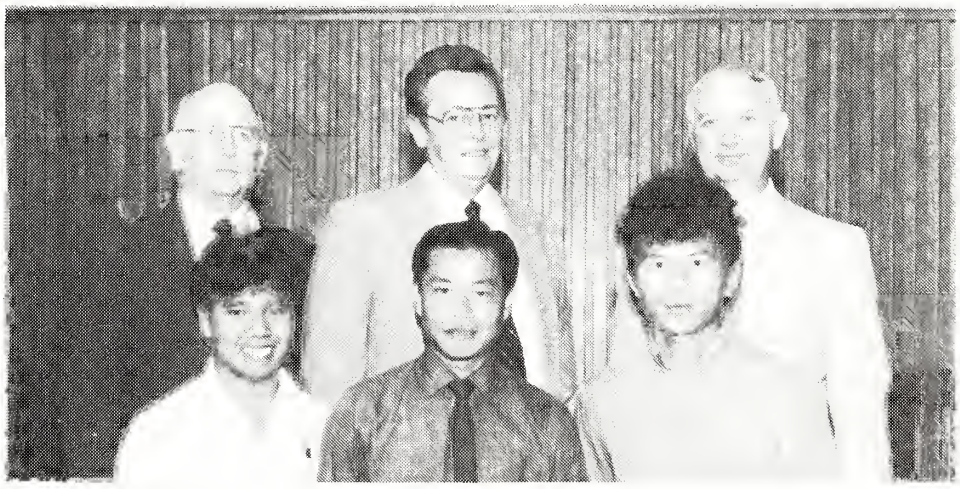
They arrived around 11 and brought with them a large box filled with school supplies and also a contribution to our Back to School Fund. Members of the Trent Church had gathered notebook paper, composition notebooks, pencils, and other supplies our children can use.

The group toured our campus and visited with some of the children. They saw some cottages; our Library and Education Center, where tutors work with the children daily; the newly renovated Dining Hall; and Recreation Center. After walking around the campus, we met at center campus and enjoyed a picnic lunch together.

Our visitors were impressed with what they saw. Most had never seen the campus before. This is true with most of the Free Will Baptist denomination. We extend to you an invitation to visit the campus of your child care ministry. To arrange a visit call the Development Office at (919) 235-2161.



**Honored at Bridge Builder dinner**—Mount Olive College Trustee L. Marvin Edwards and his wife, Berta, hold the "Bridge Builder" license plate they received honoring them as Bridge Builders at Mount Olive College. The Edwardses, who are members of Saint Mary's Church in Wilson County, were among 672 Bridge Builders at the 1986 dinners. Bridge Builders are those who make gifts ranging from $100 to $1,000 or more at one of 17 annual MOC gift support dinners. Over 300 people attended the Bridge Builder dinner which was held September 26 in College Hall (photo by Patti O'Donoghue).



**Bob Harber is chapel speaker**—The Rev. Bob Harber, Free Will Baptist missionary to the H'mong people in California, visited the Mount Olive College campus and spoke of his work with the Laotian people. Pictured following a regular weekly chapel service are H'mong students Chou Vang, Tou Bee Yang and Kou Yang in the front row. In the back are the Revs. David Charles Hansley, director of Home Missions; Harber; and Frank Harrison, MOC chaplain (photo by Patti O'Donoghue).



**Campus visitors from La Grange**—Members of La Grange Church toured the Mount Olive College campus and attended a worship service in Rodgers Chapel. The Rev. Ronnie Hobgood, pastor of La Grange Church, arranged the visit—a first for some of the women. Pictured with Hobgood, from left, are Margie Hines; Kelley Hart, a MOC student from La Grange; "Pete" Vose; Edna Hart, Kelley's grandmother; Delia Layden; Lona Hill; and Jewel Howell (photo by Patti O'Donoghue).



**Happy family at State Convention**—Leona and Luther Bissette, seated, visit with three granddaughters following lunch at the State Convention. With their grandparents are, from left, Mount Olive College students Shea Bankston of Hope Mills, Wendy Lamm of Bailey and Rhonda Flowers of Wilson. Another granddaughter, Carol Brown of Bailey, is enrolled as a part-time student. Bissette, the pastor of Edgewood Church near Macclesfield, has served as a Free Will Baptist minister since 1972. Two daughters, Judith Bankston of Hope Mills and Patricia McClung of Kure Beach, also attended MOC (photo by Patti O'Donoghue).

## DR. ROBERT W. MOYE TO SPEAK AT FOUNDERS DAY

Dr. Robert W. Moye will give the annual Founders Day address Tuesday, November 24, at 11 a.m. in College Hall. A practicing dentist in Raleigh, Moye formerly served as business manager of the College (1961-1963).

He is the son of the late Rev. and Mrs. J. C. Moye of Snow Hill, for whom the MOC library is named. The Moyes established the first endowment for Mount Olive College.

Founders Day is open to all friends of the College.

## MOC EXPERIENCES ALL-TIME HIGH ENROLLMENT

Mount Olive College has experienced an all-time high enrollment of 910 students, with 581 on campus and 329 in the Seymour Johnson AFB extension program. This compares with an enrollment of 782 for this time last year. There was an increase in all categories of students—first-time freshmen, transfer students and returning students.

The Seymour Johnson AFB extension program, which has been expanded with the authorization of the Bachelor of Applied Science Degree program on base, realized a 25-percent increase. The base program is open to civilians and includes a weekend schedule as well as day and evening classes.

## REVIVAL—SEEKING HIS FULLNESS

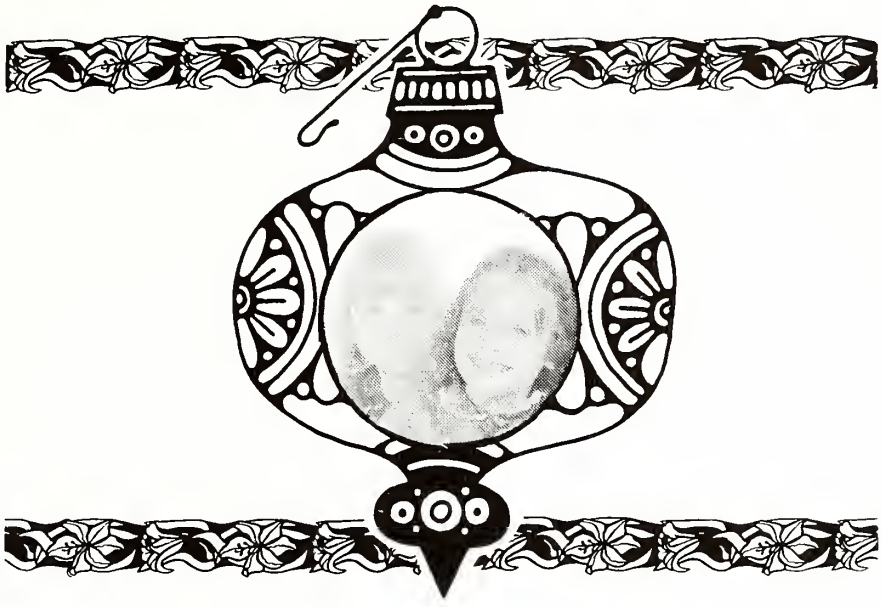
*by Harold Jones*

I have been reminded recently of the shortness of life. We have just a few years to spend on earth and then there is eternity. The sobering fact of this is that our decisions here will determine our eternity. We know that Jesus is the Way, the Truth and the Life. No one enters Heaven without trusting Him for salvation, but did you know that we will have to give an account of our deeds (our

works)? The Bible says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

Are you ready to give an account of the way you have spent your life since you were saved? Have you worked for the growth of God's Kingdom? Have you prayed for the needs of a world lost in sin and a church that needs revival? Have you given to make sure the gospel continues to be proclaimed around the world? We spend the majority of our time seeking material gain while Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matthew 6:33). Revival will come when we seriously seek Him in His fullness, when His Kingdom comes first in our lives. Friends, this kind of seeking can only be done in prayer. Please continue to seek daily for yourself and intercede for our church and the church world-wide. We must have revival if we are going to be the church God wants us to be.

Prayer is the keystone to spiritual victory.



## CHRISTMAS SPONSORSHIP

Have you finished your Christmas shopping yet? Have you even begun? Check your shopping list and be sure you haven't forgotten anyone. There are some special children who are not on anyone's shopping list. Christmas Sponsors are so important to our children's Christmas. Each year we try to provide one sponsor for every child in our care. Sponsors may simply send $100 for each child sponsored, or call our office for the Christmas list of the child sponsored and purchase the gift for them. We need to receive Christmas sponsorship by the first of December to allow us time to complete the shopping. Won't you consider adding one of our special children to your Christmas list? You will be the one to receive the greatest gift.



**HOME MISSIONS AND EVANGELISM**

# UNLOCKING POTENTIALS . . . .

## THROUGH THE KEY PROGRAM

**KEY TO SUCCESS**

Those who contribute $5 to $83 per month will be presented a certificate in recognition of their support for the success of our HOME MISSIONS AND EVANGELISM MINISTRIES. This level of support is designed for individuals, churches, auxiliaries, layman's leagues, youth groups and other organizations who want to become involved in *TOUCHING LIVES FOR A LIFETIME.*

**KEY OF EXCELLENCE**

Those who contribute $1,000 to $5,200 per year will be awarded a beautiful plaque in recognition of their excellent support to the ministries of HOME MISSIONS AND EVANGELISM. This level of support is designed for those individuals or churches who desire to become involved in the total program for reaching out to *TOUCHING LIVES FOR A LIFETIME.*

**KEY OF SUPERIORITY**

Those who contribute $5,200 or more per year will be awarded a special plaque of recognition for their superior support of HOME MISSIONS AND EVANGELISM.

**KEY OF PARENTHOOD**

Those who adopt a Home Mission Church by providing full support will be presented a special plaque. There could be several churches involved in the parenting of a mission through the Basic Plus Program. When a church, several churches, or a conference accepts this challenge, monthly and quarterly reports will be submitted.

## UNLOCK YOUR CHURCH'S POTENTIAL

PARTICIPATE IN THE KEY PROGRAM

**CONTACT THE OFFICE OF HOME MISSIONS AND EVANGELISM FOR FULL DETAILS.**
**P.O. BOX 39, AYDEN, NC 28513; PHONE 746-4963**
**DAVID HANSLEY, EXECUTIVE DIRECTOR**



## TAYLORS JOIN PROGRAM

*by the Rev. Walter Sutton*

Free Will Baptist Retirement Homes, Inc. is happy to announce that the Rev. and Mrs. Edward Taylor have been admitted into our care. Brother Taylor has served our denomination in various capacities. He has resigned his pastorate in Winterville, North Carolina, and announced his retirement beginning January, 1988. This family will reside in a home located at 307 Shady Lane Drive, Smithfield, recently purchased by the Free Will Baptist Retirement Homes, Inc.

Mr. and Mrs. Taylor were married in January, 1941; she was the former Natalie Parrish. They moved to Smithfield and united with First Church, Smithfield. He was licensed to preach at Smithfield Church in 1942 and ordained at the Original Free Will Baptist Church in Raleigh.

Mr. Taylor has pastored the following churches: Walnut Creek, Goldsboro; Community Chapel, Buies Creek; Prospect, Erwin; Pleasant Grove, Erwin; Palmer Memorial, Garner; Bethel, Four Oaks; Dawson's Grove, Halifax County; St. Mary's Grove, Benson; and Winterville, Winterville.

He has been moderator of both the Cape Fear Union Meeting and the conference. He has also served as a member of the ordaining council, missions board, centennial State Convention committee, and the laison committee of the State Convention, whose purpose it was to stimulate fellowship with other states. Nine young men have gone into the ministry under his guidance and are now pastoring within the denomination. The Rev. Donald Ribiero does not pastor at this time but is doing his medical residency work. (He continues to work at Winterville Church as time permits.)

The Taylors have two children: Edward of Erwin and Becky of Angier, six grandchildren, and four great-grandchildren.



# Friends of Children... a special way to share.

The Friends of Children program is a special program of the Free Will Baptist Children's Home. To identify the program we looked to the meaning of *friend;* we found this meaning in *The Random House Dictionary:* "A person attached to another by feelings of affection or personal regard; a patron or supporter."

This program gives you the opportunity to contribute to the care of and ministry to children. It identifies you as a special friend with an on-going Christian concern for children in need and their future. It allows us to recognize you and your commitment in providing for the well-being of children. Friends of Children are individuals or groups who are reaching out beyond themselves and sharing their resources with girls and boys. Your sharing will provide them with a home, clothing, medical care, education, love, spiritual guidance and a chance to develop to their fullest God-given ability. Being a part of this program brings you many rewards.

First, you are blessed because you are in the truest sense helping those who cannot help themselves.

Second, you are a part of a work and ministry that is larger than yourself.

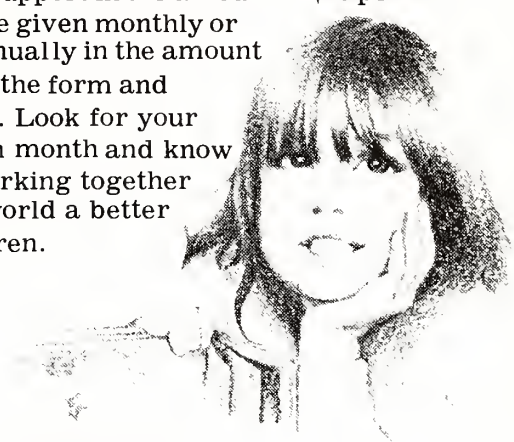
Third, you are giving hope and a future to a child.

Fourth, you can take pride in what you are doing in a Christian child care ministry.

As this program developed we realized that many individuals and groups would want to participate. Those who would participate would be individuals who have a concern and commitment for children and the ministry to children. Because of your participation in this ministry, we want to take this opportunity to say "Thank you." Thank you for ensuring the future of the children we serve and giving them a chance to succeed in their endeavors.

The Friends of Children program is very important. Your sharing in this program distinguishes you in a distinctive way. You will be presented with the **Friends of Children's Award,** which is a personalized plaque that identifies you as a participant. You will receive a monthly news note of current activities, and we will be inviting you, at your convenience, to special events.

How do you share in the Friends of Children program? By gift support in the amount of $20 per month. This gift may be given monthly or contributed annually in the amount of $240. Fill out the form and return it today. Look for your news note each month and know that we are working together to make this world a better place for children.



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**FREE WILL BAPTIST MINISTRY TO CHILDREN**
**"Friends of Children"**
**Statement of Faith**

Because of my/our concern, commitment and support to children, and the child care ministry of Original Free Will Baptists, I/we will contribute a minimum of $20 per month. Each month a news note will be mailed to me regarding current activities.

Name (Person/s or Group) _____

Address _____

City _____ State _____ Zip _____

Telephone _____ Church _____

Enclosed you will find my first gift of $ _____ I plan to begin _____

Please print your name exactly as you wish it to appear on the award. Normally you will receive your award by mail within 30 days.

**FRIENDS OF CHILDREN**

Mr. and Mrs. Bobby W. Ackiss
Goldsboro, NC

Juanita E. Aycock
Kenly, NC

Mr. John H. Banks
Newton, NC

Mr. and Mrs. Wesley Beddard
Goldsboro, NC

Bethany Woman's Auxiliary
Winterville, NC

Ms. Peggy Biggs
Greenville, NC

Boykin's Upholstering Service
Wilson, NC

Mrs. Hazel Brown
Rockingham, NC

Mr. and Mrs. James Cahoon
Columbia, NC

Mr. and Mrs. Gordon Carter
Pikeville, NC

Champion Design and Fabrication, Inc.
Wilson, NC

Curtis and Denise Crews
Middlesex, NC

Mrs. Alma Dale
Goldsboro, NC

Mr. and Mrs. Person Daughtry
Smithfield, NC

Mr. and Mrs. Michael B. Denton
Winterville, NC

Elsie B. Edwards
Elizabeth City, NC

Mr. and Mrs. Hyman L. Faulkner
El Paso, TX

Folkstone Men's Fellowship
Sneads Ferry, NC

The Rev. and Mrs. Francis Garner
Newport, NC

Arapahoe Senior High Sunday School Class
Arapahoe, NC

The Rev. and Mrs. Gary Bailey
Goldsboro, NC

Mr. and Mrs. Don Batchelor
Black Creek, NC

Mr. and Mrs. Guy Bedford
Goldsboro, NC

Bethany Eva Edwards Sunday School Class
Ayden, NC

Mr. and Mrs. Allen Blount
Arapahoe, NC

Mr. and Mrs. Jim Booth
Ayden, NC

Mr. and Mrs. Clovis Boykin
Middlesex, NC

Mr. and Mrs. Roney Bunn Jr.
Kenly, NC

The Rev. Jerry A. Campbell
Clemmons, NC

The Rev. and Mrs. Jesse Caton
Garner, NC

Mr. and Mrs. Glenn Cherry
Kinston, NC

Mr. Alan Cuddington
Kenly, NC

The Rev. and Mrs. Jeff Daughtry
Kenly, NC

Mr. and Mrs. E. C. Davenport
Winterville, NC

East Rockingham Women's Class
Rockingham, NC

Mr. and Mrs. Wayne Evans
Tarboro, NC

The Rev. and Mrs. Frank Flowers
Pikeville, NC

The Rev. and Mrs. Foy C. Futrelle
Robersonville, NC

Mrs. Rose G. Gassaway
New Bern, NC

Mrs. Sue H. Gay
Walstonburg, NC

Miss Donna J. Glisson
Greenville, NC

Mrs. Kitty Glover
Pikeville, NC

The Rev. and Mrs. Paul Grubbs
Lowland, NC

Mr. Ray Hardee
Greenville, NC

Harrells Chapel Young Adult Sunday School Class
Snow Hill, NC

Mr. and Mrs. Doug Haugen
Raleigh, NC

Hickory Grove Adult 1 and 2 Sunday School Class
Robersonville, NC

Mr. and Mrs. Randall S. Hoskins
Middlesex, NC

Mr. and Mrs. James B. Hunt Sr.
Lucama, NC

Mr. and Mrs. Mike Johnson
Columbia, NC

Mr. Ken Keever
Greensboro, NC

Kenly Woman's Auxiliary
Kenly, NC

La Grange Woman's Auxiliary
La Grange, NC

Mr. John Lee
Wilson, NC

Little River Corporation
Spring Hope, NC

Mrs. Lillie Liverman
Columbia, NC

Mr. and Mrs. Ronnie L. Manning
Snow Hill, NC

Marsh Swamp Sunday School Class
Wilson, NC

Marsh Swamp Layman's League
Kenly, NC

Miss Leah McGlohon
Winterville, NC

Mr. Philip R. Mercer
Richlands, NC

Carolyn S. Gibson
Newport, NC

Mrs. Ethel L. Glover
Pikeville, NC

Wayne and Denise Gordon
Middlesex, NC

Mr. and Mrs. Billy Hales
Pikeville, NC

Harrell's Chapel YFA
Hookerton, NC

Mr. and Mrs. Eli Harrison
Williamston, NC

Mr. and Mrs. Milton Henderson
Newport, NC

Mr. and Mrs. Lemuel Hood
Pikeville, NC

Mrs. Sarah P. Howell
Warsaw, NC

Mrs. Ann R. Johnson
Snow Hill, NC

Mr. and Mrs. J. D. Jones
Pikeville, NC

Mrs. Helen Keevert
Middlesex, NC

Lois Kennedy Sunday School Class
Kenly, NC

Albemarle Layman's League
Elizabeth City, NC

Little Creek Woman's Auxiliary
Ayden, NC

Mr. and Mrs. Howard Liverman
Columbia, NC

Mr. and Mrs. Billy R. Maitland
Columbia, NC

Marsh Swamp Friendship Class
Kenly, NC

Marsh Swamp Woman's Auxiliary
Sims, NC

Mrs. Elsie McCoy
Hookerton, NC

Mrs. Maggie B. McLawhorn
Winterville, NC

Mr. Denver Mitchell
Goldsboro, NC

Mr. and Mrs. Clifton Mothershead
Pikeville, NC

Doris B. Peedin
Selma, NC

Pleasant Hill Auxiliary
Ayden, NC

Reedy Branch Willis Wilson Class
Winterville, NC

Mrs. Dianne B. Riley
New Bern, NC

Mrs. Franklin Pope
Clinton, NC

Mr. and Mrs. Joe Rogers
Ayden, NC

Rose Hill Sunday School
Winterville, NC

Mr. Earl J. Ross
Durham, NC

Mrs. Deaver Rouse
Morehead City, NC

Mr. and Mrs. Ed Rouse
Ayden, NC

Sherron Acres Ladd-Smith Bible Class
Durham, NC

Sneads Ferry Senior Sunday School Class
Sneads Ferry, NC

Stancil's Chapel Woman's Auxiliary
Middlesex, NC

Stoney Creek Young Women's Circle
Goldsboro, NC

Mr. and Mrs. Charles E. Sullivan
Wilson, NC

Mr. and Mrs. Roger Sutton
Hookerton, NC

Mr. and Mrs. W. Hubert Taylor
Wilson, NC

Tee's Chapel Ladies Auxiliary
Smithfield, NC

"The Group"
Wendell, NC

Mr. and Mrs. Sanford G. Thompson
Princeton, NC

Mr. and Mrs. Donnie R. Tyndall
New Bern, NC

The Rev. and Mrs. C. H. Overman
Ayden, NC

Dr. and Mrs. Cedric D. Pierce Jr.
Pikeville, NC

Dr. and Mrs. W. Burkette Raper
Mount Olive, NC

Reedy Branch Fidelis Sunday School Class
Winterville, NC

Robert's Grove Layman's League
Dunn, NC

Mrs. Ann Rice
Alliance, NC

Mrs. Sylvia Rose
Wilson, NC

Rose of Sharon Woman's Auxiliary
Williamston, NC

Mr. and Mrs. Mark Roughton
Columbia, NC

Mr. and Mrs. Bobby Rouse
Snow Hill, NC

Sherron Currie Bible Class
Durham, NC

The Rev. and Mrs. Douglas Skinner
Arapahoe, NC

Soundside Youth Class
Columbia, NC

Mr. and Mrs. James R. Stocks
Winterville, NC

Mr. and Mrs. Robert Stott
Garner, NC

Ms. Becky Jo Sumner
Ahoskie, NC

The Rev. and Mrs. Bobby R. Taylor
Middlesex, NC

Tee's Chapel Mixed Adult Sunday School Class
Princeton, NC

The Rev. and Mrs. Bobby Tew
Dunn, NC

Mrs. Ima Thompson
Pine Level, NC

The Rev. and Mrs. Billy Toler
Fremont, NC

Mr. and Mrs. Maurice Vanhorne
Columbia, NC

Mr. and Mrs. Franklin P. Vester
Wilson, NC

Mr. Franklin L. Watson
Wilson, NC

Ms. Sara M. Willoughby
Ahoskie, NC

Woodrow Adult Class
New Bern, NC

Mr. and Mrs. Rand W. Wade
Snow Hill, NC

The Rev. and Mrs. John Williams
Black Mountain, NC

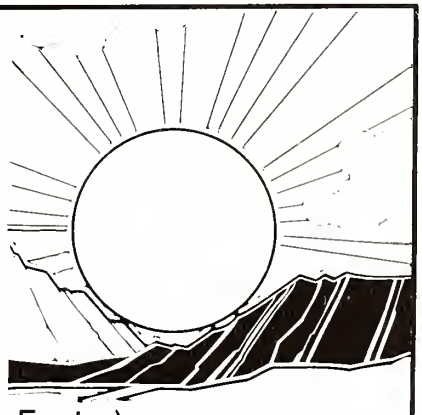
Woodrow Young Adult Class
New Bern, NC

Mr. and Mrs. Ted Worthington
Kinston, NC

## STATE WOMAN'S AUXILIARY STUDY COURSE

**November 21, 1987**
**Rodgers Chapel**
**Mount Olive College**
**10 a.m.**

**Speaker:** The Rev. Wayne King, pastor
Westside Church, Kinston
**Theme:** "Teach Me to Serve"
(Taken from Devotion 1988)
**Lunch:** Available for $3.



## MORNING STAR
## Women's Auxiliary Mini-Retreat

April 8-10, 1988
(The weekend after Easter)
Cragmont Assembly
Black Mountain, NC

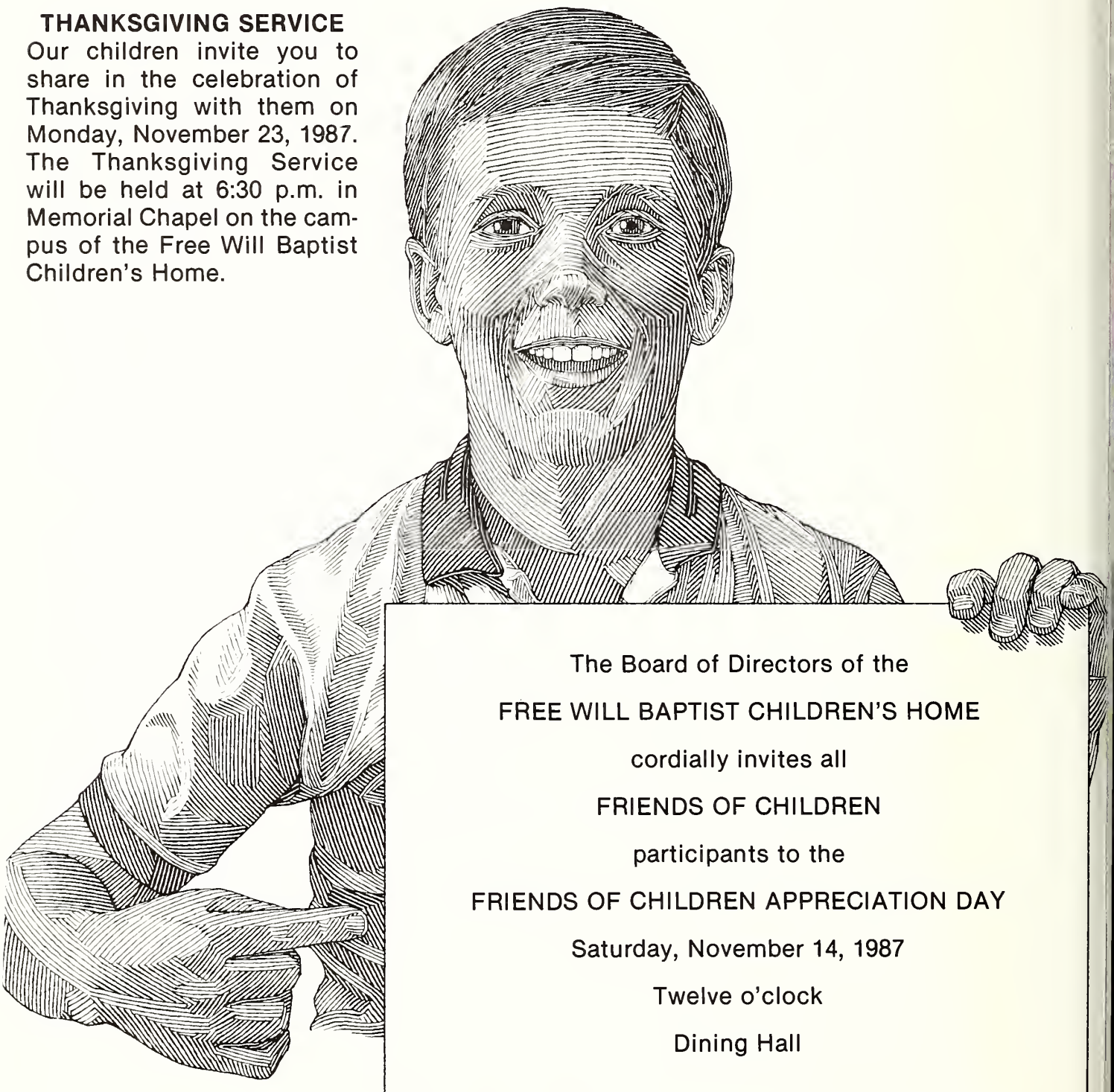
Make plans now to join in this time of Christian growth and renewal. More information will be available in January. If you have questions about the retreat, please contact Becky Jo Sumner. Her address is Route 4, Box 410, Ahoskie, NC 27910; phone, 332-6810.

## NOVEMBER IS CHILDREN'S HOME MONTH

November 15 has been designated by the State Convention as CHILDREN'S HOME DAY. On behalf of our children, we wish to thank you for your prayers and support for our child care ministry. Your support is helping us meet the challenge of providing "A CHRISTIAN HOME FOR BOYS AND GIRLS."

### THANKSGIVING SERVICE

Our children invite you to share in the celebration of Thanksgiving with them on Monday, November 23, 1987. The Thanksgiving Service will be held at 6:30 p.m. in Memorial Chapel on the campus of the Free Will Baptist Children's Home.



The Board of Directors of the

FREE WILL BAPTIST CHILDREN'S HOME

cordially invites all

FRIENDS OF CHILDREN

participants to the

FRIENDS OF CHILDREN APPRECIATION DAY

Saturday, November 14, 1987

Twelve o'clock

Dining Hall

THE THIRD UNION OF THE EASTERN CONFERENCE will meet at Sneads Ferry Church, Sneads Ferry, on November 28, at 9:30 a.m.

All laymen and pastors are encouraged to attend this meeting.

THE CENTRAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS will meet at La Grange Church on Thursday, November 5, 1987. Registration will begin at 9 a.m., and the conference will be called to order at 9:30.

Bringing the conference message will be the Rev. Bruce Barow of Snow Hill. The cost of the noon meal will be $3.75 per person.

SECOND UNION TO MEET AT WINTERVILLE: On Fifth Sunday, November 29, at 3 p.m., the Second Union Meeting and the Second Union Sunday School Convention of the Central Conference will be held at Winterville Church, located on the corner of East Cooper Street and Glendale Avenue in Winterville. For the program the Winterville Choir will sing a portion of the cantata, "My Tribute," by Tom Fettke.

All churches and Sunday Schools of the district are requested to have a good representation present.

CORE CREEK CHURCH, Cove City, has scheduled a series of revival services for November 9-13. The Rev. Willis Wilson, pastor of Reedy Branch Church, Winterville, will be the guest evangelist. Services will begin at 7:30 each evening. The church will observe Harvest Day the following Sunday, November 15.

The Rev. Philip Wood, pastor, and the church congregation invite all members and friends to these special events.

THE STATE LAYMAN'S LEAGUE CONVENTION will be held on Friday night, November 13. Shiloh Church, Albemarle Conference, will host the meeting, which will begin at 8 p.m.

Directions to Shiloh Church: Take Highway 264 to Highway 32, about five miles from Washington. Turn left on Highway 32 and travel about five miles to Five Points. Turn left and go about three miles; swing to the right and the church is located on the right.

### SPECIAL NOTICE

The choir of Little Rock Church, Lucama, has twenty-five choir robes it no longer uses. The robes are wine in color and come with reversible gold and white stoles. The church would like to give them to a church who needs them. Anyone interested should call the church; phone (919) 239-0361.

### PASTOR NEEDED

Sidney Church, Albemarle Conference, is in need of a pastor. Interested ministers should send resumes to Mr. Edward Clayton, Route 2, Box 333, Belhaven, NC 27810.

### THE GREATEST OF THESE

*A Tribute to the Aspen Grove Woman's Auxiliary*

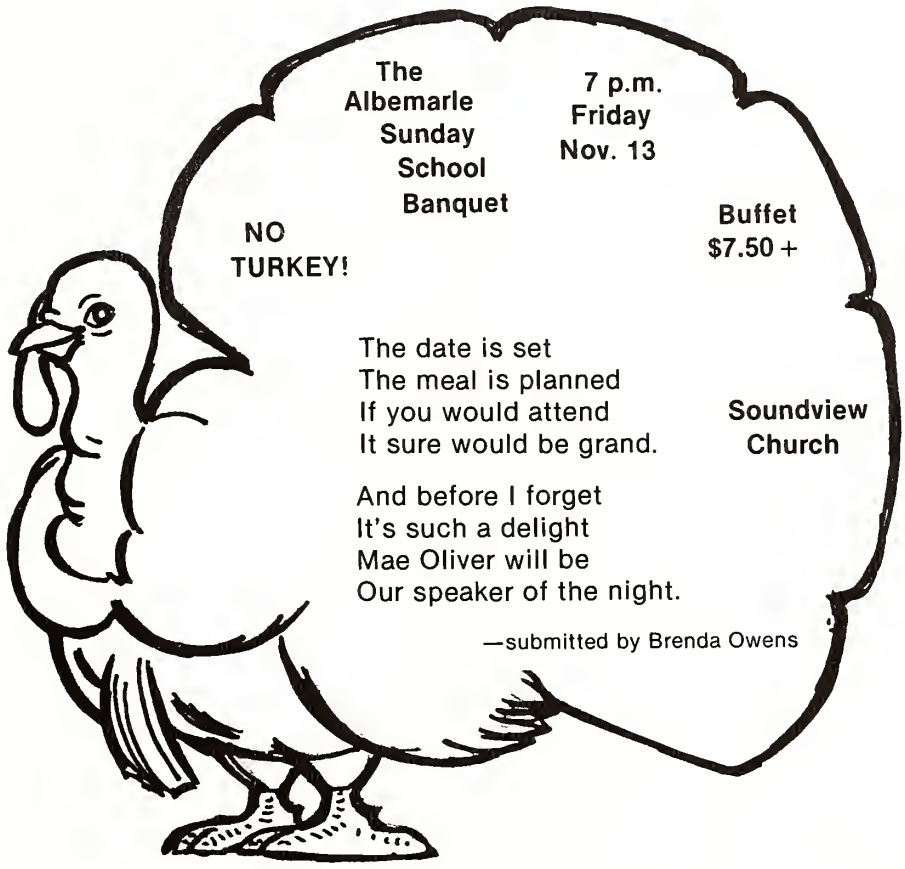
*by Adelle Baker*

Anxiously I entered the large modern store, anticipating my purchase. Approaching the silver-haired saleslady I explained that I would like to buy some love. She looked at me rather perplexed, replying, "I'm sorry, but we do not sell love." Then with a look of wisdom portraying her many years of living, she smiled and said, "You know for love to be of any value, it has to be given away. And . . . it is very, very expensive."

I thanked her and walked slowly out of the store. I began to meditate over her words. I had several loved ones that I would like to let know just how much I really love them.

As I looked through the glass darkly I sought for the solution, realizing that I could not buy it; I could not bargain for it, nor could I plead for it.

(Turn the Page)



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PERIODICALS

DURHAM NC 27706

Then how was I going to find this illusive thing called "Love," something that cannot even be seen at times? Yet, we are told that "without it we become as sounding brass or a tinkling cymbal"; and "even though we have all things and have not love we have nothing." Love is such a valuable priceless gift that men would even die for it; and yet, it is to be given away! From whence comes its worth? For whence does this priceless gift come? And then softly a still small voice whispered to me, "Real love comes from God and may spring forth from the soul of man. Surely, it is a pearl of great price.



THE REV. AND MRS. C. L. PATRICK celebrated their fiftieth wedding anniversary on October 12. Their children honored them with a reception on Sunday, October 11, at Free Union Church, Walstonburg.

Mr. Patrick celebrated his fiftieth anniversary of ministry in the Original Free Will Baptist Church earlier this year.

**TOPIC DETERMINED**

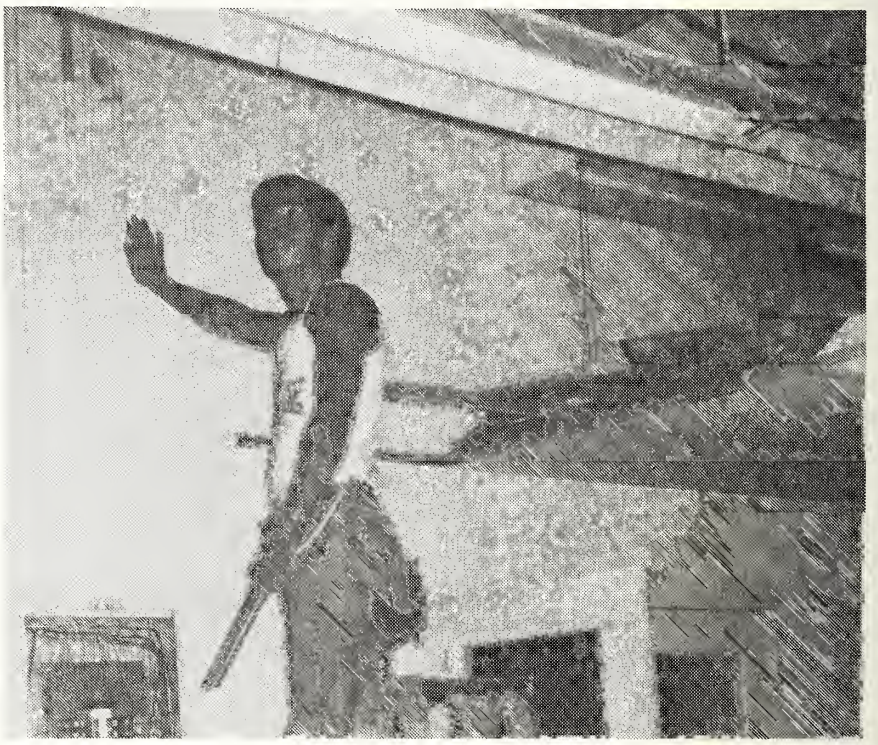
The Executive Committee of the North Carolina State Youth Committee has met and determined the topic for the 1988 Public Speaking Contest. The topic is "Peace."

All young people are encouraged to begin work on their presentations now.

**POSITION AVAILABLE**

Baptist Cathedral Church, Durham, is looking for a youth director/associate pastor. Ordination is preferred but not required. Salary and benefits are compensatory with experience.

Interested individuals should contact the Rev. M. E. Cox, pastor of Baptist Cathedral, by phoning 596-1501.



Excitement is building as the completion of the Headquarters Improvement Project is nearing. In celebration of this work and all that it means for Original Free Will Baptists, an Open House has been planned for Saturday, December 5. There will be a ribbon cutting ceremony at 11 a.m., with officials from the denomination and the Ayden area participating. Headquarters and Free Will Baptist Press personnel will be on hand for the day's activities.

It is hoped that a group from your church will be present for this historical event. Make plans now to attend.

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DIVINITY SCHOOL LIBRARY



# The Free Will Baptist

December, 1987

The Free Will
# BAPTIST

*December, 1987*
*Vol. 102, No. 12*

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**4** What Are We Doing?

**5** Musical Notes

**6** News Briefs

**9** 1988 Calendar

**37** Ministries Update

Edited and published monthly by the Free Will Baptist Press Foundation, Inc., 811 North Lee Street, Ayden, North Carolina 28513-0159. Second-class postage paid at Ayden, North Carolina (USPS 2094-4000).

All materials for consideration in any issue must be in the hands of the editor thirty days prior to the publication date of that issue. Items for publication should be addressed to the Editor, *The Free Will Baptist* P.O. Box 159, Ayden, North Carolina 28513-0159.

The purpose of this paper is to promote the cause of Christ among Original Free Will Baptists, and we reserve the right to refuse any article or news that is inconsistent with our purpose, programs, or policies, and that does not reflect a spirit of harmony and cooperation with the Free Will Baptist Press Foundation and the North Carolina State Convention of Original Free Will Baptists. The contents herein do not necessary reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

All subscriptions are payable in advance: one year, $8.88; two years, $16.20; four years, $31.35 (including sales tax for North Carolina residents); residents of other states, $8.50 $15.50 and $30 respectively (plus sales tax where it applies).

**Every-Family Plan:** A 25 percent discount given when local churches send the "Baptist" to the home of every member; names and addresses to be provided by churches. Churches are billed quarterly. **Bundle Plan:** Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

**Bookstore Hours: Ayden and Smithfield,** 9 a.m.—5 p.m., Monday—Saturday; **Wilson,** 10 a.m.—6 p.m., Monday—Saturday; **New Bern,** and **Kinston,** 9:30 a.m.—5 p.m.; Monday—Saturday.

**Board of Directors**—Adrian Grubbs, President; James Billy Hardee, Vice President; Joe Griffith, Secretary; Ruth Taylor, Assistent Secretary; Marice DeBruhl, De Wayne Eakes Darrell Horne, Lynette Sumerlin, Carlee Stallard; David W. Hansley, Chairman Emeritus.

Free Will Baptist Press Foundation, Inc.: Cliff Gray, **Executive Director;** Janie Jones Sowers, **Editor of Literature.**



# The Smart Cook

*by John Killinger*

There was a certain rich woman who discovered, shortly before Christmas, that her cook was carrying off food from the kitchen.

And she called the cook in and said to her, "After the party next week, I shall not require your services any longer."

The cook was distressed, and thought, "Whatever shall I do? I cannot find another job like this one, and I am getting too old to do institutional cooking. I am ashamed to go on unemployment. I know—I will make friends with those who can take care of me when I leave."

So, on an afternoon when she knew her mistress would be out, she threw a lavish party in the mistress's house, to which she invited many of the mistress's friends. She prepared the best foods from the pantry and served in elegant style. The guests were so impressed that they began to ask her if she would not come and work for them.

When the mistress heard what had happened and how everyone was so impressed with her cook, she complimented the cook and said she could stay on indefinitely, for as many Christmases as she would.

And I say to you, make all the friends you can through the opportunities of the Christmas season, that when you are unable to have Christmas any longer, they will remember you forever.

—Selected

# WHAT ARE WE DOING?

*by De W. Eakes*

What are we doing and where are we going as a denomination? Our denomination's logo identifies us as a "servant people." Based on Isaiah 53; Mark 10:43-45; Matthew 20:20-28 and other passages, our calling as His church is to be His servants. It is to this high calling that we aspire as we seek to build the Kingdom of God on earth and in the hearts, minds and lives of mankind. Join me in reviewing some statistics drawn from our 75th Convention and from our *1987 Yearbook* (this year's figures were not available to me at this writing).

In our *1987 Yearbook* we had 257 churches who reported to the Convention. Totals showed 825 members gained, 529 lost (all causes), with a net gain of 296 members. That figures out at 1.15 members per church. Does this suggest to us a greater emphasis on evangelism, church growth and discipleship in each of our local churches?

From the *'87 Yearbook* the following information was gleaned as to denominational ministries support. This list will indicate the percentage of each conference's total monies received, which was dispersed to all our ministry programs. Albemarle—11.2%; Cape Fear—9.4%; Central—14.6%; Eastern—10.2%; Pee Dee—6.7%; Piedmont—12.9%; Western—13.4%. All of our denominational support from various conferences averages 11.2%. We need to set a goal for each of our local churches and from our conferences of a minimum of 15% of our total income for our ministry programs.

At this year's 75th State Convention, we had 234 ministers who registered, 162 ministers who did not register. Delegates registering for the Convention totaled 286. Our churches were entitled to 200 more delegates who did not attend. The following list will designate those ministers and delegates each conference was entitled to send and how many actually registered and voted (this does not include delegates from the conferences themselves).

| Attending | Possible Delegates | Attending | % | Possible Ministers | | % |
|---|---|---|---|---|---|---|
| Albemarle | 28 | 10 | 36 | 17 | 10 | 64 |
| Cape Fear | 60 | 45 | 75 | 49 | 30 | 61 |
| Central | 96 | 60 | 63 | 58 | 46 | 79 |
| Eastern | 145 | 66 | 46 | 112 | 66 | 59 |
| Pee Dee | 28 | 18 | 65 | 29 | 9 | 31 |
| Piedmont | 19 | 3 | 16 | 41 | 5 | 19 |
| Western | 110 | 84 | 76 | 90 | 68 | 76 |

As you can see there is much room for improvement. We hope to see every church represented by letter and delegation at our 76th Convention next September 13-15. It would be just great to have a full delegation from all our churches as well as 100% of our able-bodied ministers! A major improvement would be to have *all* of our churches represented next year with at least a partial delegation! The greater our involvement on a local church level in the Convention, the more representative our Convention!

We need strong leadership from both the clergy and laity in order to accomplish the fifteen percent ministry support goal and one hundred percent church representation at the Convention next year!

The director of our Ministers' Program in announcing a new program granting low-interest loans for ministers wishing to do graduate work stated, "Free Will Baptists have learned how expensive cheap ministers can be." That caused me to think of another quote, "If you think education is expensive, consider the cost of ignorance."

It is very good to see more of our licensed ministers enrolled in Mount Olive College. It is great that we can now provide a four-year degree for our men who are preparing to fulfill God's call to the gospel ministry in the Original Free Will Baptist Church. Most of our Conferences now require two years of college work or its equivalent, with specific work in Original Free Will Baptist history, doctrine and polity. We need well prepared and thoroughly trained ministers to minister in our complex age.

Our College now has a full night program. Some of our more industrious ministers are taking advantage of this opportunity and are enrolling part-time or full-time. We commend these ministers who are trying to improve their ministry skills. We encourage more of our men to enroll in the night programs.

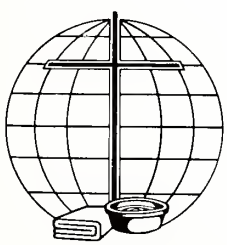
It is exciting to know that our College is now in the process of hiring a full-time director of Ministerial Education. This person will also be working with the Paul Palmer Institute, offering courses for laity on a non-college credit basis.

All of this fits together toward our goals of growth in church membership, in planting new churches, in providing more funds to further develop our ministry programs and in developing the total work of our Convention.

The greatest needs of our Convention, Conferences and local churches can be summed up in the following list:

1. *Prayer:* for revival within our churches, conferences and Convention.
2. *Vision:* catch sight of what God can help us become.
3. *Discipleship:* help us to learn what following Jesus really involves and then do it.
4. *Stewardship:* giving ourselves and our means to God; we need to make the most of what God has given us.

What are we doing? Where are we going as a denomination? Think about these questions and the information and goals set forth above. As Original Free Will Baptists we have accomplished a lot. There is an even greater work for us in the immediate now and in the near future. Let's get busy being God's "servant people" seeking to fulfill the "Great Commission" (Matthew 28:19-20).



# The Christian Music Blues . . .

A blessed Christmas to everyone! We are in prayer that this season has been a great blessing to you as you immerse yourself in the preparation of music for the glory of God and the celebration of the life of His Son Jesus. By now, I'm sure that your planning and rehearsing is being carried forth through all of the activities of your church schedule and now is too late to offer any great thought on Christmas music, right? Wrong!!! Perhaps a few "midstream" pointers may help to keep things in priority.

No. 1—**Never lose sight of the reason for the season**! Musicians are usually the first to fall victim to Christmas "burnout" because of the outrageous demands placed upon them through specials here and cantatas there and solos here and dinners there. Our main purpose as musicians is to worship God with and through our music. When we overdo our schedules and allow ourselves to get "rattled" by fatigue we are doing God an injustice and quenching the Spirit's musical touch.

No. 2—**Break the monotony**! The beautiful "old faithful" hymns of our tradition get well worn from the last Sunday of November to the last of December, as well they should. They are hymns which hold special meaning and should continue in our tradition. One way to make them glow with freshness is to plan services so the **meaning** of these familiar words can be brought into new light. Why not have a devotional using the words of "O Little Town of Bethlehem" in paraphrase fashion, interjecting the name of your community and your circumstances? Or perhaps an elder member of the church could talk a few minutes about a special Christmas "spiritual happening" which was related to a favorite Christmas song.

No. 3—**Give God and co-workers the credit**! Let there be no mistake, God should be getting all of the credit and glory for His music being heard, enjoyed and performed. During this special season, musicians (who are very human, I think) tend to let the accolades of constant performance keep them on a "stage high" for the Christmas performance weeks, and tend to forget to constantly acknowledge the worship of God and the abilities of those making music with us.

Through these days of performance pressure, always remember that we are here (there and everywhere) to honor and point our hearts and minds toward the Creator and Inventor of music, God Almighty. If we ignore Him while planning and enjoying His Son's birthday, all is in vain.

The Gift of Music to All . . .!

*Jack and Julia*



Marsh Swamp AFC and DOC youth groups and leaders



"The launching"

MARSH SWAMP YOUTH REALLY SPREAD THE WORD: On Sunday, November 8, the congregation of Marsh Swamp Church gathered behind the church to witness the launching of over 400 balloons by members of the AFC and DOC youth groups. Attached to each balloon was a card bearing the name of the person sponsoring the balloon and the Bible verse John 3:16.

The group recited the verse and prayed the Lord's Prayer. They then released the balloons and all watched as they drifted out of sight.

It is the prayer of the youth groups that these balloons will be found by individuals who need to know that someone is praying for them.

MARLBORO CHURCH, Route 1, Farmville, will usher in its holiday season of programs on Sunday evening, December 6. The women of the church will present their Pre-Christmas service that night. The children of the church will have charge of the evening service on December 13. Mrs. Sheryl Sutton will direct their presentation.

On Sunday, December 20, the Adult Choir will present the musical, "Merry Christmas, With Love." Mr. Jimmy Lewis will direct this service, which will begin at 11 a.m. The Youth Choir will be featured that night, with their rendition of "The Best Christmas Pageant Ever." All of the evening services begin at 7.

The Rev. Scott Sowers, pastor, and the congregation cordially invite everyone to join them in these holiday celebrations.

MICRO CHURCH will present the Christmas cantata, "The Messiah, God's Anointed Son," on Sunday, December 13. The Rev. Clyde Cox, pastor of Micro Church, wrote both the words and the music for this musical presentation; and it is designed with parts for cherubs, juniors and adults.

Everyone is invited to the premiere performance of this cantata. The presentation will begin at 6 p.m.

THE CENTRAL CONFERENCE LAYMAN'S LEAGUE has scheduled a singspiration for December 7. This service will be held at Aspen Grove Church, located near Fountain, at 7:30 p.m.

Everyone is cordially invited to attend.

**CHURCH AVAILABLE**

Free Union Church, Walstonburg, is in need of a pastor. Interested individuals should contact Mr. Norman Letchworth, Route 2, Box 17, Walstonburg, NC 27888, for more information. (His phone number is 919/753-4090.)

**POSITION AVAILABLE**

Baptist Cathedral Church, Durham, is looking for a youth director/associate pastor. Ordination is preferred but not required. Salary and benefits are compensatory with experience.

Interested individuals should contact the Rev. M. E. Cox, pastor of Baptist Cathedral, by phoning 596-1501.

# THE REASON FOR THE SEASON

Stores and shops have been decorated for Christmas since the beginning of October. Many people have already finished their Christmas shopping and are now decorating their homes for the holidays. You probably made your list of toys and other gifts long ago. But have you stopped to think about the real reason that we celebrate Christmas? The most precious gift that God ever gave us is His Son. Let's not forget that Christmas is Jesus' birthday. Many people celebrate Christmas but think of Jesus as just another baby. *We* know Jesus was the promised Messiah and came to give us life.

## Christmas Change-A-Letter Quiz

The _____ men from the east who followed the star to find the Christ Child.

| | | | |
|---|---|---|---|
| | | | |

Now change one letter in the word above to make a new word that means, "what Mary was to Joseph."

| | | | |
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Change one more letter to make a word that means, "what Jesus came to bring."

| | | | |
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Change another letter to make a word that means, "what we should do for Jesus each day."

| | | | |
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Change one more letter to make a word that is used in Luke 1:32.



*Answers:* 1. Wise; 2. wife; 3. life; 4. live; 5. give.

**CALENDAR INSIDE**

When examining this issue of *The Free Will Baptist,* you may have been surprised to find a calendar in the center of the publication. This calendar has been provided for your convenience by the Free Will Baptist Press. The calendar has a daily Bible reading entry which, if followed, will assist you in reading through the Bible in a year. You will also find dates of denominational activities on the calendar. (All the conference, enterprise and organizational leaders were contacted and many supplied us with the dates of their activities. We extend our appreciation to those who helped us in our efforts of the compilation of dates.)

To use the calendar, you can merely hang it as it is, or you can remove the outside pages of the publication.

In order to provide you with the calendar we had to omit some of our regular monthly features. We ask for your understanding in this matter.

Janie Jones Sowers
*Editor*

**SPECIAL NOTICE**

The Ordaining Council of the Cape Fear Conference passed the following motion: Darrell Robbins and Robert Reep are no longer in good standing in the Cape Fear Conference.

It is asked that all churches take special note of this fact.

Ed Miles






## Special Invitation

Due to some delays experienced in completing the Headquarters Improvement Project, it became necessary to change the date of the Ribbon Cutting and Open House to Saturday, January 16, 1988. The original date was scheduled for December 6, 1987. It is hoped that this new and later date will be a good date for you and your church.

The project is progressing well and the improvements are making our Headquarters more attractive and functional. All who work at the Headquarters are excited about the changes, and the fact that the project is nearing completion.

It was asked at the State Convention that each church make a special contribution to the project. Many of our churches have responded, and the Executive Committee of the North Carolina State Convention of Original Free Will Baptists would like to thank those who have assisted. If your church has not sent a gift, it would be appreciated.

We encourage you to be with us on January 16, 1988, for the Ribbon Cutting and Open House. The ceremonies will begin at 11 a.m., and lunch will be available at no charge.



# 1988



1987 DECEMBER 1987

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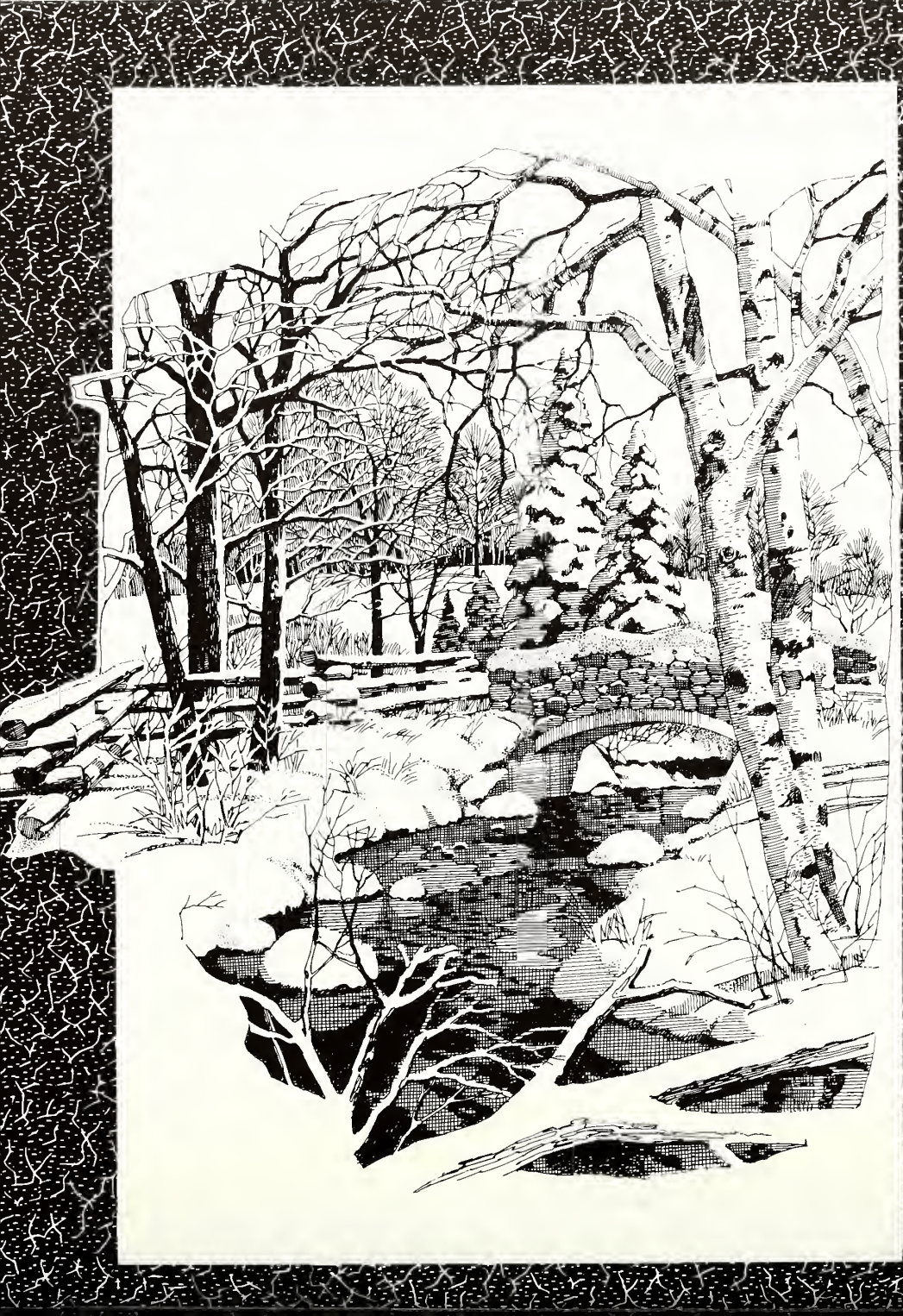
# JANUARY 1988

1988 FEBRUARY 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | | | | | **1**<br>Genesis 1-3<br>New Year's Day | **2**<br>Genesis 4-6 |
| **3**<br>Genesis 7-9 | **4**<br>Genesis 10-12 | **5**<br>Genesis 13-15 | **6**<br>Genesis 16-18 | **7**<br>Genesis 19-21 | **8**<br>Genesis 22-24 | **9**<br>Genesis 25-27 |
| **10**<br>Genesis 28-30 | **11**<br>Genesis 31-33 | **12**<br>Genesis 34-36 | **13**<br>Genesis 37-39 | **14**<br>Genesis 40-42 | **15**<br>Genesis 43-45 | **16**<br>Genesis 46-48<br>State Woman's Auxiliary Executive Committee Meeting<br>Headquarters Open House |
| **17**<br>Gen. 49-Exo. 1 | **18**<br>Exodus 2-4 | **19**<br>Exodus 5-7 | **20**<br>Exodus 8-10 | **21**<br>Exodus 11-13 | **22**<br>Exodus 14-16 | **23**<br>Exodus 17-19 |
| **24**<br>Exodus 20-22<br>Retirement Homes Sunday | **25**<br>Exodus 23-25<br>Central Conference Minister's Fellowship | **26**<br>Exodus 26-28 | **27**<br>Exodus 29-31 | **28**<br>Exodus 32-34 | **29**<br>Exodus 35-37 | **30**<br>Exodus 38-39 |
| **31**<br>Exodus 40 | | | | | | |

Don't forget_____



1988 JANUARY 1988

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# FEBRUARY 1988

1988 MARCH 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | **1** Leviticus 1-3 | **2** Leviticus 4-6<br>Free Will Baptist Retirement Homes Board Meeting | **3** Leviticus 7-8<br>Church Finance Association Board of Directors Meeting, 10:30 a.m. | **4** Leviticus 9-10 | **5** Leviticus 11-13 | **6** Leviticus 14-15 |
| **7** Leviticus 16-18 | **8** Leviticus 19-21 | **9** Leviticus 22-23<br>Foreign Missions Board Meeting | **10** Leviticus 24-25 | **11** Leviticus 26-27 | **12** Numbers 1-2 | **13** Numbers 3-4 |
| **14** Numbers 5-6<br>Valentine's Day | **15** Numbers 7 | **16** Numbers 8-9<br>Church Finance Association Annual Membership Meeting | **17** Numbers 10-11 | **18** Numbers 12-13 | **19** Numbers 14-15 | **20** Numbers 16-18 |
| **21** Numbers 19-20 | **22** Numbers 21-22 | **23** Numbers 23-25 | **24** Numbers 26-27 | **25** Numbers 28-29 | **26** Numbers 30-31<br>World Missions Conference | **27** Numbers 32-33 |
| **28** Numbers 34-35 | **29** Numbers 36 | | | | | |

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1988 FEBRUARY 1988

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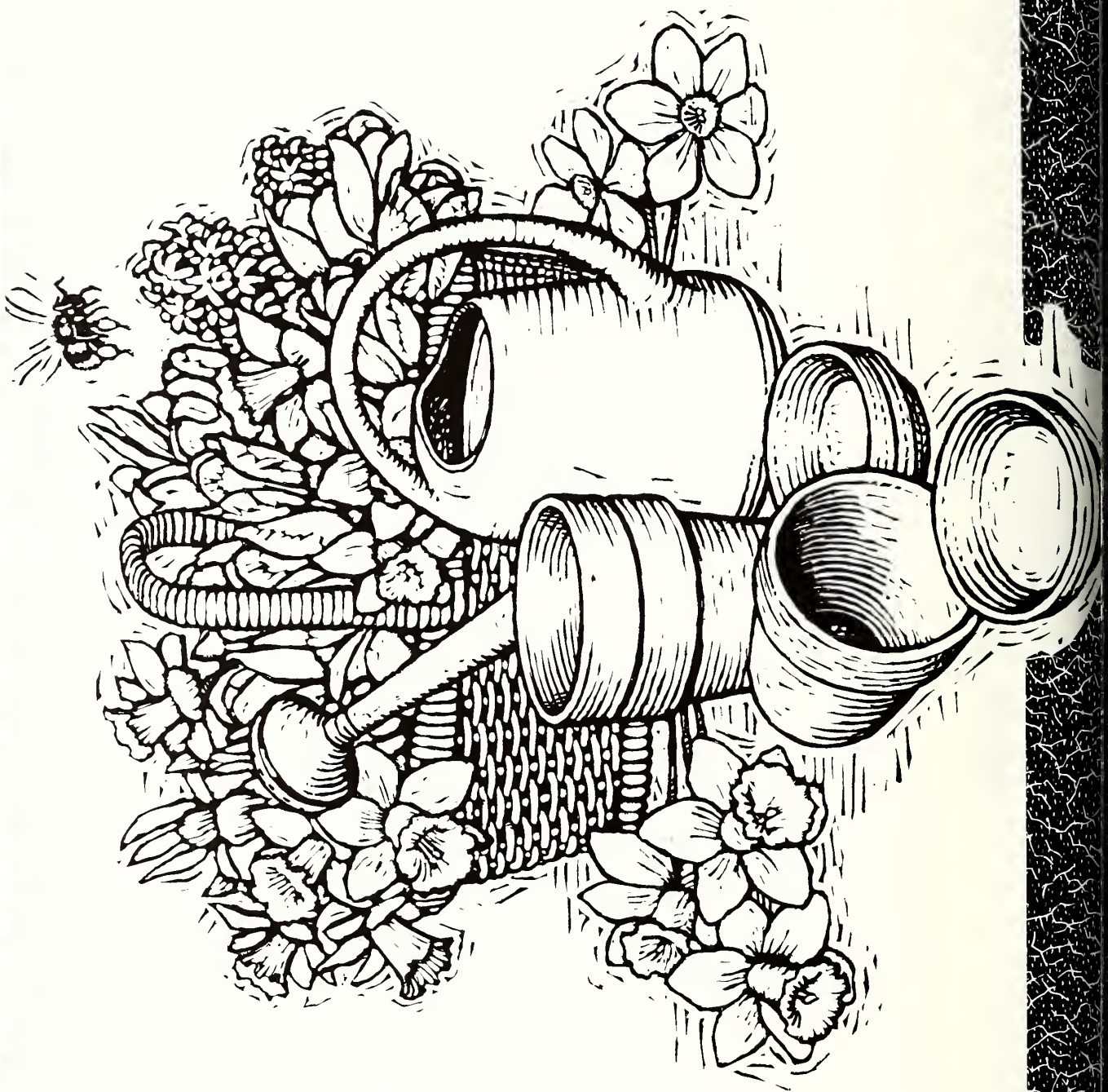
# MARCH 1988

1988 APRIL 1988

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|---|---|---|---|---|---|---|
| | | **1** Deut. 1-2 | **2** Deut. 3-4 | **3** Deut. 5-7 | **4** Deut. 8-10 | **5** Deut. 11-13 |
| **6** Deut. 14-16 | **7** Deut. 17-20 | **8** Deut. 21-23 | **9** Deut. 24-27 | **10** Deut. 28 | **11** Deut. 29-31 | **12** Deut. 32-34 |
| **13** Joshua 1-3 | **14** Joshua 4-6 | **15** Joshua 7-8 | **16** Joshua 9-10 | **17** Joshua 11-13 | **18** Joshua 14-16 | **19** Joshua 17-19 |
| **20** Joshua 20-21 | **21** Joshua 22-24 | **22** Judges 1-2 | **23** Judges 3-5 | **24** Judges 6-7 | **25** Judges 8-9 | **26** Judges 10-11 |
| **27** Judges 12-14 Palm Sunday Foreign Missions Telethon Sunday; Free Will Baptist Day of Prayer | **28** Judges 15-17 | **29** Judges 18-19 | **30** Judges 20-21 | **31** Ruth 1-4 | | |

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1988 MARCH 1988

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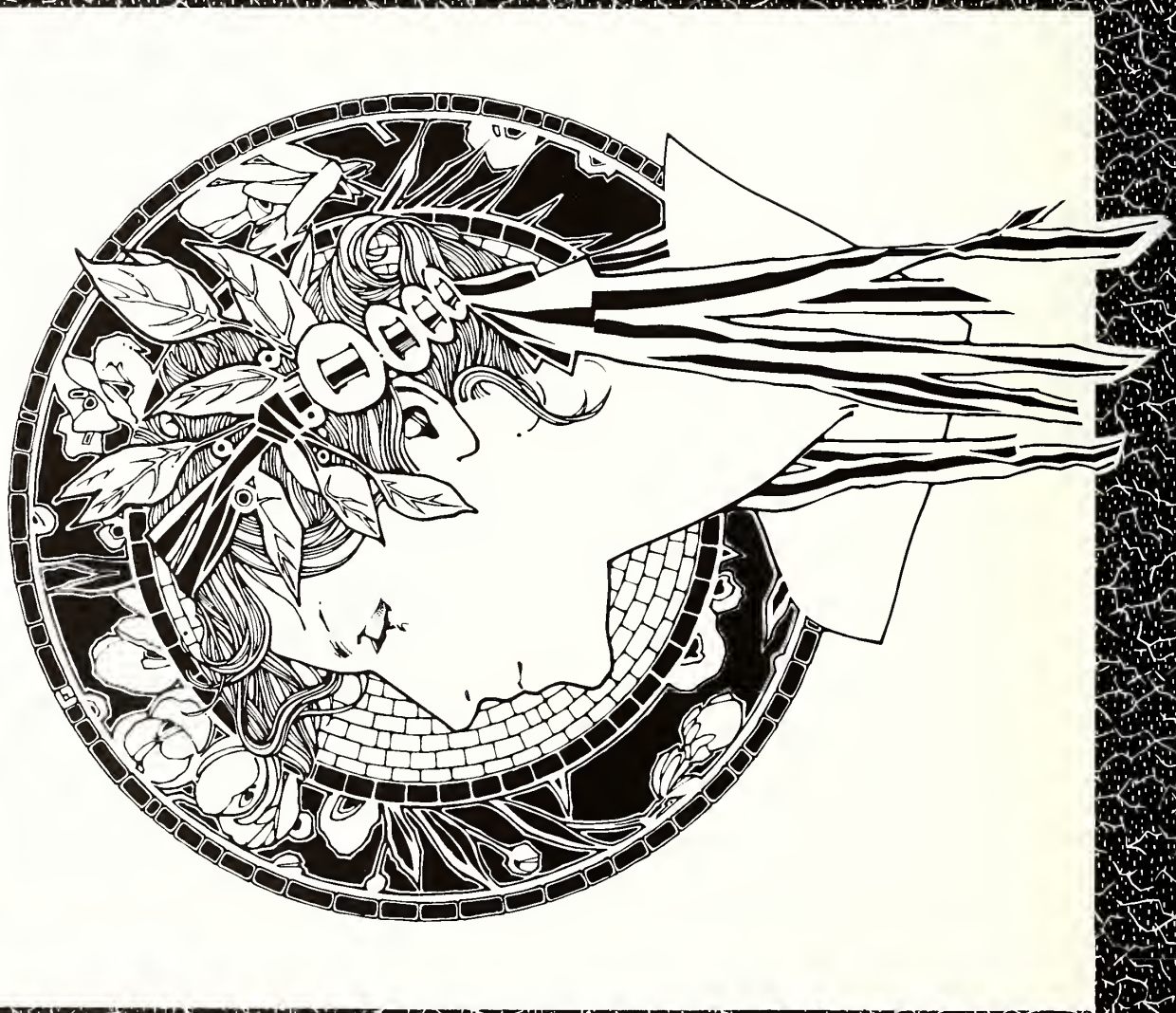
# APRIL 1988

1988 MAY 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | | | | | **1**<br>1 Samuel 1-3<br>Good Friday<br>Pee Dee District Woman's Auxiliary Convention | **2**<br>1 Samuel 4-7 |
| **3**<br>1 Samuel 8-11<br>Easter Sunday | **4**<br>1 Samuel 12-14:23 | **5**<br>1 Samuel 14:24-16 | **6**<br>1 Samuel 17-18<br>Western District Woman's Auxiliary Convention, Mt. Zion, Wilson County | **7**<br>1 Samuel 19-21 | **8**<br>1 Samuel 22-24 | **9**<br>1 Samuel 25-27 |
| **10**<br>1 Samuel 28-31 | **11**<br>2 Samuel 1-2 | **12**<br>2 Samuel 3-5 | **13**<br>2 Samuel 6-9 | **14**<br>2 Samuel 10-12 | **15**<br>2 Samuel 13-14 | **16**<br>2 Samuel 15-16 |
| **17**<br>2 Samuel 17-18 | **18**<br>2 Samuel 19-20 | **19**<br>2 Samuel 21-22 | **20**<br>2 Samuel 23-24 | **21**<br>1 Kings 1-2:25 | **22**<br>1 Kings 2:26-4 | **23**<br>1 Kings 5-7 |
| **24**<br>1 Kings 8 | **25**<br>1 Kings 9-11 | **26**<br>1 Kings 12-13 | **27**<br>1 Kings 14-15 | **28**<br>1 Kings 16-18 | **29**<br>1 Kings 19-20 | **30**<br>1 Kings 21-22 |

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1988 APRIL 1988

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# MAY 1988

1988 JUNE 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| **1**<br>2 Kings 1-3 | **2**<br>2 Kings 4-5 | **3**<br>2 Kings 6-8<br>Free Will Baptist Retirement Homes Board Meeting | **4**<br>2 Kings 9-10<br>Church Finance Association Board of Directors Meeting, 10:30 a.m. | **5**<br>2 Kings 11-13 | **6**<br>2 Kings 14-15 | **7**<br>2 Kings 16-17 |
| **8**<br>2 Kings 18-20<br>Mother's Day | **9**<br>2 Kings 21-23:20 | **10**<br>2 Kings 23:21-25<br>Foreign Missions Board Meeting | **11**<br>1 Chron. 1-2 | **12**<br>1 Chron. 3-5<br>State Woman's Auxiliary Convention, Winterville Church | **13**<br>1 Chron. 6-7 | **14**<br>1 Chron. 8-10 |
| **15**<br>1 Chron. 11-13<br>Children's Home Day | **16**<br>1 Chron. 14-16 | **17**<br>1 Chron. 17-20 | **18**<br>1 Chron. 21-23 | **19**<br>1 Chron. 24-26 | **20**<br>1 Chron. 27-29 | **21**<br>2 Chron. 1-3 |
| **22**<br>2 Chron. 4-6 | **23**<br>2 Chron. 7-9<br>Central Conference Ministers' Fellowship | **24**<br>2 Chron. 10-13 | **25**<br>2 Chron. 14-17 | **26**<br>2 Chron. 18-20 | **27**<br>2 Chron. 21-24 | **28**<br>2 Chron. 25-27 |
| **29**<br>2 Chron. 28-30 | **30**<br>2 Chron. 31-33<br>Memorial Day | **31**<br>2 Chron. 34-36 | | | | |

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1988 MAY 1988

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# JUNE 1988

1988 JULY 1988

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| | | | **1** Ezra 1-2 | **2** Ezra 3-5 | **3** Ezra 6-7 | **4** Ezra 8-9 |
| **5** Ezra 10 | **6** Neh. 1-3 | **7** Neh. 4-6 | **8** Neh. 7-8 | **9** Neh. 9-10 | **10** Neh. 11-12 | **11** Neh. 13 |
| **12** Esther 1-3 | **13** Esther 4-7 | **14** Esther 8-10 Flag Day | **15** Job 1-4 | **16** Job 5-8 | **17** Job 9-12 | **18** Job 13-16 |
| **19** Job 17-20 Father's Day | **20** Job 21-24 | **21** Job 25-29 | **22** Job 30-33 | **23** Job 34-37 | **24** Job 38-40 | **25** Job 41-42 State Woman's Auxiliary Executive Committee Meeting |
| **26** Psalms 1-9 | **27** Psalms 10-17 | **28** Psalm 18-22 | **29** Psalms 23-30 | **30** Psalms 31-35 | | |

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CATCH THE Spirit

1988 JUNE 1988

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# JULY 1988

1988 AUGUST 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | | | | | **1** Psalms 36-39 | **2** Psalms 40-45 |
| **3** Psalms 46-51 | **4** Psalms 52-59 Independence Day | **5** Psalms 60-66 | **6** Psalms 67-71 | **7** Psalms 72-77 | **8** Psalms 78-80 | **9** Psalms 81-87 |
| **10** Psalms 88-91 Free Will Baptist Children's Home Alumni Homecoming | **11** Psalms 92-100 | **12** Psalms 101-105 | **13** Psalms 106-107 | **14** Psalms 108-118 | **15** Psalm 119 | **16** Psalms 120-131 |
| **17** Psalms 132-138 | **18** Psalms 139-143 | **19** Psalms 144-150 | **20** Proverbs 1-3 | **21** Proverbs 4-7 | **22** Proverbs 8-11 | **23** Proverbs 12-15 |
| **24** Proverbs 16-19 | **25** Proverbs 20-22 Central Conference Ministers' Fellowship | **26** Proverbs 23-26 | **27** Proverbs 27-31 | **28** Eccles. 1-4 | **29** Eccles. 5-8 | **30** Eccles. 9-12 |
| **31** Song of Sol. 1-8 | | | | | | |

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1988 JULY 1988

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1988 SEPTEMBER 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | **1** Isaiah 1-4 | **2** Isaiah 5-9 | **3** Isaiah 10-14 Church Finance Association Board of Directors Meeting, 10:30 a.m. | **4** Isaiah 15-21 Free Will Baptist Retirement Homes Board Meeting | **5** Isaiah 22-26 | **6** Isaiah 27-31 |
| **7** Isaiah 32-37 | **8** Isaiah 38-42 | **9** Isaiah 43-46 Foreign Missions Board Meeting | **10** Isaiah 47-51 | **11** Isaiah 52-57 | **12** Isaiah 58-63 | **13** Isaiah 64-66 |
| **14** Jer. 1-3 | **15** Jer. 4-6 | **16** Jer. 7-10 | **17** Jer. 11-14 | **18** Jer. 15-18 | **19** Jer. 19-22 | **20** Jer. 23-25 |
| **21** Jer. 26-28 | **22** Jer. 29-31 | **23** Jer. 32-33 | **24** Jer. 34-36 | **25** Jer. 37-40 | **26** Jer. 41-44 | **27** Jer. 45-48 |
| **28** Jer. 49-50 | **29** Jer. 51-52 | **30** Lam. 1-2 | **31** Lam. 3-5 | | | |

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1988 AUGUST 1988

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1988 OCTOBER 1988

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|---|---|---|---|---|---|---|
| | | | | **1**<br>Ezek. 1-4 | **2**<br>Ezek. 5-9 | **3**<br>Ezek. 10-13 |
| **4**<br>Ezek 14-16 | **5**<br>Ezek. 17-19<br>Labor Day | **6**<br>Ezek. 20-21<br>Free Will Baptist Press Membership Meeting | **7**<br>Ezek. 22-24 | **8**<br>Ezek. 25-28 | **9**<br>Ezek. 29-32 | **10**<br>Ezek. 33-36 |
| **11**<br>Ezek. 37-39 | **12**<br>Ezek. 40-42 | **13**<br>Ezek. 43-45<br>State Convention Evangelism Rally, 7:30 p.m. | **14**<br>Ezek. 46-48<br>State Convention, 9:30 a.m.; Missions Rally, 7:30 p.m. | **15**<br>Daniel 1-3<br>State Convention, 9:30 a.m. | **16**<br>Daniel 4-6 | **17**<br>Daniel 7-9 |
| **18**<br>Daniel 10-12 | **19**<br>Hosea 1-6 | **20**<br>Hosea 7-14 | **21**<br>Joel 1-3 | **22**<br>Amos 1-5 | **23**<br>Amos 6-9; Oba. 1 | **24**<br>Jonah 1-4 |
| **25**<br>Micah 1-7 | **26**<br>Nah. 1-3; Hab. 1-3 | **27**<br>Zeph. 1-3; Hag. 1-2 | **28**<br>Zech. 1-7 | **29**<br>Zech. 8-14 | **30**<br>Malachi 1-4 | |

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1988 SEPTEMBER 1988

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# OCTOBER 1988

1988 NOVEMBER 1988

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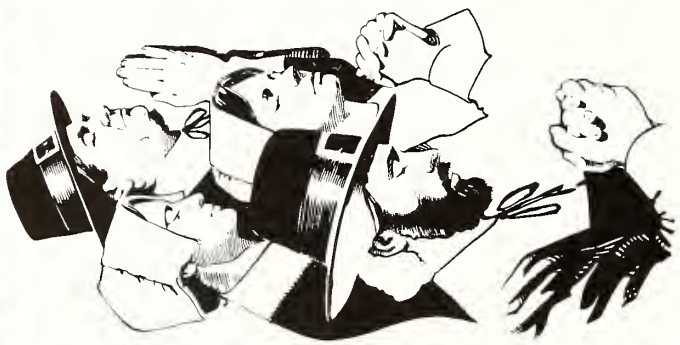
| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | | | | | | **1**<br>Matthew 1-4<br>Pee Dee District Woman's Auxiliary Convention |
| **2**<br>Matthew 5-6 | **3**<br>Matthew 7-9 | **4**<br>Matthew 10-11 | **5**<br>Matthew 12<br>Albemarle Conference, Shiloh Church, Pinetown, NC<br>Western District Woman's Auxiliary Convention, Little Rock Church | **6**<br>Matthew 13-14 | **7**<br>Matthew 15-17 | **8**<br>Matthew 18-20 |
| **9**<br>Matthew 21-22 | **10**<br>Matthew 23-24 | **11**<br>Matthew 25-26 | **12**<br>Matthew 27-28 | **13**<br>Mark 1-3 | **14**<br>Mark 4-5 | **15**<br>Mark 6-7 |
| **16**<br>Mark 8-9 | **17**<br>Mark 10-11 | **18**<br>Mark 12-13 | **19**<br>Mark 14-16 | **20**<br>Luke 1 | **21**<br>Luke 2-3 | **22**<br>Luke 4-5 |
| **23**<br>Luke 6-7 | Central Conference Ministers' Fellowship **24**<br>Luke 8-9 | **25**<br>Luke 10-11 | **26**<br>Luke 12-13 | **27**<br>Luke 14-16 | **28**<br>Luke 17-18 | **29**<br>Luke 19-20 |
| **30**<br>Luke 21-22 | **31**<br>Luke 23-24 | | | | | |

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1988 OCTOBER 1988

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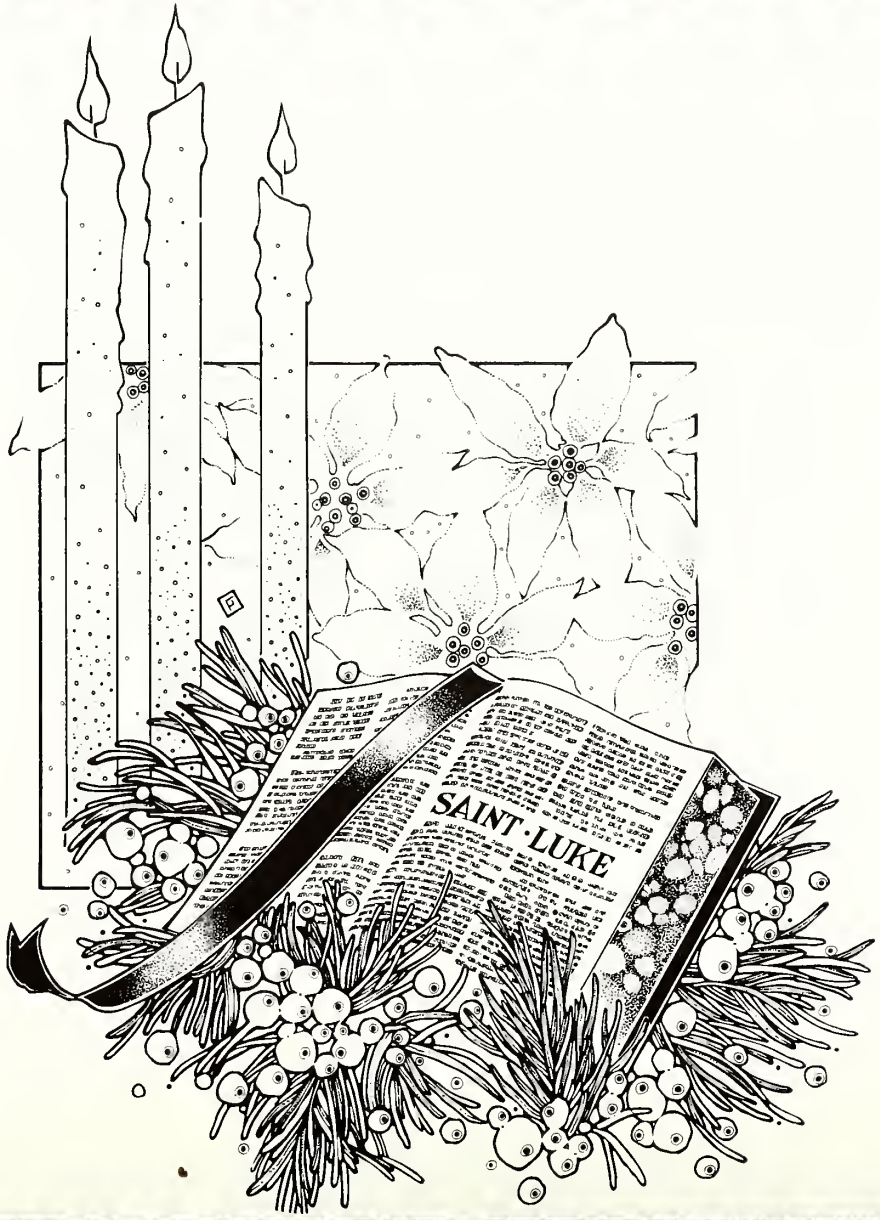
# NOVEMBER 1988

1988 DECEMBER 1988

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| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|---|---|---|---|---|---|---|
| | | **1**<br>John 1-3<br>Free Will Baptist Retirement Homes Board Meeting | **2**<br>John 4-5<br>Church Finance Association Board of Directors Meeting, 10:30 a.m. | **3**<br>John 6-8 | **4**<br>John 9-10 | **5**<br>John 11-12 |
| **6**<br>John 13-16 | **7**<br>John 17-18 | **8**<br>John 19-21<br>Election Day<br>Foreign Missions Board Meeting | **9**<br>Acts 1-3 | **10**<br>Acts 4-6<br>Annual Session of Central Conference | **11**<br>Acts 7-8<br>Veteran's Day | **12**<br>Acts 9-10 |
| **13**<br>Acts 11-13<br>Children's Home Day | **14**<br>Acts 14-16 | **15**<br>Acts 17-19 | **16**<br>Acts 20-22 | **17**<br>Acts 23-25 | **18**<br>Acts 26-28 | **19**<br>Romans 1-3 |
| **20**<br>Romans 4-7 | **21**<br>Romans 8-10 | **22**<br>Romans 11-13 | **23**<br>Romans 14-16 | **24**<br>1 Cor. 1-4<br>Thanksgiving | **25**<br>1 Cor. 5-9 | **26**<br>1 Cor. 10-13 |
| **27**<br>1 Cor. 14-16 | **28**<br>2 Cor. 1-4 | **29**<br>2 Cor. 5-8 | **30**<br>2 Cor. 9-13 | | | |

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SAINT·LUKE

1988 NOVEMBER 1988

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# DECEMBER 1988

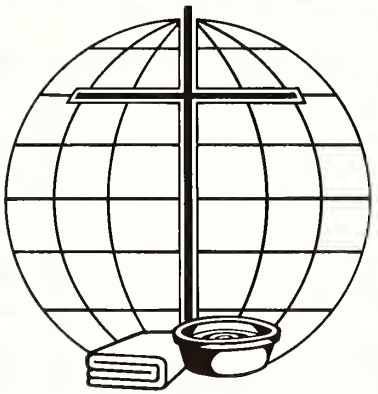
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|---|---|---|---|---|---|---|
| | | | | **1** Galatians 1-3 | **2** Galatians 4-6 | **3** Ephesians 1-3 |
| **4** Ephesians 4-6 | **5** Philippians 1-4 | **6** Colossians 1-4 | **7** 1 Thess. 1-5 | **8** 2 Thess. 1-3 | **9** 1 Timothy 1-6 | **10** 2 Timothy 1-4 |
| **11** Tit. 1-3; Phil. 1 | **12** Hebrews 1-4 | **13** Hebrews 5-7 | **14** Hebrews 8-10 | **15** Hebrews 11-13 | **16** James 1-5 | **17** 1 Peter 1-2 |
| **18** 1 Peter 3-5 | **19** 2 Peter 1-3 | **20** 1 John 1-3 | **21** 1 John 4-5 | **22** 2-3 John; Jude | **23** Rev. 1-2 | **24** Rev. 3-5 |
| **25** Rev. 6-8 Christmas | **26** Rev. 9-11 | **27** Rev. 12-13 | **28** Rev. 14-16 | **29** Rev. 17-18 | **30** Rev. 19-20 | **31** Rev. 21-22 New Year's Eve |

Don't forget _____

# DON'T FORGET—



Free Will Baptist Press
Box 159
Ayden, NC 28513



Ministerial student Gary Patterson from Victory Church, in Fayetteville, gets help with a Greek translation from Dr. Michael Pelt, chairman of the Department of Religion at Mount Olive College.

## MOUNT OLIVE COLLEGE – A WORTHWHILE EXPERIENCE

*by Gary Patterson, Student*

Since accepting the call to the ministry three and one-half years ago, I have journeyed through many experiences; but none has been more informative and influential than my educational experience at Mount Olive College.

My goal in this article is to demonstrate the success of Mount Olive College and to point out the school's positive effect on our denomination.

It is no surprise that Mount Olive College enjoys the success that it does. One reason is its excellent leadership. Following is a brief description of some key personalities in the faculty and administration.

First, Mount Olive College President Dr. Burkette Raper stresses that trust in God is the most important role in the development of each individual. This point was clearly made in his fall address to the student body. He pointed out the value of higher education, yet concluded that the emphasis should be placed on having the right relationship with God.

Equally important to the College, as ministerial students can confirm, is the quality of instruction in the Religion Department, necessary for both spiritual and mental growth.

Dr. Michael Pelt, chairman of the Religion Department, is a great theologian who exemplifies the life of a Christian. Likewise, Chaplain Frank Harrison and Dr. Robert Price are both concerned with helping students reach their potential in comprehending the Bible and applying it in daily living. It is a privilege to learn from these men. The knowledge and support they have imparted is greatly appreciated by students of the Bible.

The administrative staff provides a wonderful Christian flavor of its own. Dianne Riley, director of Admissions; Jean Ackiss, director of Church Support; and Patti O'Donoghue, director of Public Information—to name a few—are hard-working ladies who always have time for students.

In contrast, I have attended other colleges that show little concern for the spiritual well-being of their students. Mount Olive College is unique in that it is our Free Will Baptist College, and these women exemplify its Christian quality. It is commonly felt by most students that they made the right decision in attending Mount Olive College. This feeling is largely due to the personal, caring atmosphere found on campus.

I am thankful for the educational opportunity afforded me and appreciate the Free Will Baptist people who support the College. Many students' lives, not just those of Free Will Baptists or ministerial students, are enriched by the College. Those who support the College play an active role in its services to students.

Some people may not understand or agree with the idea of a Christian liberal arts education. I have experienced the benefits of a well-balanced course of study that enables a minister to understand his congregation more thoroughly. As Dr. Pelt states, "The value of a Christian liberal arts education for the minister is that it can help him to see more clearly his own life in the total scheme of things, give him a more accurate and informed picture of the world in which we live, teach him to think both critically and creatively, develop his imagination, and cultivate an appreciation for spiritual and moral values."

It is my opinion that a Christian liberal arts education is of supreme value if a minister wants to be fully prepared for the task of leadership to which he is called.

Since the goal of Mount Olive College is to provide direction—spiritual, mental, and moral—it deserves the support of the Free Will Baptist denomination. I hope that our denomination will encourage its ministers to obtain knowledge through higher education and likewise that ministers will see the need to fully prepare themselves for the work of God. The Bible is clear when it states in 2 Timothy 2:15, "Study to shew thyself approved unto God, a

(Turn the Page)

workman that needeth not to be ashamed, rightly dividing the word of truth." This Scripture should not be cast aside, but taken seriously, especially by the leaders in our churches.

After all, our task is to effectively reach people with the gospel of Christ; and history reveals that education plays a vital role in the reception of God's Word.

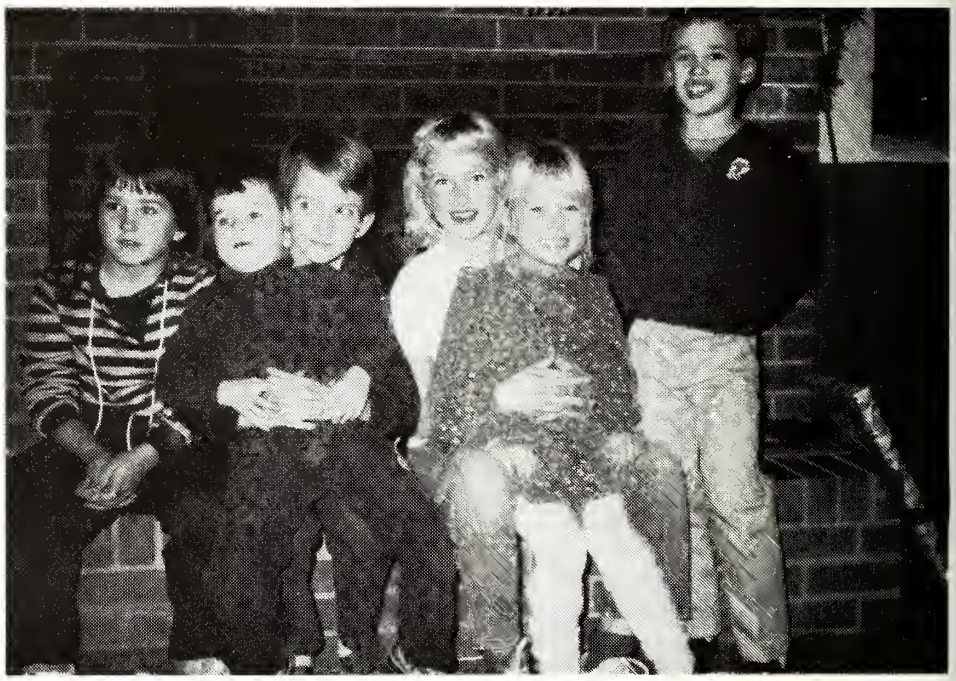
**A DAY AT THE ZOO**

Saturday, October 10, was a day filled with smiles, giggles and laughter. Our children enthusiastically boarded a bus for their journey to the North Carolina Zoo at Asheboro. We arrived at 10:30 a.m. and enjoyed a picnic lunch while watching the ducks on the pond. The ducks ate more of the children's lunch than they did. Then we set out for our adventure into the different animal habitats. Words cannot describe the expressions on some of the children's faces as we visited the various areas. As we assembled back together and began our trip home there were many stories of the day to be heard. Before returning to campus we enjoyed supper at the Pizza Villa in Zebulon. Lots of pizza, drinks and salad were consumed by this hungry group of children. A juke box is always a favorite with young people and our group was no exception. The music played continuously while we ate supper. With happy, smiling faces we returned to campus.

We would like to thank Elm Grove Ruritan Club of Rocky Mount for making this special day possible.







**CHILDREN AT THE CHILDREN'S HOME . . . AND THE ANTICIPATION OF CHRISTMAS**

What does Christmas mean to children? To the children at the Free Will Baptist Children's Home, Christmas means visitors and parties, gifts and refreshments, opening presents and decorating the tree. It also means special worship services and Christmas programs.

Christmas to children is excitement and anticipation. Those last few days before Christmas seem like forever. Time moves so slow to a child.

With all these things going on, in such a short period of time, we are commissioned to teach our children the **real** meaning of Christmas. We must recognize that the birth of the Christ Child is the reason for the celebration of Christmas. It is because God shared His son with the world that we have the opportunity to share with others and teach our children to share.

Please remember our children as you celebrate Christmas with your family. As your family pauses and prays together during the holidays, please remember our children and the ministry of the Free Will Baptist Children's Home.

## NOTICE OF ANNUAL MEETING

Notice is hereby given that the Annual Meeting of the Membership of the Church Finance Association, Inc. will be held as follows:

Place: Aspen Grove Church
Fountain, North Carolina
Date: February 16, 1988
Time: 10:30 a.m.

## NEED EXPRESSED FOR "CONVERSATIONAL SPANISH"

Some churches in the Smithfield vicinity have requested that Mount Olive College offer an extension course in their area in "Conversational Spanish" beginning Spring Semester, 1988, for the benefit of those churches who seek to minister to the growing Spanish-speaking population. The Rev. Lloyd Hargis, pastor of Everett Chapel Church, is arranging an initial meeting of interested lay persons and ministers to work out the details of the course.

Mr. Hargis indicated that many churches in the area desire to minister to the Spanish-speaking population but are handicapped because of the language barrier. "Conversational Spanish" would require no previous Spanish study or college training; any lay person could participate.

For further information, contact Chaplain Frank R. Harrison, Mount Olive College, Mount Olive, North Carolina 28365 (telephone: 658-2502, office; 658-9363, home).

## CORRECTION NOTICE

The Free Will Baptist Children's Home would like to correct an error made in crediting a contribution from Pleasant Grove Church, Harnett County, Cape Fear Conference; the contribution was credited to Pleasant Grove Church, Wayne County, Western Conference. The correct amounts for each church are:

| | |
|---|---|
| Pleasant Grove/Wayne | $2,474.00 |
| Pleasant Grove/Harnett | 800.00 |

We sincerely regret this error, which was reflected on our conference reports for July 1, 1986—June 30, 1987, and extend our sincere apologies to both churches.

## NEW ADDITION

Andrew Joseph Grubbs was born at 8:16 p.m. Manila time on October 27, 1987, at Makati Medical Center, Metro-Manila. He weighed 6 lbs. 8 ozs. and was 19 inches long. Both mother and baby are doing well.

Nathaniel and Matthew are glad to have a new baby brother and are looking forward to "Mama" and baby coming home.

Teresa was a real "pro." She was in labor only four hours, but had to withhold giving birth about 20 minutes while waiting for the doctor to get to the hospital. She had a very good pregnancy and easy delivery.

We thank God for a healthy baby boy.





**Addition for Historical Collection**—Mount Olive College Librarian Gary Barefoot is shown with the organ donated by the Blizzard family to the Free Will Baptist Historical Collection (photo by Cecil Cahoon II).

## BLIZZARD FAMILY DONATES ORGAN

*by Cecil Cahoon II*

A pump organ dating back to 1913 has been donated to the Free Will Baptist Historical Collection at Mount Olive College.

"The organ was given by Paul Blizzard of New Bern and his sister, Ruth, of Richmond, Indiana, in memory of their mother, Mrs. Viola McLawhorn Blizzard," said Librarian Gary Barefoot.

Mrs. Blizzard, a native of Deep Run, was a devoted Free Will Baptist and won the organ in 1913 as first prize for selling the most subscriptions to *The Free Will Baptist.*

After her marriage to J. J. Blizzard she attended Smith's New Home Church in Deep Run. The organ, still operable, remained in her home until after her death in September of 1981.

Because of her hard work for the church and community, her children donated it to Mount Olive College; it became part of the Free Will Baptist Historical Collection.

During her lifetime Mrs. Blizzard donated to Mount Olive College many early editions of *The Free Will Baptist* which are housed, along with the organ, in Moye Library.

*January 1988 . . .*

## FREE WILL BAPTIST RETIREMENT HOMES MONTH

*"A Caring Ministry for the Retired"*

**We Provide:**

- Community-based houses or apartments
- Utilities, home and yard maintenance
- Major appliances and good maintenance
- Monthly cash payments to the resident
- Placement service in retirement centers

**The Resident Pays:**

- 30% of retirement income each month to the Retirement Homes program
- That's all!

**More information:**

- Contact your Retirement Homes office
- Request our representative to visit your church

**Retirement Homes Sources of Revenue:**

- Churches, Sunday Schools, Auxiliaries
- Retired residents in our care
- Friends of the denomination

Send all gifts to: Free Will Baptist Retirement Homes, Inc., Box 39, Ayden, NC 28513.

## *Special Greetings*



Christmas greetings to everyone from the Board of Foreign Missions and from the 133 workers and their families that make up the Free Will Baptist missionary force in India, Mexico, the Philippines, and Austria.

We thank you for your faithful prayer and financial support throughout 1987. The souls who were saved and the thousands who were discipled are a direct result of your faithfulness.

God bless you with the happiest Christmas season you have ever known.

**December is Foreign Missions Month.**
**Thank you for your special gift this month.**

## FOUR STEPS TO REVIVAL

*by Harold Jones*

Jesus said, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

*The first step to revival is desire.* Without desire for a spiritual renewal on the part of the individual and the church, there will never be a revival. If we are satisfied with status quo or mediocre Christian living because there is no threat to our life-style or call for change, we will not meet the requirements for revival. Desire takes a look at the state of the church and seeks a renewal in spiritual matters. DO YOU DESIRE REVIVAL?

*The second step to revival is prayer.* Jesus said, "What things soever ye desire, when ye pray." Without prayer there will be no revival. *Perhaps the greatest sin of the church today is prayerlessness.* We want "things" from God, but we aren't willing to persevere in prayer until we receive His answer. The disciples spent ten days in a prayer meeting between the Ascension and Pentecost, waiting expectantly for the Holy Spirit (Acts 1:5). They were filled with the Holy Spirit and boldly witnessed to the ends of the earth. Within prayer there is confession of weakness and sin and a complete surrender to the Lord. HAVE YOU SUFFICIENTLY PRAYED FOR REVIVAL?

*The third step to revival is believe.* "When we pray believe." This is actually the key to all desire and prayer. We are saved by faith in Jesus Christ. We walk by faith. It only stands to reason that if we are going to have revival we must believe it can happen. The Bible says, "Without faith it is impossible to please God" (Hebrews 11:6). DO YOU BELIEVE WE CAN HAVE REVIVAL?

*The fourth step to revival is receive.* Jesus made a promise in the above verse. He said, "Desire, pray, believe that ye receive and ye shall have." Friends, if we are willing to meet God's conditions, He is ready to send revival to each individual and the whole church. Let us join together in desire, prayer, belief and receive the revival that God has for us.

## ANNUAL CONVENTION OF THE FREE WILL BAPTIST CHURCH IN MEXICO

*by Antonio Escobar*



Our Convention, held on the 8th day of September, marked for our churches beginnings and foot paths by which we will travel, assured to obtain our objectives for the growth of the Word of God. I say and know this because all the pastors and the delegates took the initiative over all the proposed projects.

I spoke about the information of the character and convictions of the pastor, in which I said that the time had come for each pastor to have matured in this ministry, because the Lord wants responsible men who will go before their people, in the same way Moses did as well as Joshua, who knew how to minister to their people.

Our next reunion will be in March, where we will present priorities that the work needs, whether spiritual or material.

Perhaps in these plans that are proposed, we will need the shouldering of the Board of Foreign Missions to be able to make these projects grow and hold. Please continue to pray for us and the work that we do here in Mexico.



## MOUNT OLIVE COLLEGE COMING EVENTS!

### MESSIAH

### Our Christmas Gift to You

The department of music will present two performances of Handel's "Messiah" again this Christmas. Under the direction of Carolyn M. Knox and accompanied by an orchestra comprised of members of the North Carolina Symphony, the Mount Olive College Concert Choir will be assisted by volunteers from Mount Olive and the surrounding area.

Tuesday, December 7—8:00 p.m.

Sunday, December 13—3:30 p.m.

Both presentations will be held at the First Baptist Church of Mount Olive, located at the corner of Chestnut and John Streets. All friends of the College are invited. There will be no admission charge or offering.

### NORTH CAROLINA SYMPHONY

Thursday, December 10: *Christmas Pops Concert,* 8 p.m., College Hall. Directed by Gerhardt Zimmerman. For ticket information contact Dr. Barbara Sessoms, Henderson Building, Mount Olive College; phone: 919/658-2502.

### SPRING SEMESTER

Monday, January 4 New term begins at Seymour Johnson Air Force Base

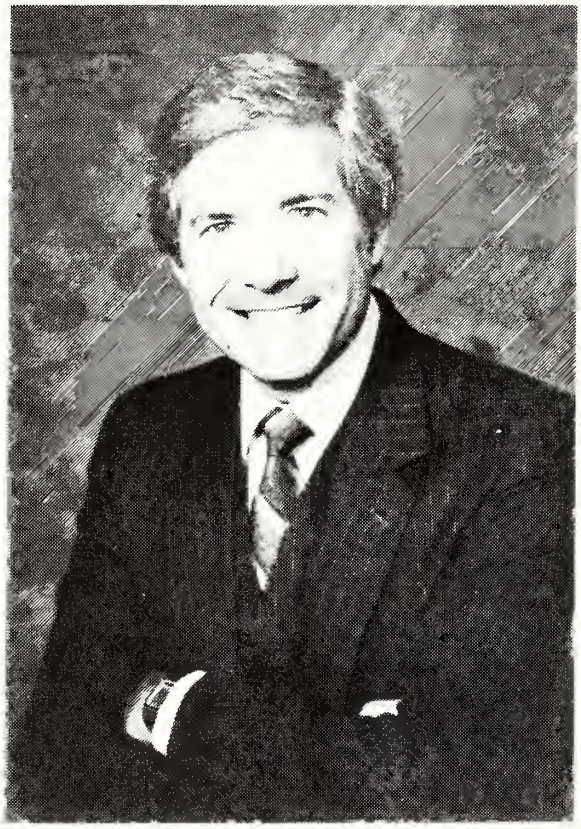
Tuesday, January 5 Registration for on-campus Day Classes

January 11-14 Registration for on-campus Evening Division

Interested persons are invited to enroll. Additional information may be obtained by writing or calling Mrs. Dianne Riley, director of Admissions, Mount Olive College, Mount Olive, North Carolina 28365 (phone 919/658-2502).

**Feb. 26, 1988**

**Mark your calendar today!**



The Rev. Dick Eastman

**1988 World Missions Conference**
**Sponsored by the Board of Foreign Missions**
**Conference Held on the Campus of Mount Olive College**
**Daytime Session—Rodgers Chapel 9:30-4:30**

**Speaker: The Rev. Dick Eastman**

(Mr. Eastman Will Conduct a "Change the World School of Prayer")

Dick Eastman is President and Executive Director of "Change the World Ministries," a world evangelism and prayer mobilization ministry that has assisted over 100 denominations and evangelical missions organizations in prayer mobilization and evangelism activities in more than 120 countries.

Many of you are struggling with your prayer life and you desire a deeper spiritual walk with the Lord. Please don't miss this conference. It could well be the most important conference of your life. If you desire personal and church-wide revival, please set this day aside as unto the Lord and attend.

Dr. Charles Stanley, past president of the Southern Baptist Convention and pastor of the First Baptist Church of Atlanta, Georgia, says of the seminar, "This was one of the most helpful studies on prayer I have ever attended. I was blessed and challenged in my own personal prayer life. Please return!"

# SPECIAL CHRISTMAS PROJECT

## This Is Part of Our Children's Christmas!

Our plans call for us to announce to our children on Christmas Eve that we are buying them new furniture in January. We need your help to make this project successful. You may purchase a bed, a couch, or you may like to furnish a bedroom or living room. We want this to be a good Christmas for our children.



**Free Will Baptist Children's Home** P.O. Box 249, Middlesex, NC 27557

**Yes, I want to help with your Christmas order. I would like to purchase:**

- ☐ $200 Couch
- ☐ $150 Double Dresser
- ☐ $120 Desk and Chair
- ☐ $100 Living Room Chair
- ☐ $ 95 Bed
- ☐ $ 50 End Table

Name _____

Address _____

City _____ State _____ Zip _____

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Love in your heart puts the spirit of Christmas in the air. May yours be a joyous holiday season.

—The Management and Staff of the
Free Will Baptist Press

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